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MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | September, 1922 | Number 1

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"To Melt Hearts of Stone"

The Rev. H. L. Hellyer, of the Hebrew Christian Alliance, and Mr. O. R. Palmer, Home Director of the Africa Inland Mission, are in Ukraine, Russia, investigating conditions and distributing material relief in the famine and pestilence-stricken regions, the authorities placing facilities at their disposal.

There are six millions of people there in a state of starvation, many of whom must die before the winter is ended unless outside aid is given. They are Jews and Gentiles, including a large Christian community.

The brethren above-named write that the "conditions are enough to melt hearts of stone. We believe the gates opened to us will remain open for supplies to come in, and we plead for the cooperation and help of our brethren at home to make these things known."

We have confidence in Messrs. Hellyer and Palmer, and gladly publish this information. Send your contribution to Moody Bible Institute Monthly and we will place it where it will be converted into needed supplies of food and medicine.

In any event, read James 2:15,16, and 1 John 3:17.

20 Cents a Copy | $2.00 a Year

You Should Honor These Christian Scholars Sunday, October 1st

FIFTIETH ANNIVERSARY

IN a small room in the Bible House in New York, on October 4, 1872, there met a group of earnest Christian scholars called together for the purpose of giving the Christian world a modern, accurate, authentic translation of the Bible. Not that the most generally used and accepted version, that translated under the authority of King James, had outlived its usefulness—far from it—but that important discoveries had been made; that reverent, scientific, self-sacrificing research had shed much added light and had cleared up many uncertainties of language used in former versions.

Thirty-two of America's Foremost Biblical Scholars

These men, thirty-two in all, known as the American Committee of Revision, headed by the late Philip Schaff, D. D., LL. D., as President, approached their task with the peculiar enthusiasm of those whose only reward lies in the joy of a great achievement. They were peculiarly fortunate in having at their command for translation, for the first time, three sacred manuscripts of comparatively recent discovery—the Sinaitic, the Alexandrian, and the Vatican.

It has been left to time itself, perhaps, to give recognition to the work of this little band of American Scholars, but this recognition, found in the truly remarkable acceptance of the Holy Scriptures authorized under the name of the American Committee of Revision, has come at the hour when those who did the work are no longer with us.

Honor Yourselves by Honoring them

Thus it is that we, in this later generation have the privilege of commemorating in a fitting way, the splendid work of these men—American scholars, every one. The American Standard Bible is their monument. Shall we not therefore do honor to the memory of the men who have given us a translation of Holy Scripture which is in use by practically every periodical devoted to Bible study, in every College, University, Seminary, Y. M. C. A., Y. W. C. A., in an ever-increasing number of Pulpits?

No translation of the Bible has ever approached the American Standard in accuracy, clarity of language, beauty of diction, authenticity, rapidity of acceptance by the clergy, by scholars, institutions of learning and by Christians generally. In honoring the men who gave us this priceless Book of Books, we honor the Book itself and we do honor to ourselves.

Every Sunday School and Church should participate

The date of the nation-wide celebration is Wednesday, October 4, and for that event there has been prepared a program of historical interest and of inspiration. Every Sunday School and Church should set apart either that evening or a part of the Sunday service on October 1. Copies of this specially prepared program may be had on application to

AMERICAN BIBLE CELEBRATION COMMITTEE

Division E, Room 94 **Bible House, New York**

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Moody Bible Institute Monthly

SEPTEMBER, 1922

EDITORIAL NOTES

"To be spiritual minded is life and peace."—Romans 8:6.

This is one of the Scripture phrases often quoted and often misapplied. To say that a person is "spiritually minded" is thought to be the "end of all controversy," but everything depends upon "what manner of spirit ye are of," for "many false spirits are gone out into the world."

Cut From The Loaf

To say that one is "spiritually minded" is not synonymous with saying that he is a devoted and intelligent Christian, or indeed, that he is a Christian at all. A worshiper of Buddha may be spiritually minded, and the same is true of a follower of Bahaism. Many Spiritists and Christian Scientists are spiritually minded, but none of these are people whom the inspired apostle has in mind. The context shows that he is thinking of those only in whom dwells "the Spirit of life in Christ Jesus," the Holy Spirit by whom they have been regenerated and set apart to God forever. Such as these have life, eternal life, which is the gift of God, and they have peace because they are at peace with God. Moreover, in the measure in which they realize this fact do they come to enjoy the peace *of* God.

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Spiritism is a new revelation according to Sir Arthur Conan Doyle, hence it is in order to ask how the revelation came?

Conan Doyle's New Revelation

Through automatic writing, he tells us, where the hand of the human medium was controlled by an alleged dead human being, or through trance utterances or table-tilting.

We are not disposed to sneer at these things. Communications to men from an unseen world must come some way, and why not this way?

But has Conan Doyle compared the way in which this new revelation has come to him with the way in which the old revelation came to Moses, or Isaiah, or Paul, or any of the prophets of the Old and New Testaments? Is there no worth-while distinction between the things he reports and the awful sublimity of Mt. Sinai, the tongues of fire on the day of Pentecost, or the appearance of Jesus Christ to Saul on the Damascus road? If sources and origins have weight, can the new revelation at all compare with the old?

But he admits that if one comes to you with an account of life in some other world and has no credentials save his own assertion, it amounts to nothing.

What, then, are the credentials of Spiritism? Julia Ames told Mr. Stead things in her own earthly life of which he could not have cognizance. Raymond, the deceased son of Sir Oliver Lodge, tells of a photo, no copy of which had reached England at the time, but which afterward proved exactly as he described it. Arthur Hill received messages from folks of whom he never heard, and which he afterwards verified.

Very good. But Moses foretold the Babylonian captivity of the Jews 900 years before it came to pass. Ezekiel predicted that haughty Tyre should cease to be the throne of the waters, and become, as she afterwards did become, a bare rock on which the fishers spread their nets. Three hundred and thirty-three predictions, some of them uttered hundreds of years in advance, and some of them most contradictory in terms, found the minutest fulfilment in the life, death, and resurrection of Jesus Christ. If it comes to proofs as well as origins, which revelation has the advantage?

And these are serious questions, for Conan Doyle is not in America on a scientific raid, but a religious raid. He frankly says that. He is dealing with the continued life of the soul, the nature of that life, and how it is influenced by conduct at the present time. Men cannot afford to be led astray here.

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Conan Doyle says that "the early church was saturated with Spiritism." But Sir William Ramsay in his great work, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, takes direct issue with him by saying that "there was no class of opponents with whom the earliest Christians were brought into collision more frequently and whose antagonism was so obstinate and determined as Spiritists." He calls them magicians, and adds, "in such phenomena as those of Spiritism lay the power of such magicians." He had in mind such cases as those of Simon Magus at Samaria (Acts 8), Elymas, the sorcerer, at Paphos (Acts 13), the young woman possessed with the spirit of divination at Philippi (Acts 16), and the Diana worshipers at Ephesus (Acts 19).

Christianity and Spiritism

In the case of the young woman at Philippi, the inspired historian writes that the Apostle Paul was "sore troubled" with this perplexing masterpiece of the enemy, for she was masquerading as a witness for the salvation which he preached.

Paul saw that she was really possessed of a demon, and he charged the evil spirit in the name of Jesus Christ to come out of her, and out of her he came. The damsel's owners thus lost their means of gain, and they raised a riot against Paul and caused him to be placed in jail (Acts 16).

Thus instead of the early church being "saturated with Spiritism," the truth is that paganism was saturated with it and the early church was combatting it at every point. There were but few cities in the Greek and Roman world that did not possess magicians, soothsayers, mediums and their ilk, who catered to a large part of ordinary society. The more thoughtful of the people believed them to be disreputable and evil, and warned young people against them, but this only proves their belief in the power they could exert.

There were opponents of Christianity in that day who were doing just what Conan Doyle is doing to-day, confounding the doings and the beliefs of Spiritism with Christ and His work and teachings. But there was this difference between the opponents in that day and their present successors. In that day they sought to dishonor the marvels of Christ and His disciples by reducing them to the level of their own unlawful arts; but in this day they are seeking to elevate their unlawful arts by putting them on the plane of Christ's holy religion.

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The May issue of *The Chosen People*, a publication of the Williamsburg Mission to the Jews, said some very serious things about the spiritual declension of this great organization once so wondrously used of God in saving men's souls. It appears to have formed a New York

The Salvation Army

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committee to help raise a half million dollars for its work, on which committee are "at least five Jews who are unbelievers, besides several Catholics." One of these Jews presided at an anti-prohibition meeting, whereupon the head of the army demanded his removal from the committee, showing, according to the editor of *The Chosen People*, that in the estimation of the Army to deny our Lord and Saviour Jesus Christ is an offense less heinous than to be on the other side of a political and social question of that character.

There is usually moral and spiritual danger to Christian organizations in becoming too big; in trying to do too many things, and to cover too much ground. The Y. M. C. A. began to weaken its testimony for Christ and to lose its evangelistic power at the point where it needed the money of worldly people, both Jews and Gentiles, to erect great buildings and operate great social enterprises. The Interchurch World Movement split on that rock, and for some years we think we have seen the Salvation Army headed in the same direction.

We are not surprised to have Miss Booth quoted in the *New York Times* as saying that the world is growing better, and that the army desires this half million to assist in its reconstruction. Such folly of utterance appeals to the world and gets the dollars, but what shall it profit the Salvation Army if it gains the whole world and loses its own soul?

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A Curious Paradox

The North American (Philadelphia) recently contained an interesting and informing editorial on "A Cleavage in the Churches," as it termed it, covering the present doctrinal conflict between Evangelicalism on the one hand and Modernism on the other, in which it referred to "a curious paradox" which had developed, namely, that the Evangelicals or Fundamentalists, as they are sometimes called, are now regarded by many as the heretics while the Modernists or Rationalists who are the real heretics are coming to be regarded as the orthodox! Whether the attitude is acknowledged or not, the editorial goes on to say, "belief in the miraculous or supernatural aspect of Christianity is widely deemed a form of heresy, or at best, of sincere delusion."

We mention the matter not to deny it, for we believe it is coming to be a current opinion, and it is one for which we have been forewarned by the wise and discerning among God's saints. It is part of the deep laid scheme of the prince of darkness whose representative before long will be found seated in the temple of God giving out that he himself is God.

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The powers of darkness are not having everything their own way, it is encouraging to know. The Berean Band is a movement to stimulate Christians everywhere, and of all ages, to learn one verse of the Bible each week. It originated in England, but its American representative is the Moody Bible Institute. One year ago the total number of men, women and children enrolled in the American section was 4,735, but to-day it has reached 13,534. Help push the good work along. It costs almost nothing. Write the Moody Bible Institute for particulars addressing a postal card to 153 Institute Place, Chicago. Write in the corner "Berean Band." Do it now.

The Lord Is Marching On

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Rev. S. B. Rohold, writing recently from his watch tower on Mt. Carmel in the land of Palestine, has some hopeful and encouraging incidents to report amid much that is sad and disquieting indeed. He speaks of a young Jewess, who, when upbraided for her admiration of Jesus, said without fear: "I love Jesus more than all the Rabbis put together."

Hopeful Signs in Jewry

Once, in conversation with some young men, Mr. Rohold pointed out to them the terrible suffering they would have to go through, when one of them replied, "Now what better thing can we do than to die in the land where Jesus died?" This was spoken in the presence of a large crowd and there was no protest.

"If we consider the attitude of the Jews in other parts of the world," adds Mr. Rohold, "and their fearless expressions and open reading of the New Testament, we believe that a wonderful advance has been made in Jewish evangelization, and that the Spirit of God is undoubtedly working among the dry bones of the house of Israel. There is a most wonderful and unprecedented spirit of inquiry, especially among the thinking class of those who are forming the 'Returning Remnant.' We are coming into contact with them daily, and the readiness and wholeheartedness with which they enter into discussing the claims of our Messiah is amazing."

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Between capital on the one hand and labor on the other, this country is being pushed into the government control of the railroads and the mines with scarcely a word of protest from people who a decade ago would have been aroused to the boiling point over such a likelihood. This is Socialism whether we like it or not, and there is no help for it. No help, because the gospel of Christ, than which no other remedy exists for the selfishness and lawlessness of men, is ignored by our leaders. Nor will government control halt at the railroads and the mines, but other public utilities will be put under its direction until by and by the government itself may need governing. Will a superman then appear to take hold of things, and shall he be one whom the god of this age has in readiness for the emergency? Oh, that men would repent before it is too late!

Government Control

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We wonder how many of our subscribers read the inflammatory appeal which he addressed to the industrial unions last July from a Chicago sanitarium where he was "recuperating." This was the man that a compassionate government released from the penitentiary a few months previously on the ground that he was aging rapidly and afflicted with a serious complaint. He is sowing the seed of unrest and hate among the industrial workers of this country in preparation for a crop of violence and robbery unprecedented in our brief annals. Those in authority seem unable, or, it may be they are afraid, to prohibit his propaganda, but the children of this generation will pay dearly for the pusillanimity of their fathers.

Eugene V. Debs

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We are grateful to a friend who called our attention to a "break" we made in our April issue in referring to the growing use of the words "the Christ" instead of simply "Christ." We said that the definite article was not used in the epistles except in certain instances which we named, but we omitted to explain that we were thinking of the English version only and not the original Greek. Doubtless most of those of our readers who are familiar with the Greek understood it in this way because of what we said about its use in the Gospels, but that does not excuse the omission, especially when we added that the use of the definite article is not Pauline.

A Correction

We are the more sorry that it occurred because some of the enemies of the truth may have supposed it was intentional and in order to find an argument for what followed, whereas all that followed stands on its own foundation just the same.

Modernism speaks of "the Christ" just as Bahaism does, and Christian Science and other semi-pagan cults where an "ideal" is in mind rather than the God-man who "died for our sins and rose again for our justification," and we have come to be suspicious of it.

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It is in connection with that picture on page 1135 of our August issue entitled, "The Boston Commons." First, there is no such place. Bostonians are very careful to have it known as Boston "Common." Secondly, it was a picture of the Public Garden of Boston, and not the "Common" at all.

Caught Napping

Some of us who lived in Boston for years and reverence every nook and corner of it feel humiliated, but there is no use in crying over spilt milk.

Another Ninety-two

Editorial

THIS time last year editorial comment was going the rounds of the liberal religious press as to the effect of education upon efficiency. A very practical demonstration was said to have been obtained by an investigating committee which had discovered that the ministerial graduates of a certain rationalistic university were strongly evangelistic. Ninety-two ministers had been investigated who had received 11,000 people into their churches on confession of faith in five years, and those churches during the same period had averaged $2,000 a year for the various denominational benevolences.

On the other hand men from "a popular, short-course institution" were investigated who had averaged only five such admissions through five years, and raised only $200 a year on the average for benevolences. The committee resolved "never again to look to short-course men for the building up of strong spiritual churches with the missionary outlook."

These observations naturally interested us and we raised some inquiries about them.

For example, was the same number of men investigated in each case, ninety-two short-course men as well as ninety-two long-course?

Were the long-course men located in large cities with large opportunities for evangelism, and the others possibly in rural districts or on the frontiers?

What was the average size of their congregations in each case, did the one preach to hundreds and the other only to scores?

Did the long-course men have wealth in their congregations while the others preached to the comparatively poor?

Obviously such data were important in forming a correct judgment.

Receiving no replies to our inquiries we instituted an investigation ourselves covering the output of three or four Bible institutes whose graduates had been as long as five years in the ministry.

Limiting the questionnaire to ninety-two men selected almost at random, we found that instead of only five additions a year on conversion, they averaged twenty-three, and instead of only $200 a year for denominational benevolences they averaged $1,226, not so discouraging a result.

But as we said at the time, it is not a question as to whether a highly-trained ministry is preferred, the cause in which we are engaged is worthy of the best, but it is rather a question as to what *is* the best. We have just listened to a series of lectures on Christian philosophy by a man highly trained for the purpose, and who based all that he said on the writings of the fisherman Peter, a master philosopher whose faith did not stand in the wisdom of men.

There was one long-course man in the apostolic leadership, possibly two if we include Luke, or shall we say three, and add Apollos? But as our Lord neglected the wisdom of the schools in his own preparation, so he omitted it, as Dr. Christopher Hazard reminded us recently, from the curriculum of His twelve disciples, and yet they did a good piece of work.

We value a well-trained ministry, and not infrequently we counsel graduates of a Bible institute who missed their college course to try to get it before entering on their life work. We take pains to aid them in finding a college where their faith in Christ shall not be shaken by man's philosophy and empty deceit.

We have taken the same attitude toward the theological seminary. Many graduates of a Bible institute, following our advice, have taken a seminary course, and seminaries of different denominations in this country are pleased to witness that their entering classes have been materially increased as a result.

No, the question is not training, but the *kind* of training. The church needed Paul as well as Peter, but whether it was Paul or Peter, he must be a regenerated man, knowing the God of the Bible and filled with the Holy Ghost. Give us such men and we will stand by them whatever training they have had. And if they be pastors, whether long-course or short-course, they will build up "strong spiritual churches with a missionary outlook."

In the Dawn of a New Revival

By Rev. Joseph W. Kemp, Auckland, N. Z.

THE news of revival amongst the fisher folk of Lowestoff in England, and of the north of Scotland, has created throughout the Christian church a wistful expectancy of a widespread spiritual quickening. Already many centers have been strangely stirred and the movements in England, Scotland and many parts of Ireland, would make it appear that we are at the dawn of a new awakening. God grant that it may be so! We are "as they who watch for the morning." For years the coming revival has been discussed, but discussion has not brought it. There is a divine sovereignty in revivals and men may decree their character, form and purpose, but "the wind bloweth where it listeth," and the glorious gale is under no man's control.

While we have been debating, the masses have been drifting, and there is a growing conviction that the most urgent need of the hour is a God-given revival, in order that the drift may not be more aggravated.

The conviction is shared by statesmen. Lloyd George, said a little while ago to a small group of Free Church ministers: "It is necessary for the churches to stimulate the spiritual revival that is needed in order to improve the material conditions of the people."

Slowly, but surely, men are being driven to the conclusion that there is no hope in human resources. The sufficiency is of God.

A recognition of our need is the first step to betterment. Our teachers were telling us during the War, of the golden day that was sure to break once peace was restored, but instead, we find ourselves amid a veritable welter of evil. Our young people are almost delirious from pleasure and sport, with a corresponding weakening of the restraints of home and parental control. The picture houses are amongst the most popular resorts, while the house of the Lord is forsaken. Sin in its multifarious forms has flung its alluring mantle around the masses and the classes alike. People are finding it much easier to sin than formerly, for certain recognized moral barriers have been broken down and ethical standards lowered. The churches have for long been impotent, for they have been captured by materialism and mammon, and learning and wealth have been substituted for testimony and prayer.

It is as the Rev. Samuel Chadwick, put it: "Rationalism has ousted the supernatural. Every human device has been tried to accommodate religion to the level of the natural man. The church has been socialized, humanized, organized, popularized, vulgarized, to make it acceptable to the people. The result is one of humiliating failure. Demons chuckle and the world smiles." Satan will not cast out Satan.

Back to Pentecostal Methods

What is the remedy? It surely lies in a quickened spiritual life. Let us get back to Pentecostal methods, and we shall get Pentecostal results. So long as we have confidence in the flesh, we do not seek the power of the Spirit. Notwithstanding all our ingenious methods and complicated machinery, we are discovering the point where it is plain "with men this is impossible." We have gone a long way on the road

when we are aware of our need. We welcome the discovery—a discovery which, thank God, is becoming general.

The church needs the baptism of fire. Dr. James Hope Moulton, said at one time, "Though religion in all our churches is manifestly at a temperature incomparably higher than in those dark days two hundred years ago, before Wesley came, it is also manifest that it is by no means at boiling point. And for purposes for which Christ ordained Christianity, nothing short of the boiling point will serve." Cold water drives no shafts and turns no pistons. The temperature must rise in the heart of every believer, and this can only come by the gracious working of the Spirit of God.

Too much of our religion is without fire—a morality without enthusiasm or soul. The fire is identified with the person of the Holy Ghost. He is the Spirit of fire, and we cannot be in communion with Him and remain cold or lukewarm. A revived church will be on fire. The members will have a burning passion for the souls of men, like Knox, who prayed in his garden at night fall, "O God, give me Scotland or I die."

"Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for a love that loves unto death!
Oh, for a fire that burns!
Oh, for a prayer power that prevails!
That pours itself out for the lost;
Victorious prayer in the conqueror's name;
Oh, for a Pentecost!"

To have our souls charged with the Spirit of God, will mean that we shall have a consuming zeal for the salvation of the lost. It is in evidence just now among the fisher-folk of Frazerburgh, Wick, Peterhead, Findochty and Eyemouth. The engineers and miners of Gateshead and Newcastle have caught it; the staid, equable, moral-living citizens of Norwich are possessed by it. In Scotland, England, Ireland, France and Holland, whole communities have been gripped by this "passion for souls," for a new revival has brought into its embrace whole communities touched by the fire of God.

Such a revival means a passionate earnestness in prayer. When touched by the Spirit of God, our prayers ascend like the smoke from the burning incense.

"I Feel It's Coming, Sir"

In a little village in England there was an old man who attended a chapel whose membership had dwindled to seven persons, all old folk. Sin held high carnival; his own son, a family man was amongst the unsaved. It was a bitter thought for the old man to take with him into the other world. So he prayed and prayed and prayed. What was to be done? Who will attack the Devil's stronghold? An evangelist of the old-fashioned type, well armed with gospel shot, was sent to the village, and the citadel of evil was shaken, and his son was among the saved.

In conversation with the evangelist, the old man said ,"I feel sure it's coming, sir. God told me so this morning at one o'clock, when I was praying by my bedside. I have spent the night in prayer. I couldn't help it, for I feel if there is not a revival soon my heart will break."

A revival works a wholesome cleansing in the soul. The plague of iniquity in the soul must be burned out by the fire of the Spirit. Like all fire, the fire of the Spirit has its destructive energy, and if a man cleaves to his evil, contact with it is destruction.

The revival is cleansing. Erstwhile blasphemers are now singing the praises of God, professing Christians held in the grip of paralyzing habits have been set free, and like the three Hebrew youths who were cast into the midst of the fiery furnace, now walk at liberty. Thus does the new revival move on, purifying, refining, consuming, inspiring, kindling, transforming. Though the signs indicated may not be very pronounced in some places, the promise of the morning is sure. The dawn is struggling with dense darkness, but the night is far spent and truly it is high time to awake out of sleep.

Spiritual Pacifism—Its Folly and Peril

A Sermon by Rev. Joseph Taylor Britan, D. D., Columbus, O.

TEXT: Jude 3:—"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith once for all delivered unto the saints."

From the very first the Christian faith made its way against vigorous opponents. From the first Christians were forced to defend the gospel and to meet argument with argument and theory with fact.

Christ and His disciples were often found arguing for the faith and for the truth of His Messiahship. Our Lord vigorously defended His person, His mission, and His message against the Pharisees, the Scribes and the Sadducees. There is nothing more sublime, pictured in Scripture, than the courage of Christ as he contended with the unbelieving Jews.

Peter's historic sermon at Pentecost bristled with arguments which the Jews could neither refute nor answer. Peter proved that Christ whom the Jews and Romans crucified was the true Messiah, and so vigorous was his indictment that his opponents who could not answer his arguments, began to persecute the preacher.

Paul reasoned with the Jews in their synagogue. We read that he "entered the synagogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God," and so vigorous was he that under his preaching, some became "hardened and disobedient, speaking evil of the way before the multitude," so that "he departed from them and separated the disciples, reasoning daily in the school of Tyrannus."

How God Defends His Cause

The early Christians were always ready to "give a reason for the faith which was in them." The apostles exhorted the early Christians to realize that they were "set for the defense of the gospel," and they followed Jude's injunction, "to contend earnestly for the faith once for all delivered."

And well it is that they did so, or the gospel in those early days would have perished from the face of the earth. When certain men "crept in privily" to destroy the doctrines of the gospel and of grace, "denying our only Master and Lord, Jesus Christ," then the great apologists and defenders of the faith appeared.

There is an idea abroad today that it is not a gracious, or gentlemanly, or a Christian thing to contend for the faith, to witness earnestly for the Lord Jesus Christ, in the face of His enemies. We are told that truth can take care of itself, that God will defend His cause, but all the history of the past indicates that He has defended His cause by raising up men and women to do the defending. He has never sent angels to do work which men could do, or work which Christ especially and distinctly commissioned the church to do, namely, to witness for Him before all men. We have, therefore, Christ's example and good apostolic authority "for contending earnestly for the faith once for all delivered unto the saints."

The Early "Modernists"

Our Lord declared the gospel would be a divisive factor in human life, dividing families and friends. Again and again in the Acts and the Epistles, Christians are exhorted to separate themselves from those who are hardened and believe not, but speak evil of the way.

All down through the ages since Christ, the church has been compelled to confront and refute false ideas of Christ, of His kingdom, and of the Word of God. In the first century, the Ebionites arose to teach that Christ was the great leader of all men. The Ebionites were the first Unitarians. In the second century the Gnostics arose who admitted the pre-existence of Christ, but denied His

deity. In the fourth century the Arians troubled the church, according Christ a high place in the line of great men but refusing to admit His deity. In the sixteenth century the Socinians came forward with the theory that Jesus was born a man but by perfect submission to the will of God He became God. This theory is closely akin to the modern idea of those who teach the "divinity," instead of the deity, of Christ. There are many declaring today that Christ was divine in the sense that the Spirit of God dwelt in Him, and that He had more of divinity in Him than any of the rest of us because He more completely than any one else surrendered His life to God.

Camouflage Tactics

As we study the statements and conclusions of the modern liberal theologians, we are impressed with the fact that while they use Christian terms—words and phrases which the Christian church has ever used to describe its doctrines and faith—yet they use these terms with a very different meaning in mind from that which the true Christian has when using these same terms.

For instance, a recent statement declares, "We desire to emphasize the fact that in our judgment the Christian religion consists primarily in a belief in the fatherhood of God and in the divinity of our Lord Jesus Christ, and in the application of the teachings and principles of Christ to everyday life."

To very many this sounds like true Christian doctrine, but were you to ask the writers of these words exactly what they mean you would find that their teaching is as far removed from true Christian doctrine as the East is from the West.

Take, for instance, the radical theologian's teaching of the fatherhood of God. You ask him what he means by the phrase and he will say that "God is the Father of all men alike, all are naturally the children of God, none having any need of the new birth, and consequently no need of the regenerating action of the Holy Spirit." Of course there is a sense in which God is the Father of all men, having created all, but fatherhood in the highest sense includes far more than creation. There is a spiritual relationship implied in fatherhood which is not found in the lives of all men. Jesus said to certain men, "Ye are the children of your father the devil, and the works of your father will ye do." But modern theologians dispute Christ's word concerning the possibility of some men having Satan as their father. The beloved apostle, John, says that "as many as believed him, to them gave he the right to become the sons of God." God becomes a spiritual father to those who have received Christ as God and Saviour.

There is equal confusion and false teaching concerning the divinity of our Lord. Ask some of the modern teachers what they mean by the "divinity" of Christ, and their replies will show that they mean exactly what the unbelievers of old meant,—He was a man in whom dwelt the Spirit of God in large measure. Ask these modern teachers if they mean what the church always has meant when it speaks of the deity of Christ, that he was "very God of very God"; of the same "substance" as the father, pre-existent with God; the Creator, so that "without him was not anything made that has been made"; the Preserver of all things, so that "in him all things consist"; the Sovereign of earth and heaven, so that angels and men are subject to his command, as He intimated when he declared that He "shall send forth His angels and gather out all things that offend." When you ask many of the modern preachers whether this is their idea of Christ they will hedge and dodge and camouflage, and if you press your questions they will finally admit their disbelief in the deity of Christ. These are the men who, as Jude says, "crept in unawares and denied our only Lord God."

"Progressive" Christianity a Farce

A careful study of the teachings of the radical theologians today will prove to any one acquainted with church history, that the modern and progressive ideas in theology, are simply the old heresies against which the church has ever battled and which the church has always rejected. It is difficult to understand why these liberal churchmen should call themselves "progressive" when they occupy exactly the same doctrinal positions which the Jews held concerning Christ when He stood and contended with them in the streets of Jerusalem.

Reasons for Controversy

There are many reasons why the men of the church should contend for the faith "once for all delivered unto the saints."

1. In the first place, "*truth is revealed by controversy, and by controversy only,*" says Dr. W. B. Greene in a recent issue of *The Presbyterian.* "Truth is purified in the fires of disputation. Truth does not disclose and propagate itself in a world under the dominion of sin and error. It is only by a rational affirmation and defense of truth that it can be revealed and disseminated."

Herein we discover the value of the discussion of the theory of evolution which is now nation-wide. So long as none arose to challenge the theory, so long as none appeared to champion the statements of the Bible which contradict the theory of evolution, its devotees had the floor and the field. But now scientists are being challenged and they will be compelled to give to the world as never before, the reasons for the faith which is in them concerning evolution. The foundation stones on which the theory is built will be laid bare before the discussion is ended and if evolution is a fact instead of a theory, Scripture will be found to harmonize with it, but if evolution is a theory, and a theory only, a theory which tends to atheism and unbelief, then these facts will emerge in the discussion and the race will be benefited.

So it is in the discussion of every religious question—the authorship of the Pentateuch, the inspiration of the Word, the fact of the Fall and the Flood, the Virgin Birth, and the method of salvation. All these subjects are being discussed by ministers and people as never before. Arguments for and against the modern and orthodox views of Scripture, and of salvation, are being set forth by ministers and others. The truth is bound to be revealed in these discussions for the bold statements of unbelief are being challenged by countless defenders of the truth.

There have arisen in the modern world great apologists for the Christian truth, through whom God is speaking His message to this age. And because unbelievers are so bold to propagate their theories no one should have patience with the theological pacifist, but should give all honor to the men who challenge unbelief and who prove the truth of the Christian faith.

2. The Christian should witness and contend for the faith also *because of the consequences to the unbeliever himself* if the enemies of the gospel are not opposed. If there was no one to arise in the present day in our city and land to contend for the faith, the unbelieving critics of God's Word would become unbearable. They would think of the Christians as cowards and the world at large would be led to believe that there is no such thing as Christian scholarship capable of refuting the false theories of unbelief and defending Christian truth. But when the Christian meets argument with argument, scholarship with scholarship, and shows the reasonableness of the Christian religion, he promotes true faith and piety, and he discredits the unbeliever.

3. But *for the sake of a lost world*, the Christian church must ever contend for the faith. No matter what unbelievers say, no matter what the higher critics teach, or what sinners may hope, the fact remains that eternal life is a gift from God in response to the faith of the individual in Christ as "very God of very God," and as man's substitute on the Cross. It is easy for the church to be at ease in Zion, to sneer at the rationalist and unbeliever and to say that his arguments are not worth answering, but meanwhile thousands are perishing who might be eternally saved if only the church had the courage to urge the gospel, not only upon the ignorant and the sinful, but upon the staunch opponents of Christ and His gospel, as well.

4. Again the Christian is encouraged to battle for the truth, *because of the lawlessness which is abroad in the world today.* The matters involved in modern theological battles are not only the truth of God and the souls of man, but the very life of nations as well. It matters greatly today whether people believe that the Bible is a hit or miss compilation of valuable maxims,—a result of "men's search after God," or whether they believe that it is in very truth the very Word of God revealed and delivered unto men from heaven. The world has dethroned many kings and kaisers and the Bible is practically the only remaining external authority outside of man himself; and when the authority of the Bible is destroyed, then every

restraining influence outside of and external to man is gone.

Men need the high ideals and the rigid restraining influence of a fully inspired Bible, as the history of modern Germany and Russia proves. Whoever, therefore, is found destroying the foundations of faith, abolishing the Bible as authoritative, dethroning Christ and making the human conscience and human desires the standard and final arbiter of all things, that man is undermining the institutions of civilization.

5. Again, the faith for which Christians are to contend is *the faith which was "once for all delivered."* It is a faith which came down from heaven, not a faith which came up out of the conscience of the race. It is not a faith attained by the efforts of men, but a faith which was "delivered" from God by the hands of godly men who "spoke as they were moved (borne along) by the Holy Spirit."

A few days ago, my doorbell rang and a delivery boy handed me a package—carefully sealed, directed and wrapped. All I had to do was to put forth my hand and receive it. Such is the figure in our text. Faith was "delivered." Holy men spoke as they were moved by the Holy Spirit. God delivered the truth of the gospel to the men who wrote the words which were given them. It is truth definitely given and "once for all delivered" which we are charged to keep and to transmit to others.

The Christian church is a steward of the mystery of the gospel of God's grace, and is culpable if it does not transmit in the face of all opponents and unbelievers the true faith, unimpaired to posterity.

This faith, once delivered is a body of revealed truth. It is not the intuitions of men. It is not the philosophical speculations of earth's wise ones, but it is a final and full revelation from God. It was delivered "once" indicating that it is a complete body of truth. All that man needs to know concerning God, duty, and destiny, is written in the Word. New light will break from the Bible from time to time, but all that men will ever need to guide them safely through this world of sin is written in that Book. New discoveries will be made in the old Book; but no new book will ever be given.

6. The true Christian is encouraged to witness for the faith also *because the testimony of the unconverted man is ruled out of court as valueless* by the Supreme Judge Himself. Our Lord has declared that "except a man be born again he cannot see the kingdom of God"; that is, he cannot have any true perception of the kingdom, or of kingdom truth, and he can bear no testimony concerning the things of God which are worth considering by the seekers of truth.

Paul also witnessed to the same fact, saying "the natural man receiveth not the things of the Spirit of God; neither can he know them because they are spiritually discerned; but he that is spiritual judgeth all things." As the Holy Spirit is given in response to a true faith in Christ as God and Saviour, the unbeliever cannot have the Holy Spirit. Therefore he can have no supernatural assistance in the interpretaton of God's truth. Let no believer, therefore, ever quail before the assertions of those who reject the deity of Jesus Christ.

The Value of the Faith

This faith which the Christian church has ever preached, has always answered every need of the human soul. The Bible reveals man's high origin, also the origin of sin, and of death; it tells us of God's remedy for sin which is Jesus Christ; it proclaims the way of peace and victory, joy, assurance, and eternal life. It shows God at work in His world now redeeming the sinful. It reveals His plans for purifying the earth from the presence and power of sin, and it opens the gates of heaven for men to get a glimpse of the "home over there."

The faith, "once for all delivered" has survived all human crises, all human and diabolical attempts to overthrow the same and it will survive the shock of present day battles.

Those who contend for the faith find their own faith developed and strengthened. The man who battles for Jesus Christ has increasingly clarifying views of the Christ whom he defends.

And more than this, the modern Christian discovers that unless he contends earnestly for the faith which he has, he cannot even hold his place in the ranks of the faithful or be of value in witnessing for Jesus Christ. We are placed in a world where doubt insinuates and the Devil deceives and it is only in contending for our own individual faith that this faith grows and develops and we become absolutely sure of Christ and His salvation.

If this faith "delivered" to us means anything at all, it means everything; and if the faith which we have means everything to us it ought to mean the same to every individual in all the world. Therefore we cannot keep still and refuse to witness and "contend" while the world without the gospel is dying.

If it be true that the faith has really "once for all been delivered" unto us, then the surer we are of the truth for ourselves, the more zealous must we be to win the opponents of the gospel to Jesus Christ.

The Bible Conference in Baltimore

Through its Extension Department the Institute will conduct a Bible conference in Baltimore, Md., Oct. 1-8, under the auspices of a local committee, of which the Rev. T. Roland Philips of that city is chairman. The regular sessions will be held in the Northminster Presbyterian Church.

The dean and several members of the Institute faculty will participate, including Mr. Gosnell, assistant dean, and member of the Baltimore Conference of the Methodist Episcopal Church; Dr. Glover, Director of the Missionary Course of the Institute, and Mr. Bittikofer of the Music Course. Others on the program are the Rev. John Timothy Stone, D. D., formerly pastor of the Brown Memorial Presbyterian Church of Baltimore, and now pastor of the Fourth Presbyterian Church of Chicago; the Rev. Robert Dick Wilson, D. D., professor of Semitic Philology in Princeton Theological Seminary; the Rev. J. L. Campbell, D. D., formerly a Baptist pastor at Cambridge, Mass., and now dean of the Bible Department of Carson and Newman College, Tenn.; the Rev. D. S. Kennedy, D. D., editor of *The Presbyterian*, Philadelphia; the Rev. Irving W. Carroll, former associate of the late Dr. C. I. Scofield, but now pastor of the First Presbyterian Church of Marshall, Tex.; Rev. A. L. Lathem, D. D. Third Chester, Pa., originator of a great plan of real vacation Bible schools now spreading through the country, and the Rev. J. T. Britan, D. D., pastor of the Central Presbyterian Church of Columbus, O. In addition, the Rev. P. W. Philpot, pastor-elect of Moody Church, Chicago, and for more than twenty-five years the successful pastor of the Gospel Tabernacle, Hamilton, Ont., has been invited and is expected. The voice of an outstanding Christian layman, Mr. Sydney T. Smith of Winnipeg, Man., former president of the Grain Exchange of that city and officially connected with a number of large business concerns and philanthropic agencies in Canada, and Trustee of the Moody Bible Institute, also will be heard.

Further information will be supplied by the chairman of the local committee, the Rev. T. Roland Philips, 5105 Denmore Avenue, Baltimore, or the secretary of the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Ills.

ARE YOU GETTING, OR GIVING?
By Rev. J. D. Kempster, Lyndon, Ill.

'Tis glorious to live
When you've learned how to give,
And with others your blessings to share;
Not getting, but giving,
Doth constitute living,
The precious old Book doth declare.

No doubt you have read
Of the sea that is dead,
And it takes but a moment to say,
It always is "getting"
But never once etting
A drop of its waters away.

Some receive with a lunge,
And act like a sponge;
(And though I may seem to be bold)
These folks you must "tease" them,
And finally "squeeze" them,
To get them to loosen their hold.

So isn't it better,
To have no such fetter
To hinder your fulness of joy?
When strong on the giving
'Tis grand to be living,
For nothing your peace can destroy.

Intercessory Prayer

By Rev. Robert H. Glover, M. D. Director of the Missionary Course of the Moody Bible Institute

Address given at the Hepzibah House, New York, and reported in *The Word of the Cross*

(Scripture:—Luke 11:1-10)

THERE are two great phases of the Christian ministry: one is *preaching*, and the other *prayer*. They represent two God-given functions: the prophetic function and the priestly function. The one is standing before man for God, the other before God for man. The prevailing tendency is to place the prophetic function in advance of the priestly; to give larger place in thought and practice to preaching than to prayer; indeed, to regard prayer as a kind of adjunct, a mere aid to our work of preaching.

But the early apostles did not so regard it. We find in the sixth of Acts that when the multiplicity of duties pressed upon those apostles, and they saw the need for better organization and distribution of work, they proceeded under the guidance of the Holy Spirit to appoint deacons for secular departments and then added: "But we give ourselves to prayer, and the ministry of the Word."

Note the order—prayer *first*, and *then* preaching. And as we run through the Acts we find prayer on every page. They accomplish much by preaching, but more by praying. Every need of whatever sort they met by prayer. Things were accomplished, many and mighty things, because they gave prayer the primary place.

Jesus' Prayer Life

Jesus was a man of prayer. I should have said Jesus was *the* man of prayer. No Bible study could be more profitable than that of Jesus' prayer life. The parable we are to consider was spoken on the occasion of one of His seasons of prayer. It was the fact that He himself was praying that prompted the disciples' request, "Lord, teach us to pray." It was the force of His example that brought that request and stirred them to pray.

Our Lord responds first by giving them that model of prayer known as the Lord's prayer. Perhaps it might more properly be called the disciples' prayer, for the real Lord's prayer is in the seventeenth of John. This prayer that Jesus taught His disciples constitutes a perpetual model of prayer, beginning as it does with worship and adoration, then putting the interests of God's kingdom before all personal requests, and ending with an ascription of honor and glory to Him.

A Prayer Parable

Immediately following, comes this Parable of the Importunate Friend. It brings to view three persons, of whom one becomes the connecting link between the other two. There is first the man in his journey—the man in need. Then, at the other end the man whose resources supplied this need. And then the man in the middle who appealed *for* the one and *to* the other.

These are the three actors, and it is clear what each stands for. The man in need represents the world. The man who supplied the loaves represents God. The third man represents the Christian intercessor, standing between the world and God, pleading for the one and getting from the other.

The teaching of this parable centers in the fact that the man in the center is related by friendship to both of the others. Observe how he addresses the one to whom he goes: "Friend, lend me three loaves," and how he says concerning the other: "A friend of mine in his journey is come to me."

Let us consider a few features of this parable of great importance in their bearing upon our ministry of intercession.

1. *We must be friends of souls.* We must have a genuine interest in men, we must love them as our friends, before we can pray for them as we should. Let your little one become dangerously ill. There is no longer any question about getting time to pray. Everything else is pushed aside, and you take time to pray.

Why do we not pray for the world like this? I fear it is because we do not love the world enough. I am persuaded that as our preaching ministry is rendered comparatively ineffective through its not being impelled by divine love, so our praying ministry is rendered ineffective for the same reason.

There is so much professionalism in the Christian ministry. Perhaps a casual observer may not detect the difference, but there is a vital difference between the hireling and the shepherd. When the crucial moment of risk or danger comes "the hireling fleeth, because he is an hireling and careth not for the sheep." But, in contrast, "the good shepherd giveth his life for the sheep." Just so in praying, the lack of real love for souls is largely responsible for our lack or feebleness of prayer for souls. Let us ask God to supply to us this divine love which we lack, and to give us a heart that breaks for sinners.

2. *We must be friends of God.* This is as important as that we be friends of souls. Our effective approach to God as intercessors depends upon our relation to God. And friendship implies more than a passing knowledge; it is an intimate acquaintance, and such acquaintance requires time to effect.

Observe the names by which some of the greatest intercessors were called: Abraham "the friend of God," Moses "the servant of God," Elijah "the man of God," Daniel "greatly beloved of God." We see that godly character and a close and sustained relationship to God underlay their prayer power and achievement.

3. *We must have a sense of utter need.* The man in this parable said: "A friend of mine in his journey is come to me, and I have nothing to set before him." If he had been able to scrape up an apology for a meal he would not have put himself to the trouble of going to his neighbor to wake him up and get the loaves. But he had nothing, and the realization of that fact drove him to his neighbor as his only resource.

Are we not reminded here of how many times we resort to mere makeshifts, human expedients, second-rate measures in trying to meet men's needs? We ministers are tempted to rely upon our sermon-making as a substitute for prayer, and a powerless ministry is the result. It is only when we are brought to a sense of utter strengthlessness and realize that we have not merely a little, but *nothing* of our own to set before hungry souls, that we are driven to God for His mighty and sufficient help. As Dr. A. C. Dixon put it: "When we depend upon organization, we get what organization can do; when we depend upon education, we get what education can do; when we depend upon man, we get what man can do; but when we depend upon prayer, we get what God can do." That and nothing less is what we need; shall we not determine to get it?

4. *We must be willing to sacrifice ourselves.* The help secured for the man in this parable was not without its cost to the one who sought it for him. He had to make an unselfish sacrifice. He had to give up his comfort, bestir himself, make a trip through the street at an unseasonable hour, at inconvenience, and perhaps embarrassment also—all to get bread for another man. The lesson is on the surface, prayer that gets things from God costs.

Intercessory prayer is no pastime. Jesus Christ could not save both Himself and others. No more can we. We may not be called upon to give our lives literally upon the cross as He gave His, but we are called upon to manifest the same spirit of self-sacrifice that He manifested in His death. The life of a faithful minister of Christ, and pre-eminently that of a true and effective intercessor, is a sacrificial life. Are we willing to pay its price?

5. *We must be importunate.* This is the last feature of this parable I would mention, and its focal and culminating point. We are told that even though the seeker of loaves might not obtain them on the ground of friendship, yet because of his importunity he was assured of getting "as many as he needeth." It was when the man on the inside considered the lengths to which the man on the outside was ready to go in determination and unwearying perseverance to obtain the needed bread for the hungry traveller, that he felt he could not deny his request.

The parable, of course, has its limitations, like all parables, in setting forth the truth it seeks to illustrate. I need

hardly remind you that God is not to be thought of as pre-occupied or reluctant to grant our requests. But He does see fit at times to withhold the answer that He may more fully try our faith, and draw out the most there is in us. He has other purposes in view than merely our getting the things we seek for those for whom we intercede. He wants to develop us in the process, and in this prayer ministry lies one of the greatest means to our spiritual development, our growth in grace and in the knowledge and likeness of Christ.

God has always sought intercessors. Never did He seek them, never did He need them more than today. Nothing but a mighty, God-sent revival can meet the desperate need of the present hour, within the church, in the world at large, in the mission fields—everywhere. All efforts to meet the need in any other way are worse than useless, they are a farce and a mockery. "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down with thy presence!" Prayer—believing, persistent, importunate prayer—and nothing less, will bring Him down. Therefore, "*Lord, teach us to pray.*"

The Habit of Devotional Bible Reading

By Margaret C. Worthington, Charlestown, W. Va.

BIBLES are numerous. The number of editions an ordinary book passes through will very rightly indicate the number of its probable readers, but the multitude of Bibles in our land by no means represents the number of those who really read it as it should be read. Many who may see these lines can truly say, "I read it in faith and love," and to them no word of suggestion is offered here.

But there are many professing Christians who read the Bible very little, and many others who do not read it intelligently.

Our Lord in replying to the tempter in the wilderness used the very words He had commanded His ancient people in the book of Deuteronomy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To us who have also the New Testament, "God hath spoken—by His Son—therefore we ought to give the more earnest heed to the things which *we* have heard"! We, on whom the ends of the ages have come; we, surrounded with the world's Babel voices, talking out their "problems" in the world's wisdom; we, with an adversary able to raise up at last his own great representative—the "man of sin."

And let us note that no Antichrist was to come in Old Testament times. That apostasy of which the apostle prophesied was for the age in which the fullest revelation has been given, and when the Holy Spirit has come to teach the written Word to the heart of the believer. In what danger then are those of us who leave the Bible unstudied in these times!

A Mother's Bible

Some days ago, the writer took up a letter, yellow with age, written by a mother's hand and placed between the leaves of a birthday gift of a beautiful first Bible. The ink was faint in the message, but not the faith.

That Bible was read very much from force of example and duty, but it was read more or less usually, and when the light of salvation came at last, none will know till "that day" how much the mere surface knowledge of its contents may have been used to answer that mother's prayers. For God's Word is not as man's and He especially commands that children shall hear His Word.

A lady visitor was sitting in a home reading the Scriptures, when the mother said, "If I could only turn to the places like you do, when I want to find something!"

The visitor replied that it could not be done till she read the Bible straight through, as it is written.

The daughter, a school girl, standing by, was asked if she could find things mentioned in her book of history after studying it, and she confidently said that she could. History is never taught by reading selections here and there without regard to chronology or sequence of events. Yet it is the way Holy Writ is often handled. Clear and balanced views of God's truth are the result of studying His whole written revelation, accepting all in humble faith.

George Mueller and J. Hudson Taylor

Mr. George Mueller, of the Bristol Orphanages, gives somewhere his method of reading both Old and New Testament through at the same time. He placed two marks in his Bible, one where he left off reading in the Old, and another where he left off in the New; opening at these places alternately, he would continue right on. Distinguished men of God have often been led to, and sustained in, their life-work, by just listening directly to the Spirit's guidance through the Word, as they would read it day by day at devotional times.

The Rev. J. Hudson Taylor wrote of one day in China when everything looked dark and despairing for his work there, reading the seventh chapter of Numbers because that chapter came in order for his devotional Bible hour. And right in that portion he found the very encouragement he so sorely needed.

One who heard him years afterwards addressing a gathering of fellow-missionaries in the little church in Chinkiang, has carried away in memory his unhesitating hold on the words "Whatsoever he doeth shall prosper," as in his quiet gentle way, the veteran missionary spoke on the man who delights and meditates in the law of the Lord, as found in the first Psalm.

The Promise Under Her Finger

A Christian worker in New York City, when she had been called to walk through a particularly wicked street, said she used to slip her finger in her Bible as she walked along, and hold it on a certain verse, pleading in her heart God's protection promised there under her finger.

But the ordinary reader may say, "I do not work in China, nor the slums." And many seem to think that ministers, teachers and missionaries should know the Bible well, but avoid any responsibility in the matter themselves. Yet there are express messages to children and slaves in the profoundest epistles, and the introduction to Revelation says, "Blessed is he that readeth, and they that hear the words of this prophecy." That is, whosoever reads or whosoever hears.

The predictive parts of Scripture are among those most usually avoided in the unwarrantable discrimination against portions of it. A consequence is that many have either a fear of misinterpretation of what they know so little about, and avoid prophetic studies; or are led entirely by others when they should have some discernment themselves, to give balance to what they accept.

The Apostle Peter tells all (not some only) of those who have obtained "precious faith" in the Saviour, that prophecy is a shining lamp for them in "a dark place"; and a lamp gives light to *all* who will come near and avail themselves of its illumination.

Why She Joined the Adventists

Those who were best acquainted with a very active Christian mother, now with the Lord, who lived the greater part of her life in a secluded country home in one of our southern states, and where the parish church was poorly served, could not but know the deep spiritual insight she obtained by personal study of her Bible, alone with her God. The premillennial hope was hers, when no one else in her neighborhood would have known anything about it.

Accurate knowledge of the Word is the weapon too, ready for the false teachers who go about with "perverse things" to teach." An Adventist said her mother has left an evangelical denomination to join them because of their supposed explanation of prophecy. One may ask, "Did she have the advantage of any true and proper views of prophecy before she went over to them?"

Belshazzar said he had heard Daniel

was able to "dissolve doubts." That is just what the Holy Spirit does when we believe His Words. He brings our doubts to naught. For truth is *reality*, and untruth finds no place beside it.

A young believer was once suddenly assailed by doubt as to everlasting punishment. In an instant that doubt had swept through her soul seeming to shake all she could rest on for eternity. This continued, till going to her room, she took her Bible, and fervently asking God to give some distinct message to rescue her from spiritual peril and pain, opened the Book, and enabled to believe, received from its page an immediate removal of doubt through the words which met her eyes.

The Value of a Good Breakfast

It is almost unnecessary to say that the morning is the best time for most of us to feed on the Word in preparation for the day.

A doctor observed, of a lady who lived to unusual age, that she always had a very elaborate breakfast, even when she cared for little or nothing else the rest of the day. If also you and I have an ample portion of spiritual food in the morning it will strengthen us all day.

God has divided our time into days. A day's work in a day is all He requires of us. But these days are precious gifts from Him; let us not waste them, but pray with Moses the man of God, "So teach us to number our days that we may apply our hearts unto wisdom." If we are prepared for common days, we are also prepared for uncommon ones. Crises come in our lives, what we are will determine how we will meet them.

God has a personal service for each one of his servants, and communicates His will to us by His words. Our blessed Lord as *part of His work for us, when He was about to finish it*, said to the Father, "I have given them the words which thou gaveth me."

"If we receive the witness of men, the witness of God is greater," and we do constantly receive the witness of men, and act on it in secular affairs. If we act on what God says to us, faith will be strengthened by experience, so we will joy in reading it more.

Teach me Thy way, O Lord!
Teach me Thy way!

* * *

Long as my life shall last,
Teach me Thy way!

Opposition to Premillennialism

By Rev. H. Bonnema, Grand Rapids, Mich.

THE Holy Spirit was sent to lead the disciples of Jesus into all truth. It is very evident that in these last days He leads them in particular into the comforting truth of the Lord's second coming.

As already observed in past issues of the MOODY BIBLE INSTITUTE MONTHLY, this truth is ignored, denied and, at times vehemently attacked by the church at large. A great stir has been created by those opposed, and much written against it in the official organs of the various denominations.

The debate within the last few years has invaded the Reformed churches. In one of the branches of this church, the Christian Reformed, one of the most conservative of the churches in this country premillennialism has aroused great opposition.

Some time since one of the Christian Reformed ministers, Rev. H. Buttema of Muskegon, Mich., published a book in the Holland language entitled, *Maranatha*, which set forth the premillennial coming of Christ as the teaching of the New Testament. He pointed out the distinction between Israel and the church, and laid special emphasis on Christ as the Head of the Church and the King of Israel.

Because of maintaining these two points as being biblical, he was deposed as a minister of the gospel by said church which judged his teaching not by the standard of the Word of God, but by their confessional standards. The great majority of his large congregation sided with their pastor and reorganized themselves under the name of Berean Reformed.

Since that time there has been almost a continual agitation from the pulpit and in the press against premillennialism. In nearly every issue of the two official church papers something is written against it. Institutes like the Moody and the Bible School in Los Angeles, and staunch defenders of the faith like Drs. Haldeman and Campbell Morgan are constantly warned against. One young man, now a minister of the gospel, was expelled from the denominational college because he met with a few of his friends on Sunday afternoons to study the Word of God with respect to the coming of the Lord.

But His truth is marching on. Many conscientious members are severing their affiliation with that body and joining other churches. In several places premillennial Reformed congregations have already been organized which have banded themselves together to form a denomination.

Those who left could no longer be edified by ministers who systematically denied one of the fundamental teachings of Holy Writ. Others still prefer to stay awhile to testify against it. Some of the ministers and leaders are premillennially inclined but are afraid to take a stand.

May the Lord give courage and may He open the eyes of many to see the comfort of the coming of the Prince of Peace.

A CONSUMPTIVE'S PRAYER

By Peter H. Van Wynen

Lord, may the weakness of my flesh
  But make my love to Thee the stronger;
The shortness of my days on earth
  But make my stay with Thee the longer;
The heaviness of this poor frame
  But make my spirit's movement lighter;
The dimness of my hopes below
  But make my hope of heaven brighter.

ACCOMPLISHMENT

By Rev. Christopher G. Hazard, D. D.

Could we look down upon the azure deep
And confidently step from star to star,
Our names would not a larger meaning keep,
We would not then be greater than we are;
For, yet so much related to the clod,
Already we are called the sons of God.

Evolution Leads to Sodom

By R. J. Alderman, Alcolu, S. C.

IN the day that God created man He made them male and female, —Genesis, 5:1, 2.

The first Adam was not, therefore, of a woman (I Cor. 11:8), and if not of a woman, he must have been of beasts or from God.

Beasts could bring forth only "after their kind" (Gen. 1:21, 24, 25). All flesh is not the same flesh. There is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds (I Cor. 15:39).

If the evolutionists are right that beasts can bring forth men, then men can bring forth beasts, and fishes can bring forth birds, and a bird-fish can bring forth a bird-fish-beast, and a bird-fish-beast can bring forth a bird-fish-beast-man. And this would be worse than hell itself could be.

Let us thank God that no beast or reptile produced Adam, as his flesh was of "another kind," and they could bring forth only "after their kind." If man was not of woman or of beasts, he must have been of God.

If the evolutionist is correct, there is a break between God and Adam, and Luke is wrong in his genealogy of Christ in 3:38, which reads, ". . . the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

If the evolutionist is correct this should read somewhat as follows: "Jesus . . . the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of a monkey, which was the son of an ass, which was the son of a vulture, which was the son of a scorpion, which was the son of a lizard, which was the son of a bumble bee, which was the son of a bug, which was the son of a tadpole, which was the son of God! !"

Luke's Genealogy Correct

But we know that Luke is right for Adam was made after the similitude of God Himself (James 3:9). Adam was made after God's kind (Gen. 1:26, 27), not by natural propagation, but by divine fiat. Adam could not have evolved sexually as there was no female of his flesh prior to Eve who was the mother of all living (Gen. 3:20).

The beasts were formed out of the ground, male and female (Gen. 2:19), but for Adam there was not found an help meet for him (Gen. 2:20). Eve was not formed out of the dust of the ground like Adam. Her creation was supernatural in a very special and different way. She was taken out of Adam after God had breathed his Spirit into Adam (Gen. 2:23). God took a rib from Adam's side and the rib which the Lord God had taken from man, made he a woman (Gen. 2:22). The woman did not evolve out of the rib. God made the rib a woman with the same power that he made the water wine and the dead alive.

The man was formed of the dust of the ground (Gen. 2:7), not of beasts. The woman was formed of the man, not of beasts. And both were made on the same day (Gen. 5:1, 2), which was the sixth day (Gen. 1: 27, 31).

And we know it was a day of twenty four hours because it says the evening and the morning were the sixth day. "The evening and the morning" make a day of twenty four hours, and this was true in the case of the creation week, for God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and for years. The greater light (the sun) to rule the day and the lesser light (the moon) to rule the night" (Gen. 1:14-16).

Man was made a little lower than the angels (Heb. 2:7). He was not evolved a little higher than the beasts.

Jesus was made a little lower than the angels (Heb. 2:9). "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "That through death he might destroy him that has the power of death, that is, the devil " (Heb. 2:14).

The Devil Lives

As long as people die we may be sure the Devil lives. Death is the last enemy of man to be destroyed. Death and the Devil are destroyed simultaneously (Rev. 20:10, 14).

"We wrestle not against flesh and blood but against spiritual wickedness in the heavenly places." The conflict is, as it were, a race between God and Satan for the control of the universe.

God has said, "The seed of the woman shall bruise the head of the serpent" (Gen. 3:15).

Satan has said, "I will exalt my throne above the stars of God, . . . I will be like the Most High" (Isa. 14:12-14).

And God has said, "Thou (Satan) shalt be brought down to hell, to the sides of the pit" (Isa. 14:15).

The Devil works through human nature and along natural lines with supernatural power, and were it possible to have produced, in this way, a hybrid race through the transmutation of the species, he surely would have done so long ago, and thus prevented the first advent of Christ, who had to be born of a woman.

Satan's first attempt to thwart God's purpose that the seed of a woman is to bruise his head was to incarnate himself into the human race, using fallen angels who kept not their first estate but left their own habitation (Jude 6), and took to themselves wives of all which they chose of the daughters of men (Gen. 6:2), hoping thereby to produce a race that would be satanic in character and power (Gen. 6:4), and also flesh (Gen. 6:3). And had not God destroyed this hybrid people at the flood, Satan would have succeeded and thus prevented the fulfilment of the prophecy that the seed of the woman is to bruise his head.

Satan later attempted the destruction of the human race in a two-fold way, beginning at Sodom and Gomorrah. He caused the women of that time to become so low in morals and so masculine in manner and habits that men would have nothing to do with them. Men burned for men. In this way the race would have soon become extinct.

His other method was to cause the people to go after strange (other) flesh (Jude 7), and thus produce an unspeakably repulsive hybrid which, being unable to propagate itself, would soon die off. The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven (Gen. 19:24), and Satan was again defeated in his attempt to destroy the seed of the woman.

Our Lord while on the earth warned us that Satan will attempt both of these things again. Even thus shall it be in the day when the Son of Man is revealed (Luke 17:26).

The lot of the unfortunate dupes of the teachers of evolution will be bad enough, but woe be unto the teachers themselves. It shall be more tolerable for the land of Sodom in the day of judgment than for them (Matt. 11:24).

If beasts evolved themselves into men, it ought to be easy for men to evolve themselves into angels. Man was made only a little lower than the angels, and this is the easy and right thing to do if the evolutionist is right. It would do away with the Scriptures, the Cross and every other fundamental of the Christian faith, it is true. But what is that to the evolutionist?

The doctrine of evolution is the spiritual path that leads to Sodom. The Sodomites practiced it, going after flesh of another kind. The people in the days of Noah, before the flood, practiced it with fallen angels, and the Lord says they will be at it again when he returns.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

He who would lead his people to a choice of God must first himself wholly and unreservedly choose God.

Marriage Laxity Perils America, Churchmen Find

By Rev. N. B. Norton in *The Chicago Tribune*

BIRTH control is condemned, while the barring from marriage of the criminal, feeble minded, and morally vicious, and the presentation of health certificates as a pre-requisite to marriage are commended in a report prepared by a commission of the Episcopal church to be presented to the Episcopal general convention which meets, September 6, at Portland, Ore.

Parental Control Vital

Lack of parental control, the absence of instruction concerning the purpose of marriage which, the report says, is "the perpetuation of the race, involving the begetting and education of children," indiscriminate marriages, and especially the neglect of family religion and the church for the sake of pleasure seeking and material gain, are named as factors in the present situation.

"This commission heartily indorses the warning uttered by the great Lambeth conference of bishops, gathered from all over the world in London in 1920," the report reads, "against the practice of means for the avoidance of conception as involving grave dangers to physical health as well as moral innocence, and threatening the future of the human race. We make our own the words of the conference committee, as applying in particular to the United States—namely:

"Where family life is dishonored, wedded unfaithfulness lightly regarded, parental responsibility neglected, filial respect slighted, there, we may be sure, society is rotten at the core. We tremble for the future of a state or nation for, where lax theories concerning domestic life gain ground, even laxer practice will prevail.

Marriage Holy Vocation

"Boys and girls must be taught as early as possible that the chief purpose of marriage is the perpetuation of the race, involving the begetting and education of children for the work of the world. Marriage is a high and holy vocation, because the married pair are co-operating with the Creator in the continuation of the human race. Marriage is not to be regarded solely or chiefly as a means for happiness or physical pleasure. It is not an end in itself, but the divinely appointed agency whereby God's will may be fulfilled in giving life, protection, and proper rearing to the young of the human species.

"It is a holy thing and must be made a stable thing. Prostituted as it is in the United States to a mere means of physical union, a legalized form of concubinage, it will produce the result of increasing sterility, as it has always done in the past.

Divorce Called Peril

"This malignant cancer of easy divorce, resulting in race suicide, is today powerfully eating into the heart of the domestic life of the American people, and the only remedy is the plain, positive, continuous training of the people in the nature and obligations of Christian marriage.

"There should be careful teaching with regard to the qualifications, economic, social, and moral, which conduce to successful unions. It is not too early to begin such instruction in the confirmation class.

"The growing insistence upon health certificates as a pre-requisite to marriage should be seriously considered by the church. The movement has already been favorably acted on by various states. Not only the criminal, but the feeble minded and morally vicious ought to be prevented from propagating their kind, and insistence on health certificates as an antecedent to marriage would materially assist the movement.

Uniform Laws Needed

"No small part of the problem of the family depends upon the enactment of a national law providing for uniform marriage and divorce throughout the United States. A bill now before congress provides for a nation-wide law, which, while it would bring into line states whose laws are lax, would permit individual commonwealths to raise the bars against divorce still higher than the national standard, if they so desired. This matter is seriously commended to the convention."

The report strongly condemns child labor, demanding that it be abolished or rigidly controlled. The employment of expectant mothers or forcing them back into work before they are physically fit, also is condemned. The request points out the dangers to girls in industry working at wages so low that they are tempted into immorality. It also warns against men receiving so low a wage that they cannot marry and rear a family and hence are tempted into a vicious course "which sows the seeds of frightful race poisons."

The Eagles Mere Bible Conference

By Mrs. M. A. Martin

THIS conference, directed by Mr. E. B. Buckalew, covered eight most helpful days.

Bishop Harry D. Mitchell, pastor of the Metropolitan Memorial Methodist Episcopal Church, Washington, D. C., preached the conference sermon, his theme being "Christ and Christianity," based on Colossians 2:9.

He spoke of the controversy that is now well nigh universal in the field of government, politics, economics, social life and religion. He said that the sword had been unsheathed by the radicals and that the battle is on. While we should dread controversy, it would be criminal to shut our eyes to facts and to live by a false optimism. He was profoundly grateful that the imperative needs of the present moment were being met by the Bible conferences held all over the country. The present exigency demands courageous witnessing to the truth as it is in Christ Jesus. It is not a question of whether the Fundamentalists or the Liberalists win, we are absolutely certain that the truth will win. Civilization is but a by-product of Christianity. There have been great achievements of science, but knowledge does not keep people from sin.

Bishop Mitchell gave two other addresses, "Christ and the Present Age," and "Christ as King."

Bible study through the medium of the Sunday-school was presented in a very practical way by Walter E. Myers of Erie, Pa., Adult Division Superintendent of Pennsylvania State Sabbath School Association, who gave four very interesting lectures during the conference. Among other things he said:

"Some men think that after they are twenty-one years of age their time for Bible study in the Sunday-school is over. They prefer to read the papers or magazines on Sunday instead of the Bible. They drift away from the church and never open their Bibles. They have no religious training in the home, no grace at table, no family prayers. Women have no time for reading the Bible, yet they read the *Ladies Home Journal* and the short stories in the daily papers and magazines. Thousands of children are brought up in homes where there is no evidence of Christian training visible. Is it any wonder that boys and girls go astray?"

Dr. James M. Gray, dean of the Moody Bible Institute, gave several addresses, the more notable of which were one, entitled, "Why Contend for the Faith?" and another "How the Bible Answers Conan Doyle."

The first was an exposition of the New Testament epistle of Jude, which, he said, was written especially for these times. Jude first explained what the faith was by showing that a true Christian was one who was "called," "beloved in God the Father" and "kept for Jesus

Christ." He had started to write about the faith when, as he says, he was "constrained" supernaturally, to do something else, that is, to exhort the saints to "earnestly contend for the faith" which had thus been delivered unto them "once for all." The necessity for this contention was that false teachers had crept in "unawares" denying the Lord who bought them.

Dr. Gray spoke of the false teachers so multiplied today, who had gotten into the church through the false teaching of our universities and colleges before the great body of the orthodox laity had been aware of it. They were denying the Lord who bought them in the sense that they were denying the deity of Christ, His miraculous birth and life, His atoning death and resurrection and His ascension at the right hand of God.

This faith, he emphasized, had been delivered, revealed to the "saints," not to the colleges and universities, not even to the visible church as an organization, and therefore it was no wonder that only the saints were charged with its defense against the opposition with which it was now meeting on the part of the evolutionists of all classes and grades.

Dr. Gray takes Sir Arthur Conan Doyle very seriously, and agrees with him that the cult for which he speaks cannot be dismissed with the "all rot" formula. The scientists Sir Arthur quotes have found something which they cannot explain, but which the Bible perfectly explains.

In other words, the Bible answers Conan Doyle by revealing the source or origin of Spiritism, which is Satan, or the Devil; who is described in the Bible as just the kind of person who would be behind the phenomena to which Conan Doyle refers. It also answers him by revealing the scheme of operation in Spiritism which is through the media of demons. Demons are objects of human worship and in all the centuries they have possessed and used certain persons just as they are doing now in some cases. The Bible answers Conan Doyle in the third place, by definitely and absolutely prohibiting intercourse with spirits, or talking with the dead, or using divination, clairvoyance, palmistry and related occultisms, all of which are "abominations" in the sight of God and expose their votaries to his displeasure and punishment.

Conan Doyle puts forth a challenge which the Bible fully and clearly meets. He asks whether this thing (Spiritism) is lunacy or a new revelation, and the Bible says that it is neither. It is a fulfilment of prophecy which marks the ending of this present age.

The Rev. Gordon Watt, a minister of the Church of Scotland, was present throughout the conference, and gave deeply devotional messages each day centering in Christ, the Cross and spiritual life. This was Dr. Watt's first appearance at a Bible Conference in this country. He was accompanied by Mrs. Watt, who spoke at the women's meeting on Sunday afternoon, in the parlors of the Lakeside hotel.

Another new conference speaker was Rev. Dr. J. Ritchie Smith, professor of Homiletics, Princeton Theological Seminary. Dr. Smith gave four exceptionally interesting studies in the First Epistle of John. He expressed his great pleasure in being present in the conference and being permitted to open up the Scripture to those attending.

A most enjoyable feature of the conference was the music rendered by the "Hurlburt Quartette" named for Dr. Hurlburt, president of the African Inland Mission. It is composed of the following members: W. M. Clark, South Orange, N. J.; W. H. Williams, Wilkesbarre, Pa.; E. M. Hungerford, Albany, N. Y.; and E. B. Buckalew, Harrisburg, Pa.

Christian patriotism was injected into the conference session on the evening of July Fourth, when the Hon. Wm. D. B. Ainey, LL. D., L. H. D., chairman of the Public Service Commission of Pennsylvania, delivered an address on "The Challenge of the Age."

Baptist Evangelical Rally

At the Moody Bible Institute, June 21, 22

THE Northern Baptist Convention was held at Indianapolis, Ind., in June, and the Moody Bible Institute invited some of its members to stop at Chicago on their return east for a two days evangelical rally. The invitation was accepted by Rev. Frank M. Goodchild, D. D., pastor, Central Baptist Church, New York City; Rev. J. C. Massee, D. D., pastor, Tremont Temple, Boston; and Rev. Curtis Lee Laws, D. D., editor, *Watchman-Examiner*, New York and Boston. Meetings were held on Wednesday and Thursday, June 21 and 22, when three times each day, beginning at 9:00 a. m., the large Auditorium of the Institute was occupied by eager listeners to deep and stirring addresses by the brethren named. A stenographic report of one address from each follows, and others will appear in later issues.

The occasion was a memorable one because of the marked power of the Holy Spirit on the speakers, the earnestness in prayer, and the stirring, joyous singing of the great congregations.

The solid scriptural teaching of the addresses from day to day prepared the way for a stimulating appeal from Dr. Massee at the closing session, which led scores, if indeed not hundreds, of young lives to dedicate themselves to go all the way with their Lord and Saviour, Jesus Christ.—Editors.

I

Fundamentalism From the Baptist Viewpoint

By Rev. Curtis Lee Laws, D.D.

I AM embarrassed lest my address should not prove quite proper to this audience. It was prepared for our own people at Indianapolis, and therefore, references in it may not be of interest to you. But I understand there is a great group of Baptists here and I shall address myself to them particularly and let the rest of you be "listeners-in." Yet I am remembering that these same problems are harassing all the denominations, and that our problems are common problems. So after all I am less embarrassed than I thought.

Need for Fundamentalism

There is nothing for which I thank God more profoundly than for fundamentalism. For a quarter of a century teachers in our schools and preachers in our pulpits have been carrying on a propaganda of rationalism which, in robbing Christianity of its supernatural content, is undermining the very foundations of our holy religion. Despite the fact that rationalism is distasteful to the rank and file of our people, it has grown amazingly, for false teaching is like leaven in its permeating power.

Everywhere the matter has elicited discussion but everywhere the discussion has ended with this question: How can a movement so powerful and so subtle be met in such a denomination as the Baptist? Everybody's business is nobody's business. Everybody felt that something ought to be done, but nobody knew *what* ought to be done.

How It Started

In the spring of 1920 a group of twenty-five pastors met in New York for conference and prayer. That group decided that at least one thing could be done. A larger group could be called together on the day before the meeting of the Northern Convention in Buffalo to consider the situation.

They requested seven of their number to arrange for such a meeting. These seven asked others to join them in calling a conference on Baptist fundamentals at Buffalo. The call carried the names of 150 honored and respected ministers and laymen.

Fully 3,000 Baptists gathered for that Buffalo conference, and what a conference it was! It authorized the calling of the Des Moines conference, and that one authorized the calling of the Indianapolis one, and the Indianapolis authorized another such conference next year at Washington, and so the Baptist fundamentals movement has been launch-

ed and it is going on until we win the victory all along the line.

Origin of the Term

The word "Fundamentalist" came into being on July 1, 1920, a week after our Buffalo conference. For good or ill the responsibility rests upon the editor of the *Watchman-Examiner*, for on his way home from Buffalo he wrote, and in the *Watchman-Examiner* of July 1 he published these paragraphs:

"All through Convention week this question was constantly asked: What do these premillennialists want anyhow? We repeat the question to remove a false impression. The movement so evident in the convention which could easily be traced back to the conference, was in no sense a premillennialist movement, but in every sense a conservative movement. Premillennialists were much in evidence because premillennialists are always sound on the fundamentals, but eschatological questions did not enter into any of the Buffalo controversies. Standing solidly together in the battle for the reenthronement of the fundamentals of our holy faith were premillennialists, postmillennialists, promillennialists and no-millennialists. Fortunately the conservative group contains no one who repudiates the blessed doctrine of the second coming of our Lord, but the group does contain those who differ radically with one another concerning the whole millennial question. We here and now move that a new word be adopted to describe the men among us who insist that the landmarks shall not be removed. 'Conservatives' is too closely allied with reactionary forces in all walks of life. 'Premillennialists' is too closely allied with a single doctrine and not sufficiently inclusive. 'Land markers' has an historical disadvantage and connotes a particular group of radical conservatives. We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called 'Fundamentalists.' By that name the editor of the *Watchman-Examiner* is willing to be called."

Other names given to us are "literalists," "dogmatists," "separatists," "medievalists," "cranks," "ignoramuses," and "ku-kluxes." Whether we are called fundamentalists, conservatives, premillennialists, landmarkers, literalists, separatists, medievalists, cranks or ignoramuses or ku-kluxes, unafraid and undismayed we shall be present at every roll call in life to stand for the things that we believe.

Good Old Baptists, Too

But lest the oft-repeated fiction of the rationalists that the Baptist fundamentalists are not Baptists at all, but really starting a new denomination, gain currency, let me say that we are simply good old Baptists of the Francis Wayland, Ebenezer Dodge, Martin B. Anderson, Alvah Hovey, Henry G. Weston, John A. Broadus type; and it is for their interpretation of Christianity, the interpretation accepted by Baptists always and everywhere, that we are contending. Baptists we are, Baptists we are proud to be, and Baptists we shall always be; but that we may be distinguished from modernists and rationalists we are perfectly willing, because of the fundamentals which we are seeking to safeguard, to be called "fundamentalists."

What Is Fundamentalism?

It is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism, when full-grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end His existence, and sweeps away the promises of His second coming as the idle dream of men under the influence of Jewish apocalypticism.

I will give you the proof of one man, who, because of the sweetness of his disposition and his ability in moving men has been highly respected among those who have held to the evangelical faith, but who has aligned himself to thorough-going rationalism, Harry Emerson Fosdick, a Baptist minister. I have before me a stenographic report of his utterances in the lecture room, and can vouch for the correctness of the words I am about to read:

A Rationalist

"We know the cosmic order. We know that science has made miracles unreliable. A long process of tradition lies behind Mark. Wherever Matthew and Luke take from Mark they always stretch something. As for the turning of water into wine, is it not extraordinary that Mark, Matthew and Luke never heard of that miracle? Some of them heard nothing of the raising of Lazarus. The further away the more remarkable the miracle becomes. The modern age does not miss miracles a little bit. The Bible idea of miracles is gone. Do you wish to be reactionary or progressive? Put away all the miracles and you have lost nothing."

These are the words of a man who has written almost innumerable devotional books that are scattered over the world.

Let who will deny it, the fact remains that many men of prominence in our schools and in our pulpits are rationalists—infant rationalists, half-grown rationalists or full-grown rationalists. They are bold enough to resent the names, but not brave enough to deny the fact.

And the sad part of it all is that they are unconscious of the harm they are doing. Indeed they boast that they are strengthening the foundations and making Christianity more rational and more acceptable to thoughtful people. Christianity is rooted and grounded in supernaturalism and when robbed of supernaturalism it ceases to be a religion and becomes an exalted system of ethics, provided an exalted system of ethics can originate with an impostor, which Jesus was unless he was supernatural, for he said, "I and my Father are one."

Rationalism Is Unitarianism

This present-day rationalistic movement is but a rebirth of the liberal movement which one hundred years ago split Congregationalism and gave to the world the Unitarian denomination. Unitarianism by eliminating supernaturalism felt that it was making Christianity more rational and more acceptable to thoughtful people, but a century of history has proved that Unitarianism lacks the dynamic of genuine Christianity. The editor of the *Christian Register* evidently felt that the Baptist denomination was about to make large contributions to Unitarianism, and so when he heard of fundamentalism he became as a raving maniac. He knows that rationalism and Unitarianism are one and the same thing.

But fundamentalism does not expect to save editor Dieffenbach nor straighten out the whole world. Its primary purpose is to raise the danger signal and to plead with the fundamentalists in denominations everywhere to contend earnestly for the faith delivered once for all to the saints.

Five Things Baptist Fundamentalists Stand For

I shall have time to mention only such doctrines and policies as have come more or less into the realm of controversy. All Baptists hold much in common and that is why we have Baptist churches and a Baptist denomination. Among Baptists there are rationalists and fundamentalists and also a great central group not definitely lined up with either the rationalists or the fundamentalists.

The fundamentalists feel that they are unofficially representing this great central group, for we know that in the main our doctrinal positions are acceptable to this group. They may not like our methods, nor see the necessity for our organized protest, nor have very much confidence in our leadership, but they believe the things which we believe.

We have many men of many minds among fundamentalists. We are together not because we agree about everything, but because we are going in the same general direction.

I am going to speak of some of the things for which Baptist fundamentalists stand, and you will bear in mind that these are not the things for which rationalistic Baptists stand. The Baptists of the great central group are free to choose their own alignment. They can line up with the fundamentalists if they choose, or with the rationalists if they prefer; or they can stay

out of the dust of battle, if they think that the heroic thing to do, and applaud the side with which they sympathize. For my part I have no sympathy with the people who are not willing to take steps in a great struggle like this.

The Baptist fundamentalists invite these people from the great center group to come in with us, adopt and control the movement, washing out the impurities and ironing out the wrinkles, and protesting against the action of the rationalists.

(1.) The fundamentalists believe the Bible to be God's Word that it was written by men divinely inspired and that it has supreme authority in all matters of faith and conduct. We believe its history, its miracles, its doctrines, and its prophecies.

(2.) We believe that Jesus Christ the Saviour of the world, was conceived by the Holy Ghost and born of the Virgin Mary. Others may feel that the miraculous element in our Saviour's birth is not essential to His absolute deity, but we accept as true the plain and unmistakable teaching of a passage which the rationalists have cut out of their Bible because it contradicts their theories.

(3.) We believe with the Apostle Peter that Jesus Christ "bore our sins in his own body on the tree," and with the Apostle Paul that "by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood." In other words, we believe profoundly in the vicarious, substitutionary theory of the atonement, which is the explanation of the efficacy of Christ's death made by the apostles, who were divinely inspired.

(4.) We believe in the resurrection of the Christ from the dead. This does not mean to us merely that Christ's death on the cross did not put an end to His existence. We believe that on the third day after His crucifixion "Christ arose from the dead," in the same body in which He suffered, with which He also ascended into heaven.

(5.) We believe in the visible return of our Lord to this world according to His promise. We repudiate as a shameful reflection upon our Lord the charge made by rationalists that He spoke of His return in good faith, but was influenced by the crude notions of the untutored people among whom He lived and was therefore mistaken. We repudiate as a shameful reflection on human intelligence the alternate interpretation proposed by rationalists and near-rationalists that the promises of Christ's second advent are fulfilled in the great events of history, which mark moral progress, and in the gradual spread of Christianity. The straightout declaration that our Lord and his apostles were ignorant of the future is preferable to the legerdemain that seeks to explain away language as plain and unmistakable as has ever been spoken or written. Nowhere does rationalism fall into such straits as in its pitiful effort to explain away our Lord's coming.

Co-operation in Church Work

Some denominational questions arise about which some of you may not be interested, but the Baptists are. Baptist fundamentalists are thorough-going denominationalists, at least this fundamentalist is.

Recognizing the local church as absolutely independent and as the only authoritative Christian body, we believe heartily in the co-operation of these churches in philanthropic, educational and missionary work. Our great missionary organizations are the outgrowth of the voluntary co-operation of the churches.

The early co-operation of the churches was very simple and sometimes rather tentative. The churches were slow in entering co-operative work lest their independence should be interfered with.

Protest Against Over-lordship

This is not true merely among the Baptists but everywhere, for these central organizations have developed in nearly all of the churches.

The sense of independence has lately given place to a sense of interdependence, and with the coming of this interdependence great central organizations have developed an over-lordship that has attempted to dictate the policies, methods and obligations of our local church life.

Against this over-lordship the churches, irrespective of their doctrinal alignments are now in a state of protest.

The fundamentalists are the loudest of the protesters. The fundamentalists believe that the whole Baptist New World Movement was established on a false premise. The marching orders of the church were not, "Go ye into all the world and establish a Christian civilization," but "Go ye into all the world and preach the gospel to every creature." The establishment of a Christian civilization, if there really can be such a thing in a land composed of Christians, Jews, unbelievers and atheists, was not the primary thing for which Christ suffered and died.

But no battle was waged on the New World Movement because of this unfortunate beginning, for everybody recognized that it was a great co-operative movement through which our Convention agencies would attempt to do their promotional work. Despite the fact that the speaker urged the Convention to go slow in creating this octopus-like organization, he felt that it was best to support it with all heartiness after it had been created. We are all hoping that the difficulties may be ironed out so that it may be a very good movement forward.

Supporting Baptist Colleges

Fundamentalists contend that our schools ought never to have been in our budgets. This is not to be interpreted that we have little or no interest in our schools. They are our choicest possessions. They were founded by Baptists who believed the very things for which fundamentalists are contending. Our schools were put in for 31 per cent of this $100,000,000.

Now it happened that among our schools there were some that many of our Baptist people have no confidence in, but all the schools were included in this, whether they needed money or not. But fundamentalists claim that no Baptist ought to be co-erced into giving to a school in whose teachings he does not believe.

When our schools of every variety and every grade of wealth were grouped together irrespective of their needs, as beneficiaries under the united budget, it appeared to be the cleverest popularity scheme ever invented by the genius of man, but it was this very scheme that wrecked the New World Movement. I drove but yesterday through the matchless grounds of the University of Chicago. What a magnificent, unapproachable group of buildings! Yet the University of Chicago was included in our united budget and was to receive a part of the 31 per cent!

Such a protest went up that the University of Chicago said it would not receive any funds. But we have others just as objectionable as that one which are still on the budget.

The claim of the fundamentalists is that the schools ought to be separated from this missionary budget, and that every school ought to make an independent campaign for its own current expenses and endowment. This will put every school on its own merits and will enable us to give to the schools that we approve, and to refuse support to those that we do not approve.

Purging the Schools

But this is a small matter compared with the obligation that rests on fundamentalists to use the utmost of their influence and power to purge their schools of un-christian and rationalistic teaching. The school is the fountain-head of our religious life. What the schools teach today our people will believe twenty-five years from now. Without casting suspicions on schools and teachers standing for the faith, it is our duty, through reiterated protests to the boards of trustees of our institutions, to free those institutions of teachers who through their spirit or the subject-matter of their teaching are injuring the cause of Christ. If protests to trustees are unavailing, our appeal should be made to the denomination, to whom the trustees are morally responsible. And when the people speak the trustees will hear.

Need of the True Missionary Message

It is said that fundamentalism is already beginning to play havoc in the foreign mission fields.

Take this with a grain of caution, but remember that fundamentalists are bound to have a say in foreign missionary work because a fundamentalist is by necessity an ardent believer in foreign missions. We believe that the atonement of Christ is as necessary to the salvation of a Chinaman as to the salvation of an American. When millions of men are going into eternity every year without the saving knowledge of Christ, how terribly urgent is the need of sending the gospel to non-Christian lands the world around. We feel the primary duty of the missionary is to preach Christ as Saviour and to urge lost men to accept Him. When many modernist missionaries seem to have no gospel message to proclaim and no passion for the salvation of lost men, is it to be wondered at that sharp differences are arising between them and some of the battle scarred veterans who have been long on the firing line?

I have a daughter and a grandson in China. I want my daughter and grandson to have the privileges and joys and opportunities that I appreciate here in America, all the uplifting civilization about them, but when I have said that I still maintain that it is quite possible for our missionaries to spend their time and energy on things that are non-essential. Louis XVI spent his time working at a forge on locks and keys while his kingdom was on the crater of a seething volcano. Locksmiths are not to be despised, but it was despicable for the king thus to spend his time and energy. We insist that our missionaries should put first things first.

Emphasizing the Fundamentals Practically

Does such constantly reiterated insistence on fundamental doctrines distract our mind and divert our attention from the ever widening tasks of Christianity?

Exactly the opposite is true in my case. A wide outlook demands a firm footing. It is only when a mountain climber's feet are on a firm rock that he can afford to look up and around.

We cannot insist too strongly that those who are interested in the preservation and promotion of the fundamentals must not abandon the implements of toil for the weapons of war. If swords are to be found at our sides, trowels must be found in our hands. It is essential that we safeguard the principles of Christianity, but it is likewise essential that we carry the message of saving grace and redeeming power to the earth's remotest bounds.

We bring discredit if we allow any man to out-distance us in sacrificial service for the great cause of Jesus Christ, who suffered and died. Contenders for the faith who are not promoters of the cause of Christ are a dead weight to be carried by true evangelicals and contenders for the faith. I declare to you we will tremendously discount our protest against error unless our lives are hid in God. As Ian Maclaren said, "It is vain to expatiate upon the excellency of the machinery if the article milled does not come up to the standard." Of what use is it to talk about the efficacy of the blood of Jesus Christ to save from sin, unless it saves us from sins?

II

Can We Believe the Miracles?

By Rev. F. M. Goodchild, D.D., Pastor, Central Baptist Church, New York

ONE hundred years ago miracles occupied a very different place in Christian thinking from that which they occupy today. At the end of the eighteenth century William Paley won renown by a book on the "Evidences of Christianity," the main argument of which was that Christ fulfilled prophecy, was able to work miracles, and therefore must be divine.

If I had time this afternoon I could show you that Paley's method of argument was a valid one, much as men declaim against it today, but I have not time for that just now.

Of course, if you are an atheist you do not believe in miracles, for according to your opinion there is no God in the universe by whose power a miracle could be wrought. If you are a pantheist you do not believe in miracles, for a pantheist believes that all nature is God and in that case there is no supernatural power by which miracles could be performed. If you are a deist you do not believe in miracles, for a deist places God altogether outside of creation. God simply made the world and let it go and now Creator and creation are so far apart they never could be brought together again.

Miracles in the Gospel Story

There is no reason why a Christian should do away with miracles. But the malady of unbelief is subtle and crafty, and so we have professedly Christian preachers in our pulpits, and professedly Christian teachers in our class-rooms, disparaging miracles.

Some who believe in miracles are putting them away because they believe that truth today makes a stronger appeal than if the miraculous factor of the work of Christ is made prominent. I have absolutely no sympathy with any such opinion as that. At any rate the miracles are in the New Testament. They have come to stay. If we reject one part of the story of the Saviour's love, it forces us to reject the other parts. Cut out the miracles, and the arguments based on the miracles and you have very little indeed of the Bible left.

We can have no doubt that the Gospel writers felt that the miracles contributed a great deal to the arguments for Christ's Messiahship, and that they helped Him in the favor of the people. John tells us that so great a man as Nicodemus came to Christ and said, "Rabbi, we know that thou art a teacher sent from God because no man can do these miracles that thou doest, except God be with him." Peter, on the day of Pentecost, addressing the man of Israel, said, "Jesus of Nazareth, a man proved among you by miracles and signs and wonders which God did by him in the midst of you, as you yourselves know."

Evidently, too, the Lord Jesus Himself felt that miracles ought to be convincing with men. In His denunciation of the cities of Galilee, He said, "If the mighty works done in you had been done in Tyre and Sidon they would have repented long ago." And on the last night of His life He seemed to think that His miracles were really the bulwark of the apostles' faith, strong enough to withstand even the shame of His ignominious death, for He said, that if the truth of His teaching, and the marvelous character of His words did not convince them, then they ought to believe Him for His very works' sake. That should end it all.

If we only wish to prove He had a divine mission His death and miracles are sufficient credentials. He said, "The works my father gave me to finish, the same works that I do bear witness of me, that my father has sent me," and He distinctly says that if it had not been for the miracles the Jews could have not been blamed for rejecting Him, but that having seen the miracles they were blameworthy.

No one, then, in Christ's day seems to have disputed the fact that He was a miracle-worker. His friends rejoiced in it. His enemies acknowledged the power and put a vicious explanation on it, saying He got His power from the Devil. The Jewish Talmud acknowledges His miraculous gifts. The first writer against Christianity, Celsus, who lived about 150 years after Christ, confessed Christ's miraculous powers but attributed them to magic.

God, Master in His Own Universe

A fellow of Oxford University told us at the end of a series of lectures on miracles delivered there, "Well, gentlemen, if you believe in miracles you will be nothing better, and if you do not believe in miracles you will be nothing worse." Oh, how can one finally assume such an attitude of indifference to the testimony of the New Testament as that. Those

who declare that miracles are impossible put fetters on God in the mastery of His own universe. If this be true God cannot be the God whom Jesus Christ presented, for the God and Father of our Lord Jesus Christ is as much at home in the universe as any man is in his own household, and as able to stretch out His hand and help His children as any earthly father is to put his arms about the child that needs his support.

To reject miracles—I have no hesitation in saying it—is to reject Christianity. The miracles cannot be taken out of the New Testament and the credibility and authority of the New Testament still be maintained. Now while I say this, there are good people who profess not to believe in miracles who yet accept the New Testament as one of the best of books and sincerely love the Lord Jesus Christ. All I have to say to them is that they have not thought this thing through to the end, and happily their living is better than their thinking.

Counterfeit Miracles

It is easy to see why miracles have fallen into disrepute. There are so many counterfeits, that all have a compromising reputation. The stories of the marvelous are common. In Brewer's *Dictionary of the Miraculous* there are 600 pages of miracles. If you read it you would marvel at man's credulity. But as men do not say all money is worthless because there are many counterfeits, so they are not warranted in saying there is no such thing as a miracle because a hoax has been perpetrated, if they cannot at once detect the difference between spurious miracles and the miracles at the hand of Jesus Christ.

The Pebble on the Shore

A miracle is looked upon by the average scientific man as an interruption of orderly processes. Science was much disposed to look upon miracles in the past as impossible and the very suggestion of them to a few men was regarded as impertinent.

I remember when a certain professor once spoke on the infallibility of nature, he undertook to tell about a pebble swept up on the shore by the wave of a stormy day. Then he dwelt on the changes in nature necessary to set that pebble a foot farther up on the shore. He said the wave must have been of greater volume, and the wind that drove the wave must have been at a greater force; he said the atmosphere which caused the wind must also have been different, and the conditions giving rise to that state of atmosphere must in their turn have been different. There was no stopping place in the argument. Before making a change in the movement of the pebble conditions in Africa, where the wind arose, must be changed, and all the air currents affecting the globe must be changed and the changes could not stop until they had been pushed back to the beginning of the age and the remotest age of the universe. Everything everywhere was in the grip of law he said, each unable for a moment to relax its hold.

Finally, the philosopher Mansell suggested a way out of the difficulty. "Let us imagine," he said, "that after the winds and waves have done their utmost with the pebble, I go down to the beach, and lifting the pebble from its place, deposit it a foot farther up on the sand?"

The answer is plain. Very few, indeed, would argue that human thought and will are under the control of physical forces as that pebble is. Only the strongest materialism you know would say that. Every view meets in that, for there is no doubt that man is a free power in the universe. God is sovereign, but man is free none the less. Old Dr. St. John, when the arguments were against him, used to stamp his foot, and say, "We know we are free and there's an end to it." Mr. Mansell, one of the best philosophers in America, calls man's will the greatest first cause. He means that his will is not under the domination of nature, but takes that pebble and sets it a foot farther up on the shore.

Nature of Miracles

That shows the nature of a miracle. You do not need to believe that God interferes with a law of nature to work His beneficent will for His children. As Lord Abbott said, "Miracles are supernatural—above nature, not contra-natural—that is against nature."

You can easily multiply illustrations of how we change the course of nature. We do it every day, every hour. Every spring some of you go a hundred miles out of the city into the country. The land is plowed and then harrowed. The forces of nature are at work all the time you know. The warm spring rain falls; the sun shines. Something is doing in that ground, far more than we can see, but left to itself you know nature would never bring forth what would be useful to men.

So you interfere with the process of nature, and before long you have a harvest of corn, peas, beans, etc. Left to itself for a million years that plot of ground would not bring forth those products. A superior power, man's will, comes in and directs nature's forces so they will work to beneficent ends. Do you mean to tell me that man can work in that fashion and manipulate the forces of nature to bring about desirable ends according to law, and the God of all nature must sit with hands folded in the midst of the universe that He created? There could not possibly be a sillier suggestion.

Wells says the question as to whether a miracle is possible simply means a query as to whether there is a living God who has created this world. Another says, "To raise the question whether God can perform miracles is to raise the question as to whether God is." The Psalmist expresses astonishment because Israel thought God's power was limited, and they said, "Can God furnish a table in the wilderness?" And we are guilty not only of folly, but impiety as well, when we say that man can so use nature's laws as to make them his servants, but a living God must sit helpless while the laws He has made work on.

Miracles and Scientists

Never let any one lead you into believing that the New Testament and science are in conflict in the matter of miracles, or the Old Testament and science either. There doubtless are individual scientists who will tell you that miracles are not believable and that the stories of miracles are nothing but fables, but that is not the thoughts of science itself. Science once may have been dogmatic, but science of our day is more modest. So many mistakes have been made in the name of science that men (scientific men) are cautious today about saying anything.

A certain scientist said not many years ago that it was impossible to know the chemical constitution of the heavenly bodies or suns—that they were a compressed mass; but new discoveries have been made and now we can analyze the light of the stars, and know what materials the sun and the stars are made of. Science was mistaken, that is all.

Another said that it was impossible for stones to fall on this earth from the heavens, but every child who has visited the museum of natural history knows that he was mistaken. So scientific men may speak with dogmatism, but be mistaken none the less.

Men thought Professor Morse was crazy when he said he could talk fifty miles over a wire. We do not need even the wire today. Nobody will venture to say what is possible or impossible in the realm of the telegraph or telephone in the future. We are doing hundreds of things today that fifty years ago men would have regarded as vagaries of a crazy man if they had even prophesied them.

Hume, the great historian and deist, once said, "No evidence could prove a miracle wrought 1500 years ago, but some of the theological seminaries did not know it." J. S. Mills gave Hume his quietus and Mills has been dead a good many years now. Mills said, "No kind of evidence can prove a miracle to a man who did not believe in a Being who had supernatural power, but to one who does believe, that is full proof that the Creator of our being could interfere with the laws of nature to produce a miracle."

Of course, as I have said, we know an atheist does not believe in miracles because an atheist believes nothing outside the carnal. Of course no one can place God on the same level with man and still believe that He can perform a miracle. Men accept nothing today without first weighing the evidence. The men who reject the miracles are those who either have not weighed the evidence fairly or have taken sides without investigation, that a miracle is impossible.

We have men in pulpits who deny the miracles. They are men who put a low estimate on the character of Jesus Christ. Those two things always go together, and that leads me to say that when we know what sort of a person Jesus Christ was it is easy to believe that He could work miracles.

Miracles Natural to Christ

He was so great, that great things were natural to Him. His thoughts and His personality are in close relation. The

greatest man does the greatest things; a divine man does divine things. He Himself is the greatest miracle of all. That He did mighty works does not rest on the mere testimony of men, however unanswerable that testimony may be. His character is the best proof of His ability to do wonderful things. In Him was the remarkable quality of life. "In Him dwelt all the fulness of the Godhead bodily." He made all things, John says, and then for fear we should not get it he said it over again in different form, "and without Him was not anything made that hath been made." His miracles are an appropriate offering of an inspirational life.

The question then is not whether Jesus Christ could work miracles but whether He could keep from working miracles. He did miracles because His was a miraculous character. There is a reality about His miracles that you do not find anywhere else. There was never any sense of jugglery about them; no muttering of incantations over them. He never made any show of His great ability; never called attention to Himself. Often He bade the man benefited by the miracles not to tell about it, or the help he had received; and He never worked a miracle for Himself. His wonderful deeds were always the outcome of the passion of His great heart. They were a revelation of the gracious character of God Whom He came into the world to make known to men.

The Culminating Miracle

Of course the culmination of the wonderful things that the Master did was in His resurrection from the dead. He laid down His life voluntarily and took it again voluntarily. He said He would do so. It was an assertion of His own power. That is the supreme miracle of all. The miracle of the resurrection carries the other miracles along with it.

That the apostles believed He arose from the dead does not admit of question for a moment. That Paul believed it nobody can doubt. Those men sealed their faith in the supreme miracle by laying down their lives for it, and men do not die for a lie. The evidence that they died for a great truth is sufficient if it means anything at all.

Conscience and Conversion

Now there are things connected with our life here which cannot be explained, except as we believe God has interposed in the world's affairs. No one can explain how life began in the world.

A young man said to me some time ago, "Pastor, we will get it. We will know by chemical processes how life came, by and by."

"But," I said, "I have found it. I do not need to see. God breathed into man's nostrils the breath of life." Men have tried to guess it but they have made mighty poor attempts. The voice of science still says as clearly as ever before that life comes only from life. Human life comes from life.

The only rational explanation of the presence of life in the world is that of a living God who created us. How did men ever get to feel themselves morally responsible? Nobody can say much to a problem like that. There is absolutely no answer to it except by believing that God put that sense of accountability within a man's bosom, and thus made him different from the life below him.

Who can explain that supreme change in a man's nature that we call conversion except to say that it is a miracle? I have had conversions in my church in New York City as marvelous to me as any conversion in the New Testament. The converted man calls himself properly a miracle of grace. He is. It is so great a change that the New Testament properly calls it a "new birth"—an entire making over of the man.

That such changes are wrought nobody who is fair can deny, and the only rational explanation is that the Saviour whose power opened the eyes of the blind and the ears of the deaf, gave cleansing to the leper, and brought the dead back to life 1900 years ago, is in the world today and still working. We have felt the touch of that hand ourselves and we know that what it did once it still does. He who fed the hungry souls 1900 years ago can do it still. He can still our unquiet lives as he stilled Tiberias. He can make an impure man in these days, pure. He can hold onto us as He rescued Peter when sinking into the sea. He will not leave us if we are in His work; and He will keep us unto the end.

III

God's Three-fold Warning Applied to Modernism

By Rev. J. C. Massee, D. D., Tremont Temple, Boston

"NOW the serpent was more subtle than any beast of the field which the Lord God had made. And he said to the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil.

"And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat" (Gen. 3:1-6).

Every doctrine of God's word is contained embryonically in Genesis. For instance, in Genesis you have two parallel lines of revelation, and these run throughout the book, for God always reveals Himself to man individually and in community life.

Revelation in Genesis to the man individually is seven-fold; the beginning of the human family, the beginning of sin, of religion, of worship, of civilization, of faith and of the Messianic hope.

The revelation of God concerning man in a community life is also seven-fold in this book. A chosen seed, Seth; a chosen race, Shem; a chosen family, Abraham; a chosen man, Jacob; a chosen nation, Israel; a chosen tribe, Judah, and the Messianic kingdom, "For the scepter shall not depart from Judah until he come to Shiloh." You have the whole book unfolded in these two parallel revelations.

Every great warning which God gives to men is also found here, and every great exhortation, and doctrine.

I read these few words from the third chapter of Genesis in order that I might put before you: (1) The warning of God against the acceptance of the plausible; (2) the warning of God to believe the Word of God; and (3) the warning of God to choose the way of the cross.

Beware the Plausible

What do I mean by that? I mean beware of that which is evidently true; so perfectly apparent that everybody sees it, that it can be demonstrated by way of the eye.

I have no doubt that Satan demonstrated to the woman the fallacy of God's statement. He walked over to the tree, pulled down a limb, picked the fruit, ate it in her presence, and then said, "See, I have shown you."

The woman looked at him and saw he did not die, but she did not discern that what he, being inherently evil, could do, she could not do without dying. Oh the plausible things men believe because they are demonstrated.

This very hour God is warning men against accepting plausible philosophies for religion, and for salvation. This world with all its philosophies and religions has never discovered more than three or four substitutes for the truth, and have tried to say again and again that these will substitute. What are they?

First, they are reiterating that to have a good man we must provide him with a perfect environment, that righteous character is dependent upon environment. Is that true? God said in the beginning it was not. He gave man a perfect environment. There were flowers without thorns and fruits without thistles

in Eden. Not a single snake in the garden, and yet in there Satan crawled his slimy way, and caused the woman to sin against God, and our first parents were driven out from the presence of God. There is no place in the world where Satan will not come.

I have a friend in the Northwest who told me he had traveled up and down that great Canadian country, over mile upon mile of prairie land, and where man never came he had never seen a thistle in the ground. Grass grows there, the flowers grow, but the hour that man comes, thorns and weeds spring up. Man may go his way again, his houses may drop down and the land return waste, but the thorns and thistles remain.

It is not environment that makes the man but man that makes the environment, because there is sin in man's heart and the curse of sin is not only upon man but upon the world in which he lives.

All the environment of this world will not make a man righteous. I declare that from the conviction of my heart. Today men are going up and down this land preaching a social gospel. It will never do the business.

Beware the "Social Order" Idea

The next great error of Modernism, next to infidelity, is, that you can make men righteous and retain righteousness in them, by giving them a perfect social order.

I remind you that in the early time it was said, "Enoch walked with God and was not, for God took him." What happened to his sons?

If it had been possible to have righteousness by perfect social order Enoch would have established it. Enoch lived three hundred years and had sons and daughters, and walked with God. But when he was through living, his children married the sons and daughters of Cain. Man is not able to maintain righteousness simply by a perfect social order.

Neither can man be maintained in righteousness by a perfect religious system.

We have two men coming to an altar. Abel laid a bloody victim on it. Cain brought the best results of his toil. God rejected Cain and then the man who had refused a bloody sacrifice went out and bathed his hands in the blood of his brother. I say to you that from that hour to this the blood of life has been shed by men who reject the bloody sacrifice of Jesus Christ.

I have a conviction that the day has come in the Christian church for those who believe in salvation through the blood of Christ to part company forever with those who reject that atonement. I do not want divisions save when God makes them, but we cannot walk in holy fellowship with men who reject the Christ of this book.

No Common Platform

A while ago, in Brooklyn, before a meeting of Baptist ministers, a Jewish Rabbi was invited to speak. Rabbi Silverman was of charming personality and glowing eloquence. For an hour he pleaded with us to do away with the prejudice against his people, and strive with them to help bear the burden of a troubled world. He said, "Men and brethren, let us lay aside our differences; let us lay our hands to the common task and take on our shoulders the common burden; for after all, the only thing that separates Baptists and Jews is a theological dogma, not an essential evil."

My brethren in the ministry applauded him. But when he sat down, and some of them said words of appreciation, I stood up and said, "Rabbi Silverman, I accord you every courtesy of this hour. I have listened with pleasure to your appeal as you pictured the tragedy of the earth, and had you been content to ask us to share with you the burden of the world, I would have said 'Yes,' gladly, but when you say the only difference between you and me is 'a theological dogma, and not an essential evil,' I must remind you that that difference put Christ on the cross, and in my heart it put Christ on the throne. That is the difference, a difference for time and eternity."

There is no common religious platform possible for me. They invited us to come on a certain day with all other citizens in the community and hold a great religious service; to put social service above everything else, and I moved that we reject the invitation on the ground that we could not have one common religious platform.

They went away and said I would not sit on the same platform with a Jew. I would *sit* on the same platform with a Jew, but what I said was, "I wouldn't *stand* on the same platform with any man who denies the deity of Christ." Sitting on the platform as a mere matter of physical juxtaposition means nothing, but to stand on the same platform I simply would not. I know of one Christ, the Christ of this book; the Christ of the supernatural birth, the sinless life, the vicarious death, the triumphant resurrection, the glorious ascension, and the glorious consummation of the church of God. But I believe there is no common religion possible to man, one of whom crowns him and the other crucifies him!

A Chicago University professor once said to me that there was no difference in experience; the only difference was in explanation.

I replied, "Doctor, let me understand you. Do you mean to say there is no difference in the experience of men, one of whom believes Jesus Christ was the Son of God and the other believes him to be the bastard son of Mary and Joseph?"

"Not a particle of difference, only in explanation," he replied.

God deliver us from that sort of infidelity.

Perfect social order, perfect religious system, perfect environment! God swept the earth clean and then God chose out one again. Noah came out of the ark into the world with perfect social order and a perfect religious system, the old altar rebuilt. What did he do? With a perfect social order, and religious system, he got drunk.

Then God went down to Ur and called out one man, out of a poor environment, and said to him as he walked in the midst of it, "Look up, Abraham, look up and believe God." His personality responded to the personality of God and of a living faith, and that is where the gospel of Christ brings us, where the other lines leave us.

Believe the Word of God

The word of God is believable, trustworthy; try it out.

It was said to me when I went to Boston, "Massee, you are one hundred years behind the times. You are an old fogy. Do you think Boston will stand for the old stuff you are preaching here?"

"I do not know whether Boston will stand for it, but I am going to stand on that Word, and if I go down it will be when that Word goes down under me. I shall never have another gospel."

And then the man said, "Massee, do you think you will ever catch up?"

"That depends altogether on which way you are going. If you are going to perdition we never will."

Believe the Word. I want to say to you who are going out to preach and teach, whether you are in a little country church, or a great metropolitan church, men with hungry hearts respond to the preaching of the old gospel. In God's name never preach anything else. The Bible is the most scientifically correct book this world has ever had. Science will never be able to shake the divine order of creation in the first chapter of Genesis.

A young school girl came home and said, "Father is the moon made out of green cheese? The teacher down at school said the moon was made out of green cheese. I don't know whether she was being funny or telling the truth."

Her father said, "I can't tell you. Maybe the Bible would."

"Oh, you think the Bible will settle anything?"

"Yes, I think it will."

"Then I will spend this afternoon finding out if the Bible has anything to say about the moon and green cheese."

Coming down stairs about half an hour later, as happy as could be, she said, "It's all right, dad. I know the moon isn't made out of green cheese!"

"How did you find it out?"

"Found it in the first chapter of Genesis!"

"Why, I never saw anything about that there."

"But, dad, you didn't know how to apply the scientific method! I have found that the moon was made on the fourth day, and cows were made on the sixth day. You can't have cheese without cows. It's the perfect scientific method."

Standard Oil in Egypt

Today, in Egypt, they are mining oil and that oil is being sold in America, and you buy it to run your automobiles.

How did it come about? One day a Standard Oil official found a Bible and began to read. He turned to Exodus and read of the most famous baby in the world. His mother hid him as long as

she could, and then she made a crib for him and daubed it inside and out with pitch.

He read that over, "pitch," "pitch." And then he thought if there is pitch there must be oil there. And if there were pitch and oil there 5,000 years ago they are there now, for nobody ever has bothered it. He went there and found the pitch where Moses said it was, and the oil under the pitch. Now it is being sent back to you and to all the world.

O, young people, I want to urge you to preach this book.

Calvin Thomas went down to preach in Kentucky, and took the text, "The wicked shall be turned into hell," and when he got through an old friend came up and said, "Oh, what a fool you have been! Don't you know that there is no such place as hell? Modernism did away with that theory. Take it from me and don't go on preaching that any more."

Thomas picked up the Bible, found the chapter and verse, and said, "Old fellow, it is still there!"

Then his friend went on to argue and tried to prove that there could not be a hell.

Again Mr. Thomas found the verse and put it in the lawyer's hands and said, "It is still there."

He went up in the air and for five full minutes tried to prove that there was not any hell.

Once more Thomas showed him the verse. The lawyer, thoroughly disgusted, walked out. But he came back to hear him preach again, when a second time Thomas proclaimed the condition of those without Christ. The lawyer this time accepted Christ, and as he came down the aisle he took Thomas by the hand and said, "Calvin, you're the only man that I have ever seen who had sense enough to preach to a fool."

O, young men, believe the Word of God, and never cease to proclaim it.

Choose the Way of the Cross

The hour is twelve but I want just three or four minutes for a last thought. Beware the plausible, believe the Word, and choose the way of the Cross.

You say to me, "Mr. Massee is the cross in Genesis?"

Yes, it is everywhere. God wrote the Cross into human experience from the beginning. When man and God came to the parting of the ways, when our first parents' eyes were opened, when the Devil tempted them and they sinned, and their sin cried out against the whole world, God set up a place where man who had walked away from Him might come back to him.

When the Lord Jesus Christ was asked to explain the way of eternal life He said, "If any man would come after me, let him deny himself, and take up his cross and follow me."

What did He mean? He denied Himself and gave up all for His brother man.

I once heard a preacher urging that this was to be done by serving others. I do not believe this comes within a thousand miles of what Jesus said. Here is what He said, and He who said it was He who took on Himself our sins and who died in our place: "If any man will come after me, let him put away self, put self on the cross, self-life denied, self-life repudiated, self emptied of self, that God might be within him."

My will against God's will? I yield my will. My way against God's way? I yield my way. My life against God's life? I yield my life. I enthrone the will of God. I choose the way of God. I accept the life of God. That is life. The other way from that place of parting is death.

The Lord Jesus Christ embraced the cross that He might save the world, that man might through death find life. And I say to you today, in His name, the only way to life is through the cross.

If you go into one of the smaller galleries of Venice you will find a picture of a young woman facing a figure which is the artist's conception of Christ, and holding in her hand a crown. Underneath is written, "Who's Head?"

I say to you that this is the supreme question. On whose head will you put the crown of your life, your vision, your service? Who's head, yours or Christ's? May God help you to make the right choice.

NEWS OF MORMONISM

Utah Mormonism reports officially for 1921, 22,779 net increase, of which 7,113 were converts, the rest natural growth. The total number of the Utah faith may thus be estimated as probably 550,000, though no statistics are forthcoming. The "Reorganized," adding some for corrections, have a the grand total of about 645,000. The late statement of the Federated Churches by strange figuring instead of asking men who know, made out 1,646,170, which was palpably wrong to one acquainted with the facts. We have been publishing the Utah numbers as about 500,000 for a few years; and that has been correct by every test, though triple the number of a generation ago.

Courteously answering an inquiry, the "Reorganized" officials state that their number of adherents June 1, was in round numbers 94,000, exclusive of nearly 8,000 eliminated by rigorous pruning of the lists as to members, unknown or deceased, which has been done recently. Numbers of these are expected to be located later. Over 10,000 baptisms in two and one-half years are reported, with net gain in that period of about 6,000. The figures given in March, 1921, made the net membership 96,788, probably over 100,000 reported this year—which would have been the case if the pruning had not been done. Both kinds of Mormonism are working very hard. They should be a lesson for Christian people of every denomination in this; only that we work for the true cause of Christ! Why should not Christian people speak as often of Him and his truth as any other system does of their fad beliefs?—*Light on Mormonism.*

REV. NEWTON JONES OF LONDON TO VISIT AMERICA

Rev. Newton Jones, the well-known missioner of the National Sunday-School Union of England, expects to visit the United States and Canada in the fall and winter of 1923-24. He has already made a number of engagements, but has some open dates for those who may desire his services. Mr. Jones visited this country within the past year, rendering excellent service in New York, Chicago, Grand Rapids, Mich., Cleveland, O., Altoona, Pa., Baltimore, Md., and at various points in Canada.

He is a strong and popular speaker and is warmly commended by Dr. F. B. Meyer, Dr. Jowett, Rev. John MacNeil and Professor W. M. Clow, as a Bible teacher, evangelist, and "Chalk Talker" to children and young people, as well as adults. Inquiries as to his services may be addressed to The Moody Bible Institute.

A "VOICE"

"Tomorrow," he faithfully promised, "tomorrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm busy, too busy, today!
Tomorrow I'll spend in my closet, tomorrow I will humbly bow."
Yet ever a "voice" kept whispering, **"But the Church is languishing NOW!"**

Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till the years and the "voice" were gone?
Till the Church its God had forgotten? Till the land was covered with sin?
Till millions had hopelessly perished, and eternity was ushered in?

O members of the body of Christ, O ye Church of the living God,
O editors and leaders and pastors, O saints where our fathers trod;
The "voice" still insistently whispers; answer not, "Tomorrow I'll pray."
The Voice is one of authority; THE CHURCH NEEDS REVIVING **TODAY!**

T. E. S.

Pray, O Pray, for Revival!

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

PRESENT DAY INTOLERANCE

Daily News (Chicago).

The devotees of science who thought that science would liberate mankind from its errors were badly hit by the late war. In that war they saw the most scientific nation in the world give itself to the pursuit of the most detestable errors and illusions. They are destined to a similar awakening regarding science in matters within our national border. The conquering of even the impalpable waves of the ether is not the conquering or regenerating of the spirit of man. Nor is it even any strengthening of the pure reasoning powers of his brain. He gets more information than did his ancestors, but he does not necessarily get any improved power of discriminating between information and misinformation.

If the gentlemen who manage our educational system will give our children the faculty of judging evidence, of weighing it, of sifting it, of separating proved truth from unproved and unestablished assertion, they will do more for this country than they could do by any possible multiplying of information and accumulating of scientific mechanical knowledge and skill.

LEADING THE CHILD INTO TEMPTATION

The Herald of Gospel Liberty

On every hand our young people are being allured into ways to spend their money for things they cannot afford to buy, and their time in ways that are harmful rather than beneficial. Business men know the almost irresistible power of salesmanship and advertising. But few parents have realized how this same power affects the lives of their children. In magazines, on billboards, in window displays, everywhere youth is tempted to use fine tobaccos, to wear gaudy and costly raiment, to dress in daring and extreme garb, to drink this or that or the other kind of beverage—and all at a cost of money which only a few of them can afford, and at a cost of moral fiber and stamina and regular habits which none of them can afford. In no previous generation did childhood and youth ever have thrown about them so many allurements and tendencies drawing them away from thrift and industry and studious habits as at present. And happy indeed is that home whose parents have perceived this truth, and have wisely and tactfully fortified its children against this modern danger.

"THE OLD EVANGELISM IS DEAD"

Christian Advocate.

A writer, speaking in a letter of conditions in his section of this country, says: "Of course the old evangelism is dead."

Indeed, what did it die of? Who killed it? Is sin dead? Is death dead? Is eternity dead? Is personal need of salvation dead? Is God, and is the Word of God, dead?

Evangelism may be dead, but is it not then time there was a resurrection from the dead? Does it put an end to sin to say nothing any more about it, to nurse under the blanket the viper that will yet strike us down? Evangelism was dead in Sodom and Gomorrah; it was dead at the feast of Belshazzar; it was dead in the sanhedrin that crucified the Saviour—the Son of God who preached evangelism, and who preached it because God so loved the world that He gave His only begotten Son to save men from sin. Evangelism has frequently been dead—but alas, and alack, go look on the world in those days when evangelism was not so much as spoken! Go, look on the church in those dark days! There may be change in methods, but as long as men are what they are, as long as sin is sin, what can be the cry of the preacher unless it is, "Behold the Lamb of God that taketh away the sin of the world?"

COMMUNIST SUNDAY-SCHOOLS

Daily Telegraph

Miss Margaret Milne Farquharson, speaking recently at a meeting of the National Political League, held for the purpose of directing public attention to the danger of Communist Sunday-schools of which there are reported to be 200 in the country, said that two Sundays ago one of the League's workers went into an extreme proletarian school. About eighty children were present. There was a "comrade" in the chair. The room was hung with portraits of Lenin and Trotsky and revolutionary catchwords. The teacher was a German Jew, and he said he had been often lately in Germany, and had a passport. In Germany he was put in touch with officials from Russia, who gave him instructions for the movement. He was a clever and attractive man, and the children liked him. He gave them a lesson on starvation and unemployment, rousing as much bitterness of feeling as he could. When reference was made to revolution the children cheered, and when religion was mentioned they scoffed and jeered at the word. Major Boyd-Carpenter, M. P., declared that the first article of the "Red" catechism was that there was no God; the second, that their greatest opponent was their employer; and the third, that their greatest enemy was the man who had got something they had not got.

THE INCREASING APOSTASY AND BLINDNESS

Our Hope

It would take many pages to record all what is going on in the greater part of the professing church of today showing the drift of things toward the predicted complete apostasy. We can give but a few of the many signs of the times in this direction.

In Minneapolis there is now a church which aims at the revival of the dance in connection with what they call "divine worship." The preacher illustrated his idea by "dancing the doxology." The spirit of Easter is to be executed by a resurrection dance and two young ladies will dance out the 27th Psalm. What next?

In the same city a preacher of an evangelical denomination declared that "Sunday evening is the playtime of the week for thousands of persons and that it is up to the church to get the people. If we are going to get them we must appeal to their play instinct. The preacher might well study the methods of the theater and use them to advantage."

In the St. Mark's Place Episcopal church of New York City a service was recently held by the rector and by a Parsee priest. The report said the altar of the church was used in the Christian portion of the service. For the other portion there was an altar copied from an ancient Parsee shrine, and on it an urn containing the sacred fire, the emblem of deity. Could it be worse?

Then we might quote the nasty, wicked, malicious utterances from the lips of "clergymen" of various denominations who deny the virgin birth, who insult God and His Christ. If Thomas Paine, Bradlaugh and Ingersoll were living today they would blush in listening to these garbed rascals who vowed once to preach the Word and stand by the creed of their denominations and who have become traitors worse than Judas ever was. God have mercy on them!

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"SPOILED" BY GOING TO A BIBLE TRAINING SCHOOL.

Evangelical Messenger.

"It has just *spoiled* her," was the strange and shallow-minded remark by a lady concerning a young woman whom I intimately knew, and who had attended a Bible Training School. She considered the young woman "spoiled" because the latter did not accept her views as to certain social maxims and practices, and because she took a deeper interest than ever in spiritual things. May it be the blessed lot of many others to be "spoiled" in the same manner!

But just a few words as to how the young woman was "spoiled." Her interest in and knowledge of the Bible were very greatly increased, her religious experience was considerably deepened, and her usefulness greatly augmented. Greater interest was awakened in Bible study in her home. She also became a far more efficient teacher in the Sunday-school, so that all her scholars became Christians. Going to that Bible school did not make the young woman gloomy or unsociable, but rather added charm and interest to her daily life. The unsaved were not repelled by her introduction of religious subjects in social intercourse; but, on the contrary, interested and benefited. She wisely adapted herself to circumstances, and drew them out in inquiry as to the way of salvation. "Spoiled," indeed, for the frivolous things of the world, a kind of spoiling many others need. Going to a Bible Training School, or our own theological seminary, may accomplish it for them under the blessing of God.

A GREAT CITY'S SHAME

United Presbyterian

The citizens of Buffalo, N. Y., elected as mayor Frank X. Schwab, who sought the office as an out and out "wet" candidate. He owns a brewery and has been convicted of violating the Volstead law. His election meant that the men engaged in the business of enforcing the prohibition law of the land will have a hard and thorny path. By the election of such a man Buffalo has placed itself in a very unhappy situation. His attitude has been one of defiance to the Eighteenth Constitutional Amendment and of open encouragement to breakers of the law. Under his regime Buffalo will surely become the bootleggers' heaven and an example to strengthen all the lawless souls and hands in the land. To see a great city in practical rebellion against constitutional law is not an assuring sight and must be the occasion of deep humiliation to its Christian citizenship. The *Gazette Times*, Pittsburgh, says: "Buffalo has become known as one of the wettest spots in the country, implying that there the people generally openly defy the law against traffic in intoxicants. Confirmation has been given the news that Mayor Schwab, who is president of a brewing company, has pleaded guilty to violating the Volstead act.

It is stated that the offenses he was accused of were committed before his election to the mayoralty. But the matter of time does not in any sense mitigate the position in which his incumbency of the chief magistracy of the city places the community. A lawbreaker before he took office, it is a fair surmise that he has not been scrupulous in obeying the liquor law since he took the official oath. His attitude toward prohibition had been carefully explained. He had placed himself in the position of advocate of law breaking. It would be strange if he did not do what he desired others to do. The influence of his sentiments against obedience unquestionably has been bad. The spectacle of the mayor of a great city being penalized in open court for violating the law of the land should make the people of that city grieve and pause to take stock of their moral state. If Buffalo continues to support its mayor now that he has been revealed as a practitioner of the vile principles he has preached, it will acknowledge itself practically a rebel against the constitution."

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Young People's Society Topics

John C. Page

September 3
Better Giving
Acts 20: 31-35

The experience of the apostle presented in these verses begins with a word of warning—"Watch and remember." This warning is based on the prediction that after his departure, false teachers would arise who would "draw away disciples after them." In view of this, the apostle bids his hearers to be watchful.

The words which relate closely to our subject are found in verses 33-35. The adoption of the principle set forth in these verses will lead us to the place of "better giving."

There is, first of all, the principle of a proper estimation of comparative values. This is found in verse 33. Such a principle saves us from covetousness and the love of display. Faith lays hold of the unseen and enters into possession of spiritual joys which the world knows not of; being thus enriched, one is liberated from the prevailing sin of covetousness. Not only so, but with this proper estimate of spiritual and eternal things, there comes the impulse towards better giving for the promotion of these things.

The second principle is that of industry, honest toil, in order that one may have something to give. This is found in verse 34. This principle provides enthusiasm and zest for the daily round of toil. It transforms our tasks into work for God. It purifies and ennobles the soul and makes "better giving" a matter of service and sacrifice.

The third principle is seen in the words of verse 35, "It is more blessed to give than to receive." There are two types of life, the giving life and the getting life; one into which blessing flows, and one *through* which blessing flows to others.

The "giving life" is the more blessed one.

September 10
God's Commands and Our Obedience
Psalm 119:33-40

"Thy statutes," "thy law," "thy commandments," "thy testimonies," "thy word," "thy judgments," are terms which indicate the revealed will of God that by which life is to be measured and guided and judged.

Some one has forcefully referred to the Bible in this way: "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christians' charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

To a book like this, God's Book, the only sane and safe attitude is that of committal and yieldedness. Such action, springing from faith, will lead to a life of obedience to the commandments of God.

September 17
Getting an Education
Proverbs 9:1-11

The last verses give the gist of the lesson before us: "The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding." No education is worth getting that leaves out the wisdom and understanding which comes to the soul as a result of proper adjustment toward God.

God has revealed Himself in His Word and in His works. Inasmuch as He is the author of both, there can be no contradiction between their true testimony. A false or immature interpretation of either or both of these revelations may contain inconsistencies, but a true interpretation of both is bound to harmonize.

To the church, there has been committed the task of interpreting and applying spiritual truth as revealed in the Bible, while to the school has been assigned the task of interpreting the revelation of God in His works, sometimes called scientific truth. Between them, there should be no conflict. Nevertheless, there is today, a very serious and far-reaching conflict. This fact obviously demands the greatest care on the part of those seeking an education and imposes obligations on parents and guardians who may direct or advise in this matter. It should be remembered that the conflict between church and school is not concerned with demonstrated facts, but over a speculative philosophy and unproved theories masquerading under the name of evolution. The falsities of evolutionary assumptions have been clearly shown. As a philosophy or interpretation of life, this theory is waning. Nevertheless, it has wrought havoc with the faith of Christian young men and women, who were not fortified with an intelligent knowledge of the Word of God. Any education that ignores God as He has revealed Himself in Christ, is pagan and not Christian, even though it be called a denominational school.

An education is costly, not in coin as much as in hard labor, but it can be gained and is worth all it costs. God brings to the top of the mountain those who climb.

September 24
How Can We Help Foreign Mission Work?
Isaiah 6:1-8

The obvious answer to the question of our topic is found in the words of verse 8, "Here am I, send me. Send me in person or through a substitute; through money; through prayer; through intelligent and persistent effort, in any way that seems best, send me." This attitude of soul presupposes an experience similar to that which the prophet himself had and which is recorded in our Scripture lesson.

Here we find a vision, first of the Lord, "high and lifted up," followed by a vision of human need and opportunity. To see and learn that God is on the throne, the place of government and control, always marks an epoch in spiritual experience. Isaiah never forgot it. He even remembered the time of its occurrence, "The year that king Uzziah died." It was a vision of glory and of grace, for it not only revealed the need of cleansing, but also provided the means for the cleansing. It prepared the prophet for a larger ministry and more effective service than he had ever known before. When the vision of human need and opportunity to meet that need came to him, his heart expressed itself in the familiar words, "Here am I, send me."

God commits the interests of His kingdom and the progress of His gospel to prepared hearts, those who have caught the vision of His omnipotence in such a clear way that their own impotence can never again be a sufficient ground for refusal to respond to the call of God. Their prayer is:

Give me thy heart, O Christ! Thy love untold.
That I, like Thee, may pity; like Thee, may preach.
For round me spreads on every side a waste,
Drearer than that which moved Thy soul to sadness.
No ray hath pierced this immemorial gloom,
And scarce these darkened, toiling myriads taste
Even a few drops of fleeting, earthly gladness,
As they move on, slow, silent, to the tomb.

—Selected.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

IN HIS NAME

F. A. T., Rolling Prairie, Ind.

Question: Should not all of our prayers be made in the name of Jesus, or using some title referring to Him?

Answer: Our answer is in the affirmative. The promise of answered prayer is to ask in Christ's name; that is, according to His person and His will (John 15:16). Moreover, He also said, "No man cometh unto the Father but by me" (John 14:6). For one to persistently refuse to pray in that name, as in the case you mention, would seem to indicate that either the person is not a Christian or has been wrongly instructed.

ROMANS 8:29,30

H. L. H., Vidette, Ga.

Verse 29 teaches the foreknowledge and predestination of God in respect to the Christian's conformity to Christ; while, verse 30 teaches the effectual calling, justification, and glorification of the Christian. These truths are wholly for the comfort and assurance of the Christian, whose salvation to the uttermost does not depend upon himself, but upon the love and power of God. Upon the other hand this passage does not teach barren fatalism. Man is always a free moral agent. God can save only those who believe on Him and who come to Him. Hence to the non-Christian the invitation always is, "Whosoever will."

BOOKS ATTACKED BY THE HIGHER CRITICS

* * * * * *

To our nameless and unlocalized reader we would say that most of the books of the Bible have been subject to the attacks of the destructive critics, but it is impossible in our limited space to answer "all of the objections with a word regarding each." In the Old Testament the books chiefly attacked have been the Pentateuch, the Chronicles, the Psalms, Isaiah, and Daniel. For a brief rebuttal we would recommend a pamphlet by Prof. Robert Dick Wilson, Ph. D., D. D., entitled *Is Higher Criticism Scholarly?* A fuller treatment of the subject is given by Prof. John H. Raven, D. D., in his *Old Testament Introduction*, or by James M. Gray in *Primers of the Faith.*

TOBACCO AND THE THEATER

R. B., Cleveland, O.

(1) The "filthy" tobacco user, the drunkard, and the drug addict may be saved and receive the gift of the Holy Ghost immediately upon believing. Such has been the repeated experience.

(2) Occasional attendance upon the theater may result in no conscious spiritual harm to one person, while another may receive spiritual injury of which he alone is unconscious. Besides, the subtle influences are such that often only the most spiritually minded would be able to detect certain phases of injury.

(3) Although the Bible says, "whosoever shall call upon the name of the Lord shall be saved," it is yet possible for one to sin away his day of grace, because repeated refusals to respond to the voice of God gradually makes the ear dull of hearing. Under such conditions the day of grace for that person is past.

THE BEST REFERENCE BIBLE

B. L. K., Harrisonburg, Va.

(1) The best reference Bible is a matter of personal preference. For ordinary reading the King James Version is as good as any. The *Scofield Reference Bible* is the King James Version, but in our judgment the marginal references of this edition are more valuable than most others. It is well to own also an inexpensive copy of the Nelson *American Revised Standard.*

(2) The marginal references to God's rest in the fourth of Hebrews are based upon a mistaken interpretation. The rest referred to is not the weekly rest day of the Old Testament, but the spiritual rest of the soul, of which the bodily rest was an intimation or illustration.

(3) The prophecies in Isaiah 3:16-26 and 4:1, 3, 4, have complete fulfilment in the future. Isaiah 4:2, 5, 6 clearly refer to the kingdom age, which is still future. The first and second chapters of Lamentations contain a picture of the desolations and grief of Jerusalem following the destruction under Nebuchadnezzar.

RE-INCARNATION

W. S., Admiral, Sask.

This is a revival of Brahmanism, Buddhism and other ancient religions now held by the Theosophists and others in this country. Some Jews held this belief, but it did not generally prevail among them. It was also considered heretical by the early church. The passages quoted in the article by Mr. L. F. Englesby have little value as proofs. Would the guilty conscience of Herod attributing the power of Jesus to the risen John the Baptist (Mark 6:14,15) be accepted as any proof of a re-incarnation of that prophet? In regard to John the Baptist being a re-incarnation of Elijah (Matt. 11:14) the true explanation is that John the Baptist came "in the spirit and power of Elijah" (Luke 1:17). He was not Elijah re-incarnated (John 1:21,25). The phrase in Revelations 3:12, "and he shall go no more out," simply teaches the eternal security of the believer. The last passage (John 9:2) need not necessarily raise the question of the blind man sinning in a pre-incarnate existence. The question merely emphasizes the belief of the disciples that sin somewhere must have been the cause of the blindness. The question would be a slender proof for the doctrine of a re-incarnation.

Back of the entire article is evolution, from which the writer argues this theory of re-incarnation. As he says, "It fits in so well with the theory of evolution." By repeated re-incarnations the spirit of man is to "absorb experience from body to body" and finally grow "into a superman with the ages." Time after time he will come back to this earth until "he shall have overcome all the evils of the flesh and become so perfected that he does not need to go back." This is the latest that evolution has to offer to us. Far better is it to be a son of God, and when death comes to enter at once into the heavenly mansions.

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BRIEF MENTION

V. C. K., Waterloo, Iowa.

The following Scripture passages should afford comfort to a parent from whom death has removed an infant: Isaiah 40:11; Matthew 18:1–6, 10–14; Luke 18:15, 16; Jeremiah 31:15–17.

C. D., Klamath Falls, Ore.

God is much more than a "universal principle." He is also an "external personality," the all-wise, all-knowing, loving Father. God may be imminent in us, but He also is transcendent.

O. M. M., North Vernon, Ind.

The case you describe does not warrant legal separation upon scriptural grounds. Proof of the wife's death seems to be the only way out of the difficulty.

A. F., Highland, Mich.

The Old Testament saints are to be raised at the same time as the saints of the New Testament. (Dan. 12:1–4; John 5:29; 1 Cor. 15:23). Only the "rest of the dead" are raised after the millennium (Rev. 20:5).

H. R., Romeo, Mich.

(1) Enoch (Gen. 5:22). (2) Partaking of Christ's body and blood (John 6:53) never could have been other than spiritual. (3) So far as corporate Israel is concerned the new covenant is not in full force, since they have not met the conditions.

E. G., Pittsburgh, Pa.

Concerning the punishment of the wicked after death we would refer you to a pamphlet by Dr. James M. Gray, entitled, *The Future Retribution of the Wicked*; also to one by Dr. J. F. Silver, entitled, *Will Hell Be Vacated?*

E. D. W., Charleston, W. Va.

The two men in your community who claim to be the two witnesses of Revelation 11:3 are false witnesses. They probably are not doing the work of the two witnesses (vv. 4-6), neither are they prophesying in the city where our Lord was crucified (v. 8).

W. S., Admiral, Sask.

(1) We have not had access to the article upon reincarnation; nor do we know aught about the author. (2) Krishma is said to be the eighth incarnation of Vishnu, who is one of the most popular of the lesser deities of the Hindus. (3) Arjuna is the secondary hero in an epic poem of India which expresses the religious and philosophical beliefs.

I. L. H., Baker, Ore.

(1) A small pamphlet entitled *When Will Christ Come Again?* sets forth clearly the differences between the premillennial and the postmillennial views. Send to the Bible Institute Colportage Association, Chicago.

(2) If any split comes within the denominations it will be between those who believe the Bible, and those who deny its divine inspiration and authority, and not over any single doctrine.

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International Sunday-school Lessons

P. B. Fitzwater

September 10
Teaching the Law of God
Nehemiah 8:1-18

Golden Text:—"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."—Psalm 119:33.

It will be of interest and profit to find in this passage an ideal Sunday-school class.

I. A Model Bible Class (vv. 1-6).

1. The Eager Assembly (v. 1). The people gathered themselves together and "spake unto Ezra to bring the book of the law." It was not a matter of the teacher urging the class to come together, but the class with yearning hearts requesting the teacher to come with God's Word. It is a most undesirable task to feed a child which is unwilling to eat. People need to come frequently together to hear God's Word. They need to see God's holiness as an ideal. Not only do they need to see their sins, but they need to be reminded of their duty. They have sorrows also which only can be met by God's Word. The Bible is the only book for the Sunday-school.

2. The Representative Assembly (v. 2) The class was made up of men, women and children. The men then did not leave the church-going to the women. Neither were the children left at home with nurses or to play on the streets. God's Word should be taught to all classes, men, women and children. The marvel of God's book is that it can be understood by all classes. The child can grasp its truths with the adult.

3. An Appreciative Assembly (v. 3). Their ears were attentive from morning to mid-day. So eager were they to know God's Word that they did not get tired although the lesson lasted for five or six hours. Today where the class recognizes that God is speaking through His Word they listen with attention.

4. Due Reverence Shown God's Word (vv. 4, 5). When Ezra opened the law all the people stood up. This they did out of respect for the holy Book. The reason there is not proper reverence for the Bible is that people are not taught to believe it as God's Word. Reverence in the house of God will only be when the Bible is regarded as God's very words. We should not worship the Bible, but we should esteem it as we esteem no other book.

5. They Joined Heartily in the Prayer (v.6). As Ezra led them in prayer the people joined heartily in saying, "Amen! Amen!" bowing their faces to the ground.

II. A Model Bible Teacher (vv.7, 8).

Much depends upon the teacher as to the attitude and behavior of the class.

1. He Stood Up Where the People Could See Him (v.5). The position and bearing of the teacher has much to do with the attention and interest of the class.

2. He Read Distinctly (v.8). Much Bible-reading is greatly to the discredit of the Word and the reader. Perhaps no reading is so poorly done as that of the Bible.

3. Caused the People to Understand the Reading (v.8). The supreme business of the teacher is to make the Word of God so plain that all, old and young, can understand. The teaching should be clear, simple and definite. Failure in this is inexcusable.

III. The Impressions Made (vv.9-18).

1. Conviction of Sin (v.9). The Word of God brings conviction of sin (Acts 2:37). It is quick and powerful (Heb. 4:12). The way to get conviction of sin is by teaching the Word of God, not appealing to the emotions by telling death-bed stories. The Holy Spirit applies the Word. The people had real cause for sorrow—they were far from God. They not only had become worldly and the rich were in their greed oppressing the poor, but they were perplexed through their mixed marriages. They had violated the law of God of intermarriage with the heathen. What conviction of sin the teaching of God's Word would effect today along this line!

2. Weeping Turned into Joy (vv.10-12). When sins have been perceived and confessed God would not have His children to be sad. Continued mourning will not atone for the sins that are past. It unfits one for present tasks and dishonors a pardoning God. Besides, joy has a salutary effect upon one's entire being. It quickens the circulation of the blood and gives buoyancy to life. "The joy of the Lord is your strength" (v.10). To be joyful is a positive Christian duty (Phil. 4:4; Gal. 5:22). We may be placed in difficult positions, but should joy in the Lord.

3. Shared Their Blessings with Others (vv. 10-12). Christianity is not having a good time alone; it is sharing our prosperity with others. True joy manifests itself in giving to others. Pure religion goes out to minister to the poor (James 1:27).

4. The People Obeyed (vv.13-18). In their acquaintance with the Scriptures they found that the Feast of Tabernacles had been long neglected. As soon as they understood the Scriptures they went forth to do as they had been told. They went to work and kept this sacred feast in a way that it had not been kept since the days of Joshua (v. 17). If the Scriptures were read and made plain many things could be found which have not been complied with. In the keeping of this feast they dwelt in booths, thus typifying their pilgrim character and bringing to their remembrance the days of their wilderness journey. As children of Abraham we should look forward to a city which hath foundations.

September 17
The Message of Malachi
Malachi 3:1-4:3

Golden Text:—"Return unto me, and I will return unto you, saith the Lord of Hosts."—Malachi 3:7.

The subject of today's lesson is broader than the text, especially the verses printed. The best way to teach this lesson is to give a survey of the entire book.

Malachi was perhaps contemporary with Nehemiah; probably sustained the same relation to Nehemiah that Haggai and Zechariah did to Zerubbabel. After the completion of the walls of Jerusalem Nehemiah seems to have been called back to the Persian court, but returned to Jerusalem after a few years. Though outwardly the lives of the people were correct, the prophet pointed out the sins of a corrupt priesthood, mixed marriages and a failure to pay tithes.

I. Israel's Base Ingratitude (1:1-5).

God approached them with the tender affirmation, "I have loved you." It was the prophet's burden to declare this fact unto them (v.1). So formal and worldly were the people that they failed to see God's good hand upon them. The attitude of Israel to God is shown in the skeptical insinuation, "Wherein hast thou loved us?" The prophet answers this by showing God's choice of Jacob and His passing by Esau; his destruction of Edom and saving of Israel.

II. God's Severe Indictment (1:6-2:17).

1. Against the Priests (1:6-2:9). They were guilty (1) of profanity (1:6). Their profanity was in despising the name of God. To fail to honor God is to be profane; to use His name in any unreal way is to be thus guilty. (2) Sacrilege (vv.7,8). Their sacrilegious act was in offering polluted bread and blemished sacrifices. To bring such offerings to an earthly ruler would be a gross insult. Gifts to be acceptable with God must be genuine; must cost something. There is no intellect too brilliant to offer in the Lord's service. The young should not esteem their lives wasted who offer them on the altar of missionary sacrifice. Most people are giving that which they do not need. (3) Greed (1:10). They were not willing to open the doors of God's house without pay. Our service should be out of a heart of love for God, not for profit. This has a vital application to ministers and evangelists today. (4) Weariness (1:12,13). Because of lack of love the routine of duty became irksome. God threatened them with severe punishment unless they would take His rebukes to heart. (5) Not teaching the law to the people (2:1-9). Those set apart to teach God's law to the people have a great responsibility and God will most surely demand an accounting.

2. Against the People (2:10-17; 3: 7-15). (1) For ungodly marriages (2:11, 12). God's purpose in the prohibition of mixed marriages was that He might raise up holy seed (v. 15). Marriage with the heathen would frustrate this

purpose. The marriage of the believer with the unbeliever today brings confusion into the fold of God and turns aside His purpose. (2) For Divorce (2:13-16). Divorce was the source of great sorrow—even the tears of the wronged women covering the altar (v.13). The offerings of a man who had thus treated his wife would be an abomination to God. Perhaps the priests had set the wicked example in this. The tears of wronged women today are going up to God and make even the prayers of some men an abomination to Him. (3) Public wrongs (3:5,6). (a) Sorcery—magic. Those who practice such things should be regarded as public offenders. (b) Adultery. This is a sin of wider extent than the parties named. (c) False swearing. (d) Oppression of the hireling, widow and fatherless. (e) Turned aside the stranger from his rights. (4) Blasphemy (3:13-15) They openly spoke against God asserting that it was profitless to serve Him.

III. The Severe Judgments which Shall Befall the Nation (3:1-5; 4:-1-6).

1. By Whom Executed. This is done by the Lord. Judgment has been committed to the Son of God (Acts 17:30,31). When Christ returns the faithful and the unfaithful shall be differentiated and rewarded according to their deeds.

2. Time of Second Coming of Christ. John the Baptist was the forerunner of His first coming. Elijah shall be the forerunner of His second coming.

3. Result. For the righteous it will be a day of healing and salvation. To the wicked it will be a day of burning and destruction. A book of remembrance is now being kept; a day of retribution is coming.

September 24

Review: The Exile and The Restoration

Golden Text:—"The Lord hath done great things for us: whereof we are glad." —Psalms 126:3.

Two methods of review may be employed to advantage:

1. Character Study. Assign the outstanding heroes of the quarter's lessons to members of the class and have them report. This assignment must be made the week previous, e.g. Ezekiel, the prophet of God; Daniel, the statesman; Ezra, the teacher of God's Word, etc.

2. Summary of Contents. This is a good method at all times. It can be adapted to different grades. The following is suggestive of carrying out this method:

Lesson I. Before Ezekiel was commissioned as a prophet he was given a vision of the Almighty. After that he was given an experimental knowledge of God's Word—he ate the Book—digested and appropriated its contents.

Lesson II. Because Daniel besought the Lord he was able to make known the king's dream and interpret it. "If any man lack wisdom, let him ask of God." (James 1:5).

Lesson III. While Belshazzar and his lords were engaged in drunken revelry a mysterious hand recorded divine judgment. There is a day coming when men must be judged. Happy is the man who has fled to Christ, for to such there is no judgment.

Lesson IV. Daniel's sterling worth brought him to the front—he was elevated to be Prime Minister of the Persian empire. Moved by jealousy certain wicked men plotted his downfall. Because of a flawless record in business they trumped up a charge against him on the ground of his foreign religion. Though the king executed the foolish decree Daniel was delivered and his accusers were cast into the den of lions and destroyed.

Lesson V. Though Israel went into captivity as a chastisement of the Lord, in due time He recovered them. God's covenants and judgments are sure. He can move a heathen king to freely fulfil His own good pleasure and purpose.

Lesson VI. In the restoration of the people to their own land, the first thing necessary was the provision of a place for the worship of God. As soon as this work was begun, violent opposition was in evidence. That which God sets out to do shall be completed though all hell oppose.

Lesson VII. Haman's wicked plot against the Jews was frustrated by Esther's shrewdness and courage. Those who plot against and hate God's covenant people shall be brought to destruction.

Lesson VIII. Through Zerubbabel the people were brought back and established in their own land, but they had gone far away from God. There was now need of a religious leader. Ezra was moved by the Spirit of God to lead them back to fellowship. Because Ezra sought the Lord his way was prospered. Success always comes to those who trust God.

Lesson IX. When Nehemiah heard of the distress of his brethren at Jerusalem, he took the matter to the Lord in prayer. Their sorrow and distress was his sorrow and distress.

Lesson X. When Nehemiah began the rebuilding of the walls of Jerusalem he encountered violent opposition from

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without and from within. His faith in God moved him to go straight on with the work and he had the joy of seeing the work completed.

Lesson XI. The method used in bringing back the people to God was the Word of God. Because God's Word was made plain to the people they repented of their sins and rendered obedience to God.

Lesson XII. Malachi as an aid to Nehemiah in effecting reforms pointed out the sins of the people, viz: Base ingratitude, a corrupt priesthood, mixed marriages, robbing God by withholding tithes, etc., pointing to a day of judgment when righteous retribution would be meted out to the wicked and rewards would be given to the faithful.

October 1
The Birth of John the Baptist
Luke 1:5-23,57,63

Golden Text:—"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink."—Luke 1:15.

We are today entering upon a six months' course of study in the Gospel of Luke, whose general subject is "Jesus, the World's Saviour." Today's lesson concerns the birth of John the Baptist, the forerunner of Christ.

I. The Parents of John the Baptist (vv.5-7).

1. When They Lived (v.5). "In the days of Herod the king." They lived in a day when ungodliness was rife. The priesthood was very corrupt and the ruling classes were wicked. Zacharias and his wife lived in a time when it was not easy to be godly.

2. Their Character (v.6). They were righteous before God. To be righteous before God is a high tribute. Many appear to be righteous before men who are not righteous before God. Their lives were so mated that they walked in the commandments of the Lord blameless. How beautiful it is when husband and wife are united in the Lord and walk together in fellowship with God. The highest in wedded life can only be attained when both are united in Jesus Christ. Their practical living was manifested in obedience to God's commands.

3. They Were Childless (v.7). Though this godly couple were well mated and they possessed the joy of the Lord in their souls, there was a real lack in that home. No home is quite ideal into which no child has come to gladden the hearts of the husband and wife.

II. The Birth of John Promised (vv.8-17).

1. By Whom (v.11; cf. v. 19). The angel Gabriel appeared and made known the good news to Zacharias. This exalted being, the special messenger of God, was sent to make this disclosure.

2. When (vv.8-14). While officiating as priest this good news came to him. Zacharias must have been definitely praying about this very matter (v.13). As he burned incense, which typified prayer, the multitude without were praying.

3. Characteristics of the Child (vv. 15-17). (1) Shall be great in the sight of the Lord (v.15). Though the people did not greatly esteem him he was highly esteemed by the Lord. This is infinitely better than if he had been greatly esteemed in the eyes of men or in his own eyes. (2) Shall drink neither wine nor strong drink (v.15). The child shall become a Nazarite, separating himself from sensuous things and dedicating himself to the service of the Lord. (3) Be filled with the Holy Ghost (v. 15). The energy of the divine Spirit would enable him to lead the people to repentance (v.16). (4) Shall go in the spirit and power of Elijah (v.17). In this power he was to prepare the people for the coming of the Saviour and the salvation which He was to bring.

III. Zacharias Asking for a Sign (vv.18-23).

Although the aged priest was earnestly praying for the salvation of Israel the gracious promise of the angel, which was the beginning of that salvation, staggered his faith. He was unable to believe that that for which he fondly hoped and prayed would be realized. The angel gave to Zacharias a sign. He was smitten with dumbness which was to continue until the fulfilment of the promise. Because he refused to praise God in faith for this gracious promise God caused his tongue to be silent until the promise was fulfilled and his lips could open in thanksgiving and praise. Though he was thus rebuked his faith was strengthened by the manifestation of the supernatural. God wants us to believe His promises no matter how contrary to reason they may seem.

IV. The Promise Fulfilled (vv.57-63).

When the time came for the birth of John, Elizabeth brought forth a son and the neighbors rejoiced with her. On the eighth day they circumcized the child and gave him a name according to the instruction of the angel (v.13). The name John was contrary to the family custom. By means of writing Zacharias made known the name which he would have by divine instruction. At this time God opened the mouth of Zacharias and he offered up praise.

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"The glorious gospel of the blessed God, which was committed to my trust"—I Tim. 1:11.

A man dies and leaves a large inheritance to a number of heirs. And of course he has made a will, in which he has named the heirs and carefully defined the inheritance falling to each. He has appointed me the executor of his will and the trustee of his estate. That means that for the time all the wealth and property of the deceased is in my hands. But is it mine to keep for myself? By no means. I am a trustee, not a proprietor. My duty is to seek out every heir, near and far, and to spare no pains until each one has been given his due share of the inheritance. To do less than my utmost to discharge the trust committed to me, to withhold from a single heir his rightful portion and appropriate it to myself, would brand me as dishonest and dishonorable in the eyes of the law and of my fellowmen.

Now the fact is that a man *has* died—the Man Christ Jesus. And He has left a glorious inheritance, described in His published will. Many of His heirs have been found in this country, and have been put in possession of their riches. But many more are far away in Africa, Asia and other lands. These know nothing of their good fortune, but are dying in spiritual poverty and despair. Yet they are His heirs, provided for by His will, if they did but know it. And I am a *trustee* of this gospel. Have I been faithful? Have I done my *very best* to give them the good news?

"The glorious gospel—committed to my trust." Ponder well these wonderful words, Christian readers, until they thrill and inspire you. He has put *you in trust* with the gospel for these heathen souls. He has *chosen* you, has *trusted* you. He is depending upon you. If His children fail Him, He has made no other provision. Are you being true, or are you disappointing Him? Oh, the consequences involved—to them, to you, to Him. *God help you to do your very best.*

A Missionary Prayer

"Lord, thou hast given me a trust,
A high and holy dispensation,
To tell the world, and tell I must,
The story of thy great salvation;
Thou might'st have sent from heav'n above
Angelic hosts to tell the story,
But in thy condescending love,
On men thou hast conferred the glory.

"Let me be faithful to my trust,
Telling the world the story,
Press on my heart the woe,
Put in my feet the go,
Let me be faithful to my trust,
And use me for thy glory."

—Rev. A. B. Simpson.

Chinese National Christian Conference

This great gathering was held May 2-11, and reports are now appearing in the leading missionary periodicals, while impressions are being voiced by delegates who have since returned to America. These reports and impressions differ widely. Some of the delegates regard the conference as having been highly creditable and fraught with large results for good, while others look upon it with disappointment and criticism, claiming that it was skilfully controlled by a small but strong coterie of "modernistic" leaders who exalted "organization" at the sacrifice of spiritual features, and the discussion of such vital subjects as evangelism. There was no disguising the issue as between the "conservative" and "liberal" parties both in the missionary body and in the Chinese church, and there were moments when the unity of the conference was severely strained.

The results and influence of this gathering are difficult to forecast. The most definite achievement was the creation of a National Christian Council, composed of 100 members, the majority being Chinese, entrusted with the task of more perfectly coördinating the various Christian forces in China and arranging for another National Christian Conference in due time.

This conference was attended by 1,100 delegates, of whom the majority were Chinese, and was presided over by an able Chinese chairman.

Where the East and the West Meet.

An automobile with missionaries being ferried across a broad stream in French Indo-China. The French government has constructed excellent auto roads, as well as railroads, and this fact greatly facilitates missionary efforts to reach the 18,000,000 unevangelized Annamese people.

Survey of Christian Forces in China

In connection with the above conference an exhaustive missionary survey of China was made, which took three or four years, and the findings of which have been published in a huge, atlas-like volume of some 600 pages. This book is entitled *The Christian Occupation of China*, and contains a mass of statistics, 320 maps and 125 diagrams, and much varied and valuable information.

The following figures are of special interest: Missionaries, 6,636; Chinese workers, 24,732; communicants, 345,853. American missionaries number 3,305; British, 2,218; and Continental (European), 758. Numerically the Chinese church has increased fourfold in the short period since the Boxer uprising of 1900. This is cause for praise and rejoicing indeed, and yet when it is reflected that there is still less than one church member in every 1,000 of the entire population it becomes painfully obvious that the work of evangelizing China is only well begun.

New Stations in French Indo-China

The Alliance Mission, which except for the Bible Society and a group of workers in Laos is as yet the only evangelical agency in this neglected field of 18,000,000 people, has recently taken several advance steps in Cochin-China, the southernmost of the five States comprising Indo-China. Sadec and Can tho, two of the best centers in the State, apart from its capital Saigon which is already occupied, have just been opened, as well as a third place, Chaudoc, located on the border of Cambodia, the only

State which remains entirely unoccupied by missionaries.

Rev. R. A. Grupe, '16, and his wife have located here, and Mr. Grupe writes: "We are here as near as we can at present be to the 1,500,000 unevangelized Cambodians, and there are four big Cambodian centers within a few miles, where we can preach to the people in the Annamese tongue. One could hardly find a more strategic point than this and we request the prayers of the Institute student body that God will defeat the plans of the enemy in this land and soon enable us to enter Cambodia and give the good news to the benighted souls there."

The Indian Situation and Missions

The arrest and imprisonment of Mr. Gandhi, the "Non-co-operation" leader, has apparently quieted the situation in India for the time, rather than inflamed it, as many feared would be the result. Nevertheless signs are not wanting of wide discontent among the people. Over 200,000 Indian citizens are at present in prison as political offenders, and this naturally causes deep resentment on the part of their relatives and friends. Then, sanction by the British government of the wicked traffic in alcoholic liquors, opium and commercialized immorality, despite its high profession of righteous ideals, has destroyed the confidence of many. The Indian people are still filled with a determination to become independent of British control.

On the other hand, there are complications in the ranks of the discontents. Mr. Gandhi's efforts to unite opposing factions have not been wholly successful. His demand for the recognition of the 60,000,000 "untouchables," and the attempt of these out-castes to force their right to enter temples, draw water from public wells and enjoy other privileges hitherto denied them, have stirred up the bitter prejudice of the proud Brahmans and other high-castes. It seems questionable, also, whether the apparent harmony which the tense national situation has brought about for the time between the heretofore irreconcilable Hindus and Moslems will continue long.

These are just a few of the factors entering into a situation of great seriousness and uncertainty in India. Under such conditions it is cause for praise to God that missionary work continues uninterrupted and with even increasing opportunities and results. Such testimony comes in letters from a number of missionaries in widely separated parts of the land.

For example, a missionary district superintendent writes from Raipur: "Notwithstanding political agitation the common people hear the gospel gladly and the number of Scripture portions sold is encouraging. Only this morning a man came for the third time from his village about twenty miles away asking for baptism. He had not found me at home the other two times. While at the front in war time he came in touch with some Christian young men and resolved to become a Christian on his return home. He seems earnest in his desire. He leaves tomorrow to bring his wife that she too may start with him."

Another missionary writes: "A strange thing is happening. Under ordinary circumstances missionary effort would be almost closed down in times like these. But the contrary is true, for more doors of work and opportunity are being opened to us than ever before. We continue to receive urgent invitations to open new out-stations where spiritually hungry people are wanting to hear the gospel."

All missionaries in India greatly need our prayers for divinely-given wisdom and grace at this crucial time.

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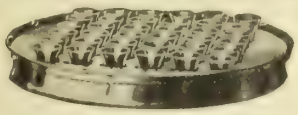

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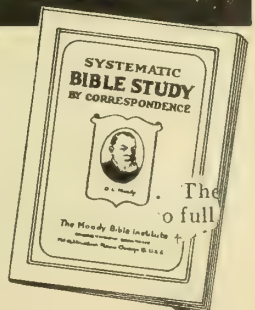

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For Sermon and Scrap Book

William Norton

OUTLINE OF I JOHN 1:7

"The blood of Jesus Christ * * * cleanseth us from all sin."

1. A Precious Flow—"The Blood."
2. A Powerful Saviour—"Jesus Christ."
3. A Personal Application—"Cleanseth us."
4. A Plenteous Redemption—"From all sin."

—C. A. Patton.

THE PRODIGAL SON
Luke 15:11-20

1. The Persistent Son, "Give me."
2. The Pleasure-loving Son, "Riotous living."
3. The Penniless Son, "Spent all."
4. The Perceiving Son, "Came to himself."
5. The Penitent Son, "I have sinned."
6. The Pitied Son, "Father had compassion."

—Joseph S. Hulse.

THE HOLY SPIRIT IN ROMANS

1. Salvation (5:5).
2. Sanctification (chap. 8). Life (v. 2); conduct (v. 4); mind (vv. 5, 6); soul (v. 9); body (vv. 11, 13); obedience(v. 14); sonship (vv. 15, 16); pledge (v. 23); power (v. 26).
3. Service (chaps. 9, 14, 15.) Sincerity (chap. 9:1); love (14:17); hope (15:13); consecration (15:16); power (15:19); prayer (15:30).

—W. H. Griffith Thomas.

SOWING AND REAPING
Galatians 6:7

I. A Merciful Warning—"Be not deceived."

1. By having a false conception of God's mercy, and goodness.
2. In a feeling of security without Christ.
3. In shutting your eyes to the danger.
4. In making false excuses—They are all false.

II. Solemn Truth—"God is not [illegible]ked."

The gl[illegible]s not as man (Isaiah 55:8,9).

[illegible]" Word must stand (Isaiah [illegible]).

[illegible]is honor must not be compromised.

4. His holiness and justice must not be questioned.

III. An Eternal, Unchangeable Law—"Whatsoever a man soweth that shall he also reap."

1. Every seed is vital—"whatsoever."
2. Every man a sower—"a man."
3. It must bear fruit in kind—"that."
4. Each sower must reap his own sowing—"he."

—J. W. Sale.

ROMANS 8:28 (first clause) OUTLINED

1. *Movement*—"all things work." Nothing is inactive. God uses all.
2. *Harmony*—"together." However much things may seem contrary, they are all fulfilling God's plans.
3. *Blessing*—"for good." This is always God's aim and purpose (Gen. 50:20).
4. *Limitation*—"to those who love God." The self-willed man cannot count on God's providence. We must be in the line of God's will.—W. H. Griffith Thomas, in the *Sunday School Times*

Mr. Louis J. Yelanjian, pastor Missionary Ridge Presbyterian Church, Chattanooga, Tenn., has recently preached three series of sermons on the topics which follow:

ON WORSHIP

1. Whom to Worship. (Rev. 22:9)
2. How to Worship. (John 4:23)
3. What to Worship. (Psalm 139:1-18)
4. Who can Worship—Saved, Separated (or cleansed) Sanctified (anointed) (Eph. 1:3-14)
5. Means of Worship. (1 Cor. 11:23-33; James 1:22; Eph. 5:19; 1 Tim. 2:1; Acts 20:7; 1 Cor. 16:1, 2)

ON WITNESSES

1. The Faithful Witness (on communion morning) (Rev. 1:5).
2. The Fearless Witness (John the Baptist) (John 5:33-35).
3. The Living Witnesses (John 9:1-8; 11:38-43; Matt. 21:18-22; John 5:36).
4. The Eternal Witness (Matt. 3:17; Luke 9:27; John 12:28, 29; John 5:37, 38).
5. The Indwelling Witness (Rom. 8:9, 11, 16; John 14:16, 17).
6. The Precious Witness (Prophecy-Gen. 49:10; Promise-Gen. 3:15; Person-Types, Aaron, David, Isaac. John 5:39-47).
7. The Powerful Witnesses (Acts 2:37-43; 5:1-11; 1:8).

THE POWERS OF JESUS

1. His Healing Power (Matt. 8:1-4; 9:1-8; 17:14-21).
2. His Discerning Power (Luke 19:1-10; Matt. 26:6-13; Matt. 9:3, 4; 26:6-12).
3. His Convincing Power (Matt. 4:18-20; 9:10-12; Luke 10:25-37).
4. His Power over Nature (Matt. 8:23-27; 14:15-21; 21:18-22).
5. His Convicting Power (Matt. 21:12-17; 22:15-46).
6. His Power over Satan (Matt. 4:1-11; 15:21, 22).
7. His Saving Power (Matt. 9:2; Heb. 7:25; Acts 4:12).
8. His Keeping Power (John 10:28; 17:12; 2 Tim. 1:12; Jude 24).

MARY OF BETHANY
In Three Aspects

1. Mary in Silence—the receptive learner (Luke 10:39).
2. Mary in Sorrow—the bereft sister (John 11).
3. Mary in Service—the ministering disciple (John 12:3).

—Mrs. Stephen Menzies.

PAST, PRESENT, FUTURE
Psalm 56:13

Past, 1st clause. *Present*, 2nd clause. *Future*, 3rd clause. Compare with 1 Cor. 1:30.

Salvation (delivered my *soul* from *death*), John 3:16; Rom. 6:23.

Sanctification. (My *feet* from *falling*), Jude 24; Heb. 12:14; l. c.

Redemption. (Walk *before God* in the *light* of the living), Rev. 21:23, 24; 22:3-5; 1:5 (l. c.), 6.

Thanks be unto God for His unspeakable gift! 2 Cor. 9:15.

—Mrs. Proudfit.

HIGHER EDUCATION

"Get wisdom, get understanding," Prov. 4:5.

1. The Preciousness of wisdom, Prov. 16:16.
2. The Purity of wisdom, James 3:17.
3. The Perfection of wisdom, Col. 2:3.
4. The Peril of the worldly-wise, Isa. 5:21; 1 Cor. 3:19.
5. The Provision for the unwise, 1 Cor. 1:30.
6. The Plea to the unwise, James 1:5.
7. The Place where wisdom begins, Ps. 111:10.
8. The Promise to the wise, Daniel 12:3.

—C. A. Patton.

TWELVE CLASSES OF PERSONS WHOM GOD CONSIDERS FOOLS

Those who

—say "there is no God" (Ps. 14:1, f.c.).

—trust in outward forms (Luke 11:38-40).

—build upon the sand, not on the rock (Matt. 7:26).

—are not ready for the Bridegroom's coming (Matt. 25:2).

—despise instruction (Prov. 15:5, f. c.).

—trust in their own hearts (Prov. 28:26, f. c.).

—get rich by a wrong business (Jer. 17:11).

—lay up their treasure here (Luke 12:20).

—utter slander (Prov. 10:18, l. c.).

—are soon angry (Eccl. 7:9; Prov. 14:17, f. c.).

—are wise with worldly wisdom (1 Cor. 3:19, f. c.).

—are slow to believe God's Word (Luke 24:25).

—Katie Clark.

JOSEPH: A TYPE OF CHRIST

Was the innocent Joseph hated and despised of his brethren, who, moved by envy (Acts 7:9), conspired his death? So was the immaculate Lamb of God hated, despised, and conspired against by His brethren, the Jews, who for envy delivered Him to Pilate. (Matt. 14:10).

Was Joseph sold, stript of his raiment, and cast into a pit? So was Christ both sold and stript, whose death and lying in the grave is strikingly typified by Joseph's lying in the pit; the pit and the grave being used in Scripture as synonymous terms.

Was Joseph drawn out of the pit, and made ruler over a nation that till then had not known him? So God would not *leave the soul of His holy one in hell; neither did He see corruption;* but rose again, *to be a light to lighten the Gentiles,* and was *found of them that sought Him not.*

Was Christ tempted, and did He overcome the temptation? So it was with Joseph, who resisted and overcame the temptations of his mistress.

Did Christ suffer with two malefactors; and was one pardoned and the other condemned? So was Joseph numbered with the transgressors, when he was imprisoned with the butler and baker of Pharoah, one of whom was pardoned, and the other condemned.

Was it said of Joseph, that he shall teach his senators wisdom? How much more is this true of Christ, the Eternal Word, the Wisdom of God.

Did all that was put into Joseph's hand prosper? So it is said of Christ, that the pleasure of the Lord should prosper in His hand.

Did a grievous famine prevail in other lands whilst there was plenty in Egypt, where Joseph was? So wherever Christ is not, there must of necessity be a spiritual famine; but wherever the true Joseph is, there will be bread *enough, and to spare.*

Did multitudes who were ready to perish for want, flock from all parts to buy corn of Joseph? So unto Christ is the *gathering of the nations,* who breaketh the bread of life to the hungry, and filleth the empty soul with goodness.

Thus much of this interesting prophetic history is already accomplished; the remaining part of it will not perhaps be fulfilled in its spiritual sense, before the time of the restoration of the Jews; till the arrival of which happy period the yearning of Joseph's bowels towards his barbarous brethren, who supposed him to be dead, and knew not that it was he that had preserved, fed, and supported them, doth finally and strikingly represent the wonderful affection of Christ towards His crucifiers, the Jews, who though now He is estranged from them, and they *esteem Him smitten, stricken and afflicted* (Isa. 53), yet doth He still preserve them, and will *never leave them, nor forsake them;* but at His *second coming,* to establish His glorious kingdom in the millennium, will make Himself known to them, with more than that amazing tenderness wherewith Joseph, *at the second time* (Acts 7:13) discovered himself to his brethren. (Gen. 45:1-5, 9, etc.)

Then shall they look upon Him whom they have pierced. Then shall they acknowledge Him to be indeed the Son of God, their much injured Messiah, as Joseph's brethren did look upon, and acknowledge him to be their much injured brother, the dearly beloved son of their father in whom he was well pleased. —Furnished from an old diary by Mr. Robert N. Wilkins, Allston, Mass.

"NEW EVERY MORNING"

Lam. 3:22, 23; Ps. 32:8; Deut. 33:25

I had not thought of it before—
  It never seemed to be His way;
But now I see it more and more
As o'er His blessed Word I pore—
  "New orders for each day."

At first I felt my life was set
  Along some fixed, unbending line;
Then, if an obstacle I met,
What disappointment and regret
  O'er ruined plans were mine!

Now as I take his blessed Book,
  And read each morning with delight,
Some new door opens, and I look
Into a room whose every nook
  Is filled with hope and light.

He bids me live "from day to day,"
  He says each day shall strength be given:
So, whether it be "Go" or "Stay,"
My orders what to do or say
  Are daily sent from heaven.

—R. C. Treadwell, in *Watchman-Examiner.*

"HOW WE ORGANIZE FOR AGGRESSIVE FALL AND WINTER WORK IN THE CHURCH"

A Symposium

II

Seek earnestly the guidance of the Holy Spirit. Begin to lay your plans early. Map out a series of sermons intended to stimulate interest in the vital things. Organize the children for catechetical instruction. Keep constantly before your people the expectation of a revival. Enlist the co-operation of parents in the salvation of their children.

Start a class for real Bible study. If impossible to hold it in the evening, do so in an afternoon and get the women to come.

Prepare a prayer-list and enlist as many as possible in a prayer-covenant.

Organize into prayer-bands those who will visit the homes of the persons whom you are trying to reach, spending some time in a social visit, and, if possible, in a brief song-service and prayer.

Hold an "Every-Member Prayer-meeting Week." Stress this hard. Divide your members into groups, placing one or more leaders over each group. Have each group hold a prayer-meeting each evening for four successive nights, and then come together on the fifth for a report meeting. All the members should be notified to which group they belong and where the meeting of their group will be held each evening. Place the meetings in homes where most needed.

Pray much! Let the Spirit lead, and God will give the victory!—E. S. Woodring, Presiding Elder, Harrisburg (Pa.) District, United Evangelical Church.

HOW TO INTEREST MEN IN THE WORK OF THE CHURCH

A Symposium

II

After nearly six years of experience in one church in this department of activity, we simply state the following, which is meeting with a growing measure of success:

1. *A Manly Message:*

A much respected brother who of recent years has visited hundreds of churches in the United States said recently in a men's meeting, "The average sermon does not appeal to men. Seldom do I hear one that would disturb a man who is living in sin. The majority of sermons contain anything but the gospel. There is too much preaching to the gallery. The average layman cannot be 'fooled' here, for I have not shunned to declare unto you all the council of God." It is a manly task, a manly message, and will appeal to manly men.

2. *Cultivate a Devotional and Evangelistic Spirit:*

The devotional and evangelistic spirit is the real life of personal Christian activity. It creates an atmosphere in which the Holy Spirit of God can work. It is the best type of advertising. Begin with a small group, meet regularly for prayer; press the principle, "Men after men for Christ and the church." The man who prayerfully and tactfully lays himself out to win his fellow thus, unconsciously becomes a center of spiri' communication; the very dynamic Christian service. It involves the re nition of the supernatural in the tas. Remember, the Holy Spirit of God works through men, not methods.

3. *Tie the Men's Organization Up to the Church with Definite Tasks:*

Local service in the church. Missionary activity for the church. A definite financial responsibility to the church. Opportunity for social and recreational development.—Albert G. Johnson, pastor, Albany Park Baptist Church, Chicago.

Some one has well said that we are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful although slighted by nature in respect to their features. "There is no beautifier of complexion, or form, or behavior," says a noted writer, "like the wish to scatter joy and not pain around us."

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *Saints* for their holiness, *believers* for their faith, *brethren* for their love, *disciples* for their knowledge.—Thomas Fuller.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evange istic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. and Mrs. H. P. Dunlop report good meetings in work in California and request the prayers of friends for the next season.

George Preston writes on July 1 from Benton Harbor, Mich.: "Just finished fine meeting at Riverton, Ill., and will be at liberty to help pastors from September 3."

Mr. and Mrs. John Imrie, singing evangelists, Topeka, Kan., assisted in special meetings at Brunswick, Mo., in July. The pastor, Rev. Creekmore of the Baptist church, did the preaching.

Evangelists Ray Palmer and M. W. Lampkin are now making engagements for the fall and winter. Pastors desiring the services of these evangelists should write at once to Dr. Ray Palmer, Kansas City, Mo., general delivery.

On July 8 Evangelist Harry O. Anderson wrote from Gilmore City, Iowa, that they were in the opening of what promised to be a very gracious revival. Great manifestations of God's presence. The party expected to continue there until July 21.

Evangelist Rev. Norman R. Curtis opened a tent campaign in Chandler, Ariz., July 9. The work is of "The Arizona Pioneer Mission" and promises good returns. At the time of writing they were in their third week with large attendance and good interest.

Mr. and Mrs. Ralph E. Stewart had charge of the music in the United Brethren Training School, held July 24-August 6, at Warren, Pa. The sessions were well attended and the messages by the Rev. G. B. Batdorf of Dayton, O., were especially helpful.

The Solomon-Armstrong Evangelistic Party report on July 5 that they just closed a most successful two weeks revival meeting with the First Baptist Church of Bogalusa, La., in which there were 150 additions, 98 of whom were for baptism.

Evangelist John E. Brown and party opened the fall season with a country-wide meeting held in Sweetwater, Tenn., beginning July 23. This party is composed of C. L. Virgin, advance organizer; Alva R. Wilgus, chorister and young peoples' worker; Miss Anne Andrews, womens' worker and soloist, and Floyd A. Clark, pianist and secretary.

P. H. McCarthy, superintendent of Morning Star Mission, Joilet, Ill., says that God is blessing the mission. During the third quarter of the thirteenth year of the mission there were 118 conversions, 213 free meals given, clothing given to 82 persons, 325 Gospels distributed, and 78 police court and jail visits.

Mr. and Mrs. L. H. Thomas, '13, closed their evangelistic season in a union meeting at Mound City, Mo., with G. A. DeFlon in February. They then supplied the Christian church at Colby, Kan., for three months in which they were very much blessed. They are now at home at 2330 York St., DesMoines, Iowa, and are arranging to do supply work in needy fields.

In a letter from J. Basil Long, he says: "I have been very busy for the past two years since leaving Moody. I am singing with the George M. Taylor Evangelistic Party. We just closed a meeting of five churches at Hawthorne, Calif., lasting a month. The Lord gave us a victory with 165 converts. Also, through the month of May we had a very successful meeting in Los Angeles at the Hoover St. Baptist Church with more than 100 converts. We start our next meeting in September at Azuza, Calif. During our vacation Mrs. Long and I are associated with Robert Harkness giving special gospel musical programs in southern California."

The following was received from E. L. Wolslagel on July 15: "Mrs. Wolslagel and I have just returned from Georgetown, Ky., where we had charge of the music at the Kentucky Baptist Assembly, June 27–July 7. Our class for the training of song leaders proved very popular. We were invited to return and teach such a class next year. The registered attendance eclipsed any previous assembly record of fifteen years. We go to Blue Ridge, N. C., for two weeks beginning July 16, where we are members of the faculty for the Southern Y. M. C. A. Secretaries Summer School. Music is given a prominent place on all the training programs—physical and religious. Our evangelistic engagements for the fall will be with Dr. J. J. Wicker of Richmond, Va."

A report has been received from Arthur J. Smith, General Secretary of the Evangelistic Committee of New York City, Inc., giving a statement of the work done. He says: "To July 8 we conducted 1147 meetings in 68 centers, in English, Chinese, French, Hungarian, Polish and Russian, with an aggregate attendance of 113,778. A Hungarian, converted in an open-air meeting in a 'red radical' district in 1921, is giving largely toward the support of an open-air speaker in the district in which he was converted. A six-weeks tent campaign in one center closed June 25. The workers expect many accessions to the churches as a result. Five tents are in operation at present. We greatly need additional workers for centers not covered, especially Italian, Spanish, Russian and Czecho-Slovakian. We also need workers among boys and girls."

The following is taken from a clipping received July 21 which appeared in a Norfolk (Neb.) paper: The evangelistic services which have been held in the tent tabernacle on the Lincoln school grounds for the last five weeks under the direction of Rev. E. C. Hunter, chorister, W. D. Wheatley and Mrs. Wheatley, closed Sunday night with a record of 467 conversions, which places it in top position of any revival service held in Norfolk. That Mr. Hunter's efforts will not stop when he leaves Norfolk is assured by the young men's prayer club which has been formed by those attending the young men's prayer meeting and a club by the young women's prayer meeting attendants, both of which are non-denominational, and cottage prayer meetings which will continue to meet weekly during the summer. The children's weekly meeting will be continued at 4 o'clock Tuesdays at the Methodist church.

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and
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Invites inquiries from Pastors or Churches to negotiate dates to conduct REVIVAL MEETINGS or BIBLE CONFERENCES. (Single Church or Union)

Evangelist Holzer is the son of a noted European Rabbi, was led from Judaism to Christ in his eighteenth year, studied in Europe and in the U. S. A., graduated from the Louisville Seminary, spent some time in Pastorates but felt led to enter the Evangelistic field and Bible teaching work.

The Work offerings taken up to express appreciation for blessings received, he devotes to the Evangelization of the Jews ----- carried on under the auspices of "The Messianic Testimony to Israel".

Rev. C. H. Woolston. D. D. pastor of the East Baptist Church, Philadelphia, says: *"Mr. Holzer conducted a series of meetings in my church. My people were instructed and greatly helped. I can commend him as a sane and wise evangelist."*

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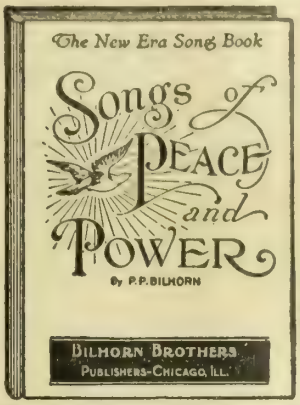

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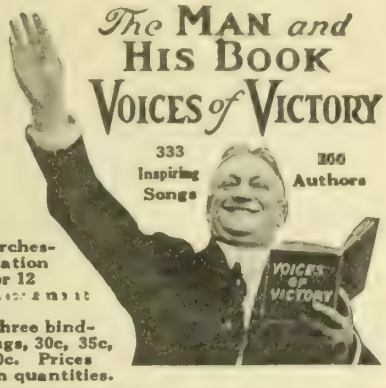
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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—August, Council Bluffs, Iowa; September, October, November and December, California campaigns.

John B. Andrews Party—August, Cape Girardeau, Mo., and Hornersville, Mo.; September, Memphis, Tenn.

John E. Brown Party—August, Cleveland, Tenn.; September, Dodge City, Kan.; October, Hutchinson, Kan.; November, Woodland, Calif.; December, Chillicothe, Mo.

William S. Dixon—August, Iowa; November, Pennsylvania.

H. P. Dunlop—August, Los Angeles, Calif.

C. E. Hillis and wife—Sept. 3-21, Decatur, Neb.; Oct. 1-15, Elgin, Oct. 22-Nov. 5, Fairfield, Nov. 12-26, Winterset, Dec. 3-17, Centerville, Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tucson, Ariz.

Carolyn Hosford—Until Sept. 24, North Carolina; October, Kennebunk, Me.

August Hunderup—July, Columbia City, Ore.; August, King Valley and Grand Ronde, Ore.

E. DeWitt Johnston—Until August, Union tent meetings in various places in Indiana.

Robert E. Johnson—July, August, Carlisle, Pa.

The Loes—July 27-Aug. 6, Crystal Springs, Mich.; October, Greencastle, Ind.

J. W. Mahood and Daughters—October, Everett, Mass.; November and December, Montreal, Canada; January, Toronto.

H. Evan McKinley—Until July 30, Carlisle, Ky.; August, Evansville, Ind.; Sept. 3-17, Etowah, Tenn.; Sept. 18-Oct. 1, Litchfield, Ky.

P. C. Nelson—Mansfield, O.; St. Louis, Mo., Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings in Texas, Oklahoma and Kansas.

The Nygren Evangelistic Party—August and September, convention work in California and Washington; October, Portland, Ore.

The Prestons—August 3-20, Camp Meetings Epworth and Lena, Ill.

J. S. Raum—C. B. Clark Party—August, Madison, Wis.

A. P. Renn—Burnettsville, Bedford and Columbus. Ind.

P. S. Rowland—July 23-Aug. 6, Shelby, N. C.; Aug. 20-30, Rockmart, Ga.; Sept. 3-18, Marbury, Ala.; Sept. 24-Oct. 8, Carrollton, Ala.; Oct. 15-29, Macon, Ga.

Gipsy Smith, Jr.—September, Seneca, S. C.; October, Savannah, Ga.; November, Union, S. C.

John R. Snyder—Aug. 20, Kansas City, Kan.; Sept. 3, Armourdale, Kan.; Sept. 20, Kansas City, Mo.; Oct. 8, Newton, Kan.; Nov. 8, Harmonyville, Pa.

Paul B. Taylor—Until August 15, Winona Lake, Ind.

G. E. Vinaroff—Until Sept. 1, New York City.

Vom Bruch Evangelistic Party—August to September, Chicago, Harrisburg, and New York City.

R. O. Wine—August-September, Marshall, Ill.; October, Lancaster, Ill.; November, Olney, Ill.

E. L. Wolslagel—Until July 31, Blue Ridge, N. C.; August, Biltmore, N. C.; Sept. 3-22, Winston-Salem, N. C.; Sept. 24-Oct. 8, Hinton, W. Va.; Oct. 15-30, Macon, Ga.; Nov. 1-19, Fort Smith, Ark.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Assembly, Collegeville, Pa., Aug. 28-Sept. 3, 1922.

Bible Studies and Special Addresses, East Northfield, Mass., Aug. 14-Sept. 9, 1922.

Disciples of Christ, International Convention, Winona Lake, Ind., Aug. 28-Sept. 4, 1922.

International S. S. Association Convention, Birmingham, Ala., 1926.

Ocean Grove (N. J.) Camp Meeting, Aug. 25-Sept. 3, 1922.

Southern Baptist Assembly, Song Leaders' Conference, Ridgecrest, N. C., Sept. 10, 1922.

World's Sunday-School Association Convention, Glasgow, 1924.

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Why Four Gospels? by Arthur W. Pink.

This subject has been presented by others, but this volume fills a need of Bible students of the present generation. Many have felt that a single Gospel would have been less confusing than the four which we now have; but, as the author shows, each of the four evangelists gives a distinct and vivid portrait of Christ whose beauty and value would be lost in a composite picture.

184 pages, 7x5 inches. Bible Truth Depot, Swengel, Pa. G. S.

The Victory of God, by Rev. James Reid, M. A.

These twenty-five sermons give evidence of a great preacher. They are characterized by simplicity, directness, virility, originality and fearlessness. Popular in the best sense, they also are philosophical and theological. The preacher is pastor of St. Andrew's Presbyterian Church, Eastbourne, England.

308 pages, 7½x5¼ inches. George H. Doran Company, New York. $2.
G. S.

Stories of the Kingdom, by Rev. Will Reason, M. A.

Addresses to boys and girls. The parables spoken by Jesus are made the basis for practical and spiritual talks to the younger members of the flock. Deep truths are expressed in words children know and use. They are full of interest and suggestiveness but possess also the even more important element of being Scriptural. This book is adapted to being put into the hands of the boys and girls themselves.

175 pages, 7¾x5¼ inches. George H. Doran Company, New York. $1. G. S.

Wonders of Missions, by Caroline Atwater Mason.

The author has already given to the world several missionary volumes, the best known of which probably is *The Little Green God.* The present volume is a vivid presentation of fact, episode, and adventure from the lives of great missionaries in many lands. The author does not aim to give a history of missions, but by typical pictures and incidents, she gives a tonic to our faith and devotion.

345 pages, 7½x5¼ inches. George H. Doran Company, New York. $2.
G. S.

To be Near God, by Abraham Kuyper, D. D.

This is a little book of devotional meditation. One hundred and ten vital Scripture utterances are considered. The name of this great Dutch theologian is a guaranty of its doctrinal soundness. It expresses the vital spiritual aspirations without the erratic notions so frequently found in a book of this kind. The meditations are short and adapted to the busy Christian who desires to be alone with God for a short time each day.

611 pages. 5½x3½ inches. Eerdmans-Sevensma Co., Grand Rapids, Mich.
P. B. F.

Our Reasonable Faith, by Park Hays Miller.

"This book," as the author says, "is the effort of the writer to tell in simple language some of the thoughts concerning the Christian faith and the Christian life which have helped him in the secret battles of his own mind, and which have helped others like himself with whom he has dealt." While not a formal apologetic of the Christian faith, it will most certainly strengthen the faith of Christians and create within the minds of young Christians a real and positive faith.

The four subjects which are treated in this volume are: The Bible which contains the revelation of God to man; the fundamental truths revealed in the Scriptures; the Ten Commandments as the laws of conduct; and the church through which the truth has been preserved, is taught, and in which the Christian finds his field for service.

This book ought to be placed in the hands of every young Christian. Fathers and mothers and friends will find this a most excellent book for a gift. No better Christmas gift could be found, especially to the young men and women who are away in schools.

222 pages. 7½x5 inches. Presbyterian Board of Publication, Philadelphia and Chicago. $1.50. P. B. F.

The Church and the Immigrant, by Georgia E. Harkness.

A clear and sympathetic presentaton of the case of the European immigrant in America, and an outline of a program by the church for his Americanization and social and educational betterment. The book is written from a Christian standpoint, and the ultimate aim is more than once stated to be to make of these people "citizens of the kingdom of God." But the question is whether a vital Christian faith is rightly to be assumed as an outgrowth of the process of social and educational uplift, and not rather to be regarded as the first essential to be sought, as furnishing the true incentive and the needed dynamic for the desired development into intelligent, moral and loyal citizens. Social service has its essential place. True Christianity will ever show itself not in mere preaching alone, but in unwearied practical ministry to every need of the individual and of society as a whole. But when "*applied* Christianity" is so much advocated, it becomes as it is today, a matter of importance to make sure that it is really Christianity—the truth of the redeeming, life-imparting, energizing, divine Christ that is applied, and not the poor, weak substitute of improved environment and human effort.

110 pages. 7¼x5 inches. George H. Doran Company, New York. $1, net.
R. H. G.

Is The Higher Criticism Scholarly? By Rev. Robert Dick Wilson, Ph. D., D. D., Professor of Semitic Philology in Princeton Theological Seminary.

This little book is worth its weight in gold because it is a book of facts. In the first place, Mr. Philip E. Howard, publisher of the *Sunday-School Times* who writes the Foreword, presents the facts to show that Dr. Wilson knows what he is writing about, and then Dr. Wilson presents the facts to show that the Old Testament writers knew what they were writing about.

The pastor or Sunday-school teacher or any other Christian worker who reads this book, and it is plain and simple enough for any person of average intelligence to understand, will find it to be "a defensed city, and an iron pillar and brazen walls" against the whole army of the destructive critics who by pretended scholarship would undermine the faith of the people in the text of Holy Writ.

We can give only an illustration or two of its contents. At one place the author says, "If the biblical history be true, we shall expect to find Babylonian words in the early chapters of Genesis and Egyptian in the later chapters, and so on down, an ever-changing influx of new words from the languages of the ever-changing dominating powers. And as a matter of fact, this is exactly what we find." Then he goes on to prove it.

The critics are in the habit of stressing the fact that little mention of the law is made in the period before Hezekiah or even Josiah and assert therefore, that the law of the so-called Priest-code was not fully established before Ezra. In other words, they make much of the argument from silence. But Dr. Wilson shows how little is proven by this argument by the analogy of Bryant's *History of the United States* (3500 pp. quarto), which makes no mention of a number of very important things which nevertheless were part of the law and the life of this nation.

At one place in the book Dr. Wilson shows the boasted critics, Ewald of Göttingen and Driver and Gray of Oxford, to be absurdly ignorant in their claims.

And at still another he puts eight questions to the objectors to the biblical account of the law of Moses which they are asked to answer before their theory of the origin thereof can be accepted, and not one of them can be answered consistently with their theory.

Sometimes a book notice concludes by saying "This book should be read by everybody," or words to that effect; but it can be said in this case and mean what it says.

62 pages, paper cover. The Sunday School Times Co., Philadelphia.
J. M. G.

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT SPECIAL SPEAKERS

Rev. E. L. McCreery, D. D., pastor United Presbyterian church, Liberty, Neb.; Rev. F. B. Bishay, United Presbyterian church, Egypt; Mr. Raymond L. Davis, former missionary to Africa; Rev. Joshua Gravett, D. D., pastor Galilee Baptist Church, Denver, Colo.; Rev. O. G. Dale, D. D., director religious education, East Liberty Presbyterian Church, Pittsburgh, Pa.; Rev. J. L. Campbell, D. D., dean Bible department, Carson and Newman College, Jefferson City, Tenn.; Rev. Joseph Flacks, missionary to Palestine; Rev. John M. MacInnes, D. D., Ph. D., Bible teacher, Los Angeles Bible Institute; Rev. W. Dean White, Methodist pastor, Atlanta, Tex.; Rev. E. M. McFadden, D. D., New Covenant Mission, Pittsburgh, Pa.; Miss Emma E. Harding, associate general secretary, Y. W. C. A., St. Louis, Mo.; Miss Isabella Cowie, interdenominational missionary, India; Miss Elsie W. Stone, extension secretary, Chicago Hebrew Mission; Rev. Mr. Pritchard, Caroline St. Mission, Hamilton, Ont.; Rev. S. E. Long, Episcopal rector, Philadelphia, Pa.

A NEW FACULTY MEMBER

The Board of Trustees has called Rev. Elbert L. McCreery to the Faculty of the Institute to be associated with Dr. Glover as a teacher of phonetics, and other subjects in the Missionary Course, and teacher of Greek Exegesis in the Pastor's Course. He enters upon his work at the beginning of this Fall Term.

Mr. McCreery is a graduate of Monmouth College and Xenia Theological Seminary, in which latter institution he served also as instructor in Hebrew. After completing his theological course he spent some years as a missionary under the United Presbyterian Board in Egypt and the Sudan, where he worked out the grammar of the Shulla language, and was working on that of the Neuer tribe of Africa, when owing to his wife's health he was obliged to return to this country in 1913. Thereafter he was associated with Dr. J. Campbell White in the Men's Movement of his denomination, and subsequently became a field secretary for the Laymen's Missionary Movement, and chairman of the New Era Movement of the United Presbyterian Church for the Synod of Nebraska, in which state he was also serving in the pastorate, when he received the Institute's call to become a member of its staff of educators.

Mr. McCreery possesses the didactic gift in an unusual degree, and is regarded as a most valuable factor in the developing work of the Institute.

AN APPRECIATION

In an article entitled, "A Little Journey to Chicago," telling among other things something of the recent Baptist rally in the Institute, and contributed by Rev. Curtis Lee Laws, editor of the *Watchman-Examiner*, to his own publication, appeared the following paragraph:

"Moody Institute, with its 800 young men and women, is a remarkable place. It has many buildings and is finely equipped for service. Its organization seems to be almost perfect. It has a faculty of earnest, consecrated men and women. It has trained a multitude of men and women for Christian work at home and abroad. It has at its head an able man—a profound Bible student, a brilliant lecturer and a capable man of affairs. Of course, we did not see the school at work, for classes were suspended for the two days of the conference, but everything about the Institute made a most favorable impression on the visitors. We enjoyed our visit and our work thoroughly."

EXTENSION DEPARTMENT NOTES

After teaching the Bible at the First Presbyterian Church of Lenoir, N. C., Rev. Geo. E. Guille will conduct a Bible Conference at the First Baptist Church, Canton, Ill., September 6-13, followed by a similar meeting at the First Presbyterian Church, Pineville, Ky., September 17-26.

Dr. Henry Ostrom filled the pulpit of the Cedar Avenue Baptist Church,. Cleveland, O., and the First M. E. Church, Racine, Wis. He also addressed the Christian Endeavor Convention of the United Brethren Church at Brook, Ind. With Mr. Guille and Dr. Pace he was one of the speakers at the Ocean City, N. J., Bible Conference.

Dr. E. J. Pace filled the pulpit of the First M. E. Church of Racine, and the Moody Church, and addressed the Newville Rural Chautauqua, St. Joe, Ind. He conducted a Bible Conference at the United Brethren Church, Waterloo, Iowa, August 27-September 3.

Dr. J. E. Conant preached at the Old Tent Evangel, New York City, and supplied the pulpit of the First Baptist Church, Lima, O.

Mrs. Margaret T. Russell conducted the devotional hour at the Lakeside Bible Conference, July 31-August 5.

On the eve of her departure for the Keswick Conference, Miss Elinor Stafford Millar wrote, July 18, from Bath, of her delightful visit in England, following which she will go to her own native Scotland, and then sail August 31 for Montreal on the S. S. Victoria. Her

Student Volunteer Band of The Moody Bible Institute, July, 1922. Total membership, 213. Number in the picture, 171. Dr. R. H. Glover, Director of the Missionary Course, is tenth from the left, second row, at the bottom.

first engagement of the season is with the Johnstown, Pa., Y. W. C. A., where she is booked for October 1-15.

Mr. C. E. Putnam is to assist Pastor Jac. Kelewae, a former student, at the United Presbyterian Church, Oakland, Ill., September 3-17. He conducted successful tent meetings at Springfield, Mass., during August under the auspices of the City Mission.

Mr. Harry D. Clarke had charge of the singing at the Erieside Bible Conference July 21-30, and at the Old Tent Evangel, New York, during August.

"ATTENDING WORLD'S GREATEST BIBLE SCHOOL"

Under the above heading *The Independent Herald*, Hinton, W. Va., in its issue of June 1 discusses the work of two Moody students from that locality. In part it says: "On April 27, Miss Hattie Marie Foster of Hinton, and Miss Mary Mozelle Reed of Judson, entered the greatest Bible school in the world. There are many good Bible schools, but none quite compares with Moody. Hattie is a member of the Calvary church of Hinton, and Mozelle is a member of the Freedom Baptist church on Pawley's Creek, six miles from Hinton. The Calvary church felt that no greater investment of mission money could be made than to support Miss Foster in the Moody school. The Freedom church felt the same way about Miss Reed."

REV. GORDON WATT

Rev. Gordon Watt, M. A., of Aberdeen University, Scotland, was ordained a minister of the Church of Scotland in 1895 and called to the pastorate of the High Kirk, Kilmarnock, Ayrshire. He labored there for eleven and a half years, and his ministry was greatly blessed of God. From that church have gone forth men to preach the gospel all over the world. He was called in 1907 to the church of St. Paul's Glasgow, where he succeeded Dr. James Paton, brother of the faithful missionary to the New Hebrides.

From that city he was transferred to one of the most important charges in the north of Scotland, in the parish of Forres, Morayshire. There the Lord laid upon him the burden of the message of the Cross and prayer warfare, and he received the distinct call to lay aside the work of the stated ministry and go out in faith in and dependence on the Lord to proclaim that message. In his own country Mr. Watt has been busily engaged in conventions connected with the Keswick movement as well as in evangelistic missions.

Last fall he was invited by the late Mrs. Courtlandt De Peyster Field, of New York, to speak at her spring conference, and since then other doors have opened here. At the Institute he had an edifying ministry during the rally of distinguished Baptist leaders who honored us by their presence following the Indianapolis convention, and at our special summer course he was greatly appreciated. He was one of the speakers at our Bible conference at Eagles Mere and also at a similar gathering at Erieside where he gave a series of addresses.

Mr. Watt expects to return to America the latter part of January for service until September 1, 1923, for which period his engagements are being booked by the Extension Department.

PERSONALIA

H. F. Stanley, '19, is serving a six church Methodist circuit, with headquarters in Staunton, Va.

Edward A. Lang, '95, pastor Methodist Episcopal church, Maquoketa, Iowa, visited the Institute July 10 to 15.

Rev. E. S. Woodring, '96, is presiding elder of the Harrisburg, Pa., district of the United Evangelical Church.

Talmage W. Wilson, '18, formerly missionary at San Pedro, Charas, Bolivia, is now Y. M. C. A. secretary, 1239 E. Ninteenth St., North Portland, Ore.

Rev. Charles Adee writes that he is pastor of the church at Glen Flora, Wis., instead of Bert Stowe, '18, as was stated in the July MONTHLY.

The July issue of *Inland Africa* contains an article written by Howard M. Green, '16, who was appointed assistant secretary of the Africa Inland Mission, May 1.

Gertrude E. Riecke, '19, is in San Pedro Sula, Honduras, C. A., where she is working under the direction of the Honduras Mission of the Evangelical Synod of North America.

Evangelistic services were held daily, August 6-20, in the Missionary Ridge Presbyterian Church, Chattanooga, Tenn., Louis J. Yelanjian, '20, pastor.

Charles E. Hoff, '16, pastor, First Presbyterian Church, New Windsor, Ill., writes: "The MOODY BIBLE INSTITUTE MONTHLY is a precious periodical to me. It is like a gust of heavenly atmosphere every time it comes."

Edith L. Beach, '19, has concluded a very successful year as head of the Week Day Bible School, Stuttgart, Ark. This school was organized by Miss Beach in November, 1921. Three hundred pupils are now enrolled.

While on his vacation Grover C. Prince, '16, now connected with the Administration Department of the Institute, preached at St. Andrew's Episcopal church, Toledo, O., the Elmwood Baptist Church, Elmira Heights, N. Y., and the First Methodist Church, Titusville Pa. He also gave the stereopticon lecture, "D. L. Moody and his Work," at the First Presbyterian Church, Athens, Pa., his home town, and at the First Baptist Church of Sayre, located in the same county.

W. E. Pietsch, '12, is now executive director of the City Tabernacle, 1065 Market St., San Francisco, Calif. Mr. Pietsch reports the spiritual destitution of San Francisco to be deplorable, and that this mission has for its purpose aggressive down-town Christian work. It seems to be on a sane foundation, for Bible teaching as to the fundamentals of the Christian religion, is a feature.

A letter from Charles B., '12, and Mrs. Le Fevre, '16, states that the former is Director del Instituto Biblico Temuco, Chile, S. A., which was opened for the training of native Christians last year. Mr. and Mrs. Le Fevre testify that their Institute training has been of great value to them.

Paul, '19, and Mrs. T. J. Philpin are the heads of the Tract Society of Muskogee, Okla., which is also spreading the gospel by means of many large signboards on which are printed Bible verses. One of these, located at the state penitentiary at McAlester, preaches daily to 1,500 men.

William R., '98, and Mrs. (nee Rosa Rebecca Palm, '98) Marshall, who formerly resided at Bellingham, Wash., are now located at Long Beach, Calif., their address being 1535 Atlantic Ave. Mr. Marshall has accepted a call to the pastorate of the Second Congregational Church of Long Beach.

The July-August number of *The Living Word*, Omaha, Neb., contains two columns of extracts from a recent address delivered by Rev. H. Ellis Lininger, president Nebraska State Sunday School Association. Mr. Lininger has completed several courses of study under the Correspondence Department.

About a year ago J. Earl Bailey, a prisoner in the Minnesota State Penitentiary, was converted as a result of reading *The Way Home*, by D. L. Moody. He is now enrolled as a student in the Correspondence Department. "It may interest you to know that I am now putting in not less than three hours a day on my Bible study," he writes, "and I expect to keep it up. Not a day passes but what I wish I had started it long ago."

BORN

To H. C., '20, and Mrs. Goodenough, a son, July 24.

To Herbert S., '15, and Mrs. Stoltz, a son, June 30, Columbus, O.

To Edward W., '20, and Mrs. Von Busch, a son, Paul Richard, July 6, Spooner, Wis.

MARRIED

Ernest E. Loft, '14, and Dorothy Dailey, June 27, Knoxville, Tenn.

H. R. Mather and Kate Kennedy, '15, April 1, Arua, Uganda, Africa.

Walter H. Jensen, '22, and Miss Marie Ekwall, a former Evening Class student, were married in Chicago on the evening of August 8, Dr. Ralston of the Institute officiating. The wedding was beautifully appointed, and relatives of the young people named, numbering abount sixty were present.

DIED

Iva Dell Carney, '16, April 15, Gary, Ind.

The Gospel in Print

William Norton

JOYS OF A GOOD BOOK

A good book! Joyous companion of my heart,
A friend, in truth, in joy or grief thou art;
If I but choose thee wisely, then indeed
Thou shalt truly minister to my soul's need.
A chance acquaintance met in library or store
May often prove a friend worth knowing more.
However well I know those I love best,
I never can exhaust their wealth or interest.
A book that's much bethumbed and read again
And then once more is friendly as the best of men,
A good book truly an eternal friend may be;
Itself remains complete, it yet becomes a part of you and me.

—Ward Macauley, in *Publishers' Press*

WHAT AN OPPORTUNITY!

Miss Eleanor M. Blackmore, for years a faithful missionary in Nicaragua, while writing a Chicago friend recently, spoke of the safe arrival of a donation of 18 copies of *Todo de Gracia* (All of Grace), by C. H. Spurgeon, in Spanish, and added:

"The books have gone like 'hot cakes' and everywhere they are clamoring for more. It meets a great need and is *feeding souls*. So much literature we get is anti-Romanistic and just makes the men quarrelsome and full of hate. They get their head puffed up with a little knowledge while their feet slip into sin. Correct doctrine and holy living must go together or knowledge is vain. Latin America is large and needy—workers are few—so we welcome the printed page. A good postal system *makes it possible to reach, by mail, towns which in this generation are never likely to hear a gospel preacher.*"

QUESTIONS EVERY CHRISTIAN SHOULD ASK HIMSELF

Am I distributing any gospel or sound-doctrine literature? Is anyone doing it in my neighborhood? If I know the need, am I at all responsible in the matter?

Is my pastor diligent in his use of Christian literature? Should I remind him?

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Pioneer Book Fund: North Dakota, 5 books, 5 Pocket Treasury, 5 Gospels, Colorado, 58 books, 15 Pocket Treasury, 27 Gospels, Montana, 208 books, 50 Pocket Treasury, 125 Gospels, Arizona, 331 books, 62 Pocket Treasury, 250 Gospels, Idaho, 235 books, 100 Pocket Treasury, 250 Gospels, Wyoming, 112 books, 162 Pocket Treasury, 75 Gospels, California, 100 books, 100 Pocket Treasury, 200 Gospels, Cuba, 12 books, Minnesota, 25 books, 50 Gospels, 4 Testaments, South Dakota 25 books, 10 Pocket Treasury, Canada, 50 books, 75 Gospels.

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MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | October, 1922 | Number 2

The Better Day

By Rev. J. W. Kirschner, St. Joseph, Mo.

O Autumn days!
With smoky haze,
Hanging o'er the hills,
And brooding o'er the browning woods;
While quietness fills the universe—
Except for song of locust wild,
And katydid so meek and mild.

The birds fly low,
As south they go,
Over the ripening fields;
The horned owl watches for his prey;
Into the lake blue teals drop down;
The bittern wades along the bar
And mutters to the evening star.

The flowers that grew
Around the slough,
When summer days were here,
Bowed in death one frosty night;
Their blossoms now are sear and brown,
But tucked away in woodland lair
A flower blooms that's prettier.

In early morn,
When comes the dawn,
It shyly lifts its head
And smiles into the face of day
With lovely petals red and gold—
It is the fringed gentian,
Disputer of the frost king's reign.

When life's Maytime
Starts to decline,
And winter days come on;
When friends and hopes, like frozen flowers,
From you are gone ne'er to return;
Do you lose faith and mourn the day,
That took your favorite flowers away?

O troubled one!
Why do you long
For days that used to be
When buds of Maytime clustered hung?
Your eyes shall see a fairer day—
The crowning day! the hope of men!
The day when Jesus comes again!

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"White Unto Harvest"

"Behold I say unto you, Lift up your eyes and look on the fields that they are white already unto harvest." *John 4:35.*

"He that sleepeth in harvest is a son that causeth shame." *Proverbs 10:5.*

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"Lift up your eyes to the fields that are whit'ning,
Hark! 'tis the voice of the Master and Lord;
See, on each side there is work for the reaper,
Sheaves that are golden shall be the reward.

Look on the fields how the harvest is wasting,
Waiting for reapers to garner it in;
He that is faithful receiveth his wages;
Joy everlasting the reaper shall win."

The Moody Bible Institute has been sending forth reapers for years. If you cannot be a reaper yourself, do you not want a part in sending forth others who will gather in the harvest? Ask for information about our Life Annuity Plan.

Address

THE MOODY BIBLE INSTITUTE

153F Institute Place Chicago, Illinois

Moody Bible Institute Monthly

OCTOBER, 1922

EDITORIAL NOTES

"By what authority doest thou these things?"—Matthew 21:23.

Cut from the Loaf

The chief priests have not a word to say about our Lord's teaching. They make no charge against the lives or conduct of Himself or His followers. The point on which they fasten is his commission: "By what authority doest thou these things? and who gave thee this authority?" The same charge has often been made against the servants of God, when they have striven to check the progress of ecclesiastical corruption. It is the old engine by which the children of this world have often labored to stop the progress of revivals and reformations. It is the weapon which was often brandished in the face of the Reformers, the Puritans, and the Methodists of the last century. It is the poisoned arrow which is often shot at city missionaries and lay agents in the present day. Too many care nothing for the manifest blessing of God on man's work, so long as he is not sent forth by their own sect or party. It matters nothing to them, that some humble laborer in God's harvest can point to numerous conversions of souls through his instrumentality. They still cry, "By what authority doest thou these things?"

His success is nothing; they demand his commission. His cures are nothing; they want his diploma. Let us neither be surprised nor moved, when we hear such things. It is the old charge which was brought against Christ Himself. "There is no new thing under the sun." (Eccles. 1:9).—Bishop J. C. Ryle, D. D.

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Luther T. Townsend

News of the death of this distinguished brother last August, reached us too late for notice to be given in our September issue. He had been a preacher of high rank in the Methodist church, and subsequently served for a quarter of a century as professor of theology in the theological school of Boston University. Retired from active service many years ago, he still continued to wield his trenchant pen in the cause of evangelical Christianity almost until the day of his death at the ripe age of 84. In his Boston days we knew him well and were often associated with him in public causes. He was a valiant warrior for the truth and exceedingly able as well as fearless. The Roman Catholic hierarchy had felt the point of his weapon and knew him as a foe to be considered. His great sermon entitled "Germany God's Battle Axe," delivered in Park Street Church, Boston, at the opening of the world war, marked him as a statesman-prophet. But perhaps one of the best things he did latterly in defense of the truth, was his brochure on *The Collapse of Evolution* in which he was far ahead of most of us in discerning the utter weakness of that inflated hypothesis.

Dr. Townsend used to be known as a Calvinistic Methodist, but whether that was entirely true or not, of the thing everybody who knew him was assured, namely, that he had no sympathy with the modernistic tendency as represented by some of the leaders of his denomination. Perhaps he never called himself a "Fundamentalist"—it was unnecessary—but until the last he stood to be counted with those who believed in the Old and New Testaments as an inspired revelation from God with all that it implies. He stood also for the gospel for the individual as one who was not expecting a regenerated society except as it was made up of regenerated men and women through faith in Christ.

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"The 'Social Gospel' or the 'Gospel for the Individual'"

The *Federal Council Bulletin* (June-July), had an editorial on this subject which came so near stating the gospel as it really is, that we held our breath for joy. But we might have been spared the strain, for nothing happened differently from what might have been expected. The editor saved himself from commitment to the absolute truth while on the very edge of it.

"Let us be done," said he, "with setting the 'social gospel' and the 'gospel for the individual' over against each other. Each is but a partial phase of one indivisible whole."

Then he became interesting. "We shall have a better world except as we have better men," said he. This was underscored, and we sat up and took notice. "Changed environment is not a substitute for a changed heart." Better and better. "Nor shall we get a greatly changed environment until men's hearts are changed." Very near the goal, surely he will reach it. No, his thought curves, "The city of God will never be built on the earth," said he, "except as individual men and women in increasing numbers find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ."

This is not the gospel of Jesus Christ as we understand it, and its likeness to it is in our judgment, more dangerous to souls than an out and out denial of it.

It would be the gospel if it read thus: "The city of God will never be built on the earth except as individual men and women in increasing numbers commit themselves to Jesus Christ"—not to the way of brotherhood and love and service incarnated in Jesus Christ, but to Jesus Christ Himself.

Jesus Christ is Himself the Very God, and that which men and women need is vital union with Him by faith. He offered Himself upon the cross as a sacrifice for human guilt, and the men and women who commit themselves to Him as the crucified and risen Saviour receive the right, or the authority, to become children of God (John 1:12). That is to say, they are "born again," and this it is which gives them "a new motive and new power in their lives," and which leads them to "deliberately commit themselves to the way of brotherhood and love and service."

Very different is this teaching from that in the *Federal Council Bulletin*, as different as life is from death. When the Federal Council preaches this gospel the evangelical church will be with it to a man, with its money and its prayers.

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"This Is a Wicked One!"

A friend sent us a pamphlet advertising another cult recently started, to which he attached the comment we have chosen as the title of our editorial note. It is certainly a true comment.

The platform of the cult rests upon "Fourteen Points," the first of which states that man is consciousness, the consciousness of God. God is the Infinite One, "the primal and actuating half of myself." Christ Jesus is the Son of God "as is every other being or thing which God created." Heaven is a condition of the mind, "always existent and always present." There is no death. There is no Devil. Hell is a belief and is neither true nor real. "Matter is all that stands between you and any goal you wish to attain." "The goal is constant, conscious unity with soul." If you will

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

memorize the fourteen points, (a few of which we have stated in part), getting the full spirit and meaning of them, "you can positively overcome every physical, mental, moral, and financial ill." Every disease can be healed. "No one is turned away or given up until healed when case is taken." "We specialize on incurables and death claims." Treatments and class instruction are given by "experienced practitioners and teachers" and the public is invited to "come without money and without price." The projectors call it the gospel of Jesus Christ.

Is it not strange what is wrought in the name of religion, and in the name of the true religion! And is it not strange how easily intelligent human beings are led away! What a corroboration of God's Word that when men "receive not the love of the truth that they might be saved, for this cause he sendeth them a working of error (strong delusion), that they should believe a lie" (2 Thess. 2:11).

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Freemasonry and Christianity

In our August issue appeared a contribution from a Missouri correspondent entitled, "Can a Christian Be a Freemason?" The author was unknown to us personally but his contribution was published on its merits, as it seemed to be written in a good spirit and to be scripturally sound.

It was taken exception to however, by some of our readers, one of whom challenged the statement that "Freemasonry will not accept Christ as the Son of God." He admitted that in the first three degrees of Masonry no mention is made of Christ, but that in the Scottish and York rites He is spoken of as "the only begotten Son of God," and that the entire work of the eighteenth degree of the first-named rite is about Him.

Fairness seems to require the publication of the above rejoinder, and yet in the same letter the author confesses that while he has been a thirty-second degree Mason, he now believes that Freemasonry "is no place for the child of God." The great sin of Masonry, he goes on to say, is—"that a Christian is tempted to put his trust in Masonry and his Masonic brethren rather than in the living God."

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"Quit If in Peril"

Our readers may recall that these words were reported as the orders given last summer by Mr. Warren S. Stone, chief of the Engineers Brotherhood, to train service men at points where their lives were considered in danger because of strike conditions. It seemed so different from the orders that might have been expected to be given to men who were serving the public at a crisis, to say nothing of serving their employers, that it startled us. We were not surprised therefore to read in the same paper that the service men on one of the roads had gone the chief one better, as the saying is, and quit in such a way as to leave the *public* in peril, and this apparently when they themselves were in no peril whatever. The *New York World* in its edition of August 12 characterized the act as "nothing less than inexcusable and dastardly."

It was quite unlike the previous reputation of the Railroad Brotherhood in which there are many men who know the higher brotherhood in Christ, and we are confident that these latter will continue to be heard from in one way and another until the public is reassured that they are not the kind of men who quit because they are in peril.

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Book Censorship

We doubt if the idea will carry and we doubt if it is feasible, but its very suggestion by the New York Society for the Suppression of Vice shows how serious a situation it presupposes in the field of literature to which it particularly applies. That field is the publications purporting to discuss psychoanalysis while really putting forth a flood of immorality.

The secretary of the society named in addressing the Author's League upon the subject, speaks of the "commercial urge which induces writers and publishers to put out literature tending to harmfully arouse sex impulses." It is a shame that it should be so, but we doubt if any Will Hays or Judge Landis will be found to function as a censor. Meanwhile let parents be on guard for their children, and let library committees exclude from the public shelves all books of the kind to whose harmfulness for the average lay reader there exists a reasonable question of fear.

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Broadcasting the Sunday-school Lesson

It may interest friends to know that our treatment of the International Sunday-school lesson is broadcasted every Friday afternoon from 1:10 to 1:50, from the Western Radio Station, Kansas City, Mo., W. O. Q. 420 meters, and can be heard throughout most of the Missouri and Mississippi valley towns. All those having radio sets are invited to listen in. The enterprising broadcaster is Mr. Walter L. Wilson, Vice President of the Baker Lockwood Manufacturing Co. of Kansas City.

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"Mel" Trotter

We feel sure that all our readers who have been aware of the court proceedings through which this honored and useful servant of God has recently passed, will share our rejoicing and thanksgiving that he has been cleared of the charges that were hanging over him. He was granted a decree of absolute divorce, and the suit brought against him for separate maintenance by Mrs. Trotter was dismissed. The latter, however, is not left without a comfortable support, as she receives a certain amount of money and two houses, the rentals from which amount to about $1,500 a year.

We deeply regret such a separation of husband and wife after many years of wedded life and united service in the Lord's cause, and all the more do we regret it because there was no reason for it in the infidelity of either the husband or the wife. Why it must have been is one of the many, many mysteries of life never to be cleared up this side of the morning that shall dawn without clouds.

How the enemies of the cross were rejoicing during the process of the trial, and how they were hoping that the great evangelist and rescue mission worker would be proven guilty! Now are they gnashing their teeth through fear, which we trust may be fully realized, that Mr. Trotter's power and fruitfulness in the salvation of souls may, by God's grace, be greater than ever before.

We pause further to say, that during the trial a reported interview with the editor-in-chief of this MONTHLY was published in different papers through the country, implying a question of doubt as to Mr. Trotter's innocence or guilt, which interview never took place. Moral: Do not believe all you read in the newspapers.

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Child Labor

It will be sad indeed if the effect of the recent decision of the United States Supreme Court is a return to anything like the previous conditions of child labor. This is said with no reflection on the court, of course, whose decision, as pointed out by others, was based on a purely legal analysis of the law, uninfluenced by any "interests." It is simply unconstitutional for the Federal Government to try to regulate child labor by levying a tax upon its products not for revenue, but as a prohibitive measure. The friends of the children will now bend all their efforts towards the adoption of an amendment to the Constitution which they believe is the only effective way to prevent the evil.

MORNING PRAYER

By Ruth Parrish, Bakersfield, Calif.

In the early, early morning
Saviour, I would see Thy face,
I would look upon Thy beauty,
See Thy smile of love and grace.

I would come into Thy presence
To receive the needed strength
For the day that lies before me,
E'er the evening falls at length.

I would hear Thee speak, dear Master,
Lest the busy noise of day
Should prevent my ear from hearing
What Thy gentle voice would say

Put Thy impress so upon me
That those who look at me shall see
A reflection of My Saviour,
Showing I have been with Thee!

Conan Doyle and the Life Beyond

Editorial

"HELL, I may say, drops out altogether."

This is the way that Conan Doyle in his "raid" on America expresses himself when he comes to talk about what occurs to man after death. And in doing so, he unwittingly reveals the secret of the popularity of Spiritism as a religion. Any religious teacher who can drop out hell altogether will not lack a following, but at the same time he needs to be taken with a grain of salt.

However, Conan Doyle admits that without some punishment, "there could be no justice in the universe," but the only punishment the spirits will allow is a kind of purgatory as he calls it, "a hospital for weakly souls rather than a penal community."

Criminologists will be interested in this. They are telling us that one explanation of the increasing lawlessness in our days is that so many of our jails and penitentiaries are 'hospitals for weakly souls rather than penal communities.' And if there is no more fear of punishment in the life beyond than there is here, then

"On with the dance! Let joy be unconfined!"

However, the spirits are somewhat inconsistent, for "Miss Julia Ames in her beautiful posthumous book, says in memorable words: 'The greatest joy of heaven is emptying hell.' "

Miss Julia Ames is a spirit whom Sir Arthur frequently quotes. She is plainly in high esteem in the Spiritistic circles which his presence graces, and she is here describing how the spirits in the higher spheres find part of their employment in reaching down to lower ones to educate their occupants and bring them up to a level with themselves. Hell therefore exists as a permanent place of punishment, or else there could be no such thing as emptying it!

But further light is thrown upon the life beyond when Sir Arthur says, "The lower (spirits) cannot ascend, but the higher can descend at will." Sir Arthur himself cannot explain this, but the Bible explains it very clearly. These spirits in other words, are not the spirits of the departed, but demons who counterfeit materialization of the dead, and who inhabit the air. Satan, who is at their head, is called "the prince of the power of the air" (Eph. 2:2). They may come down to earth, but they cannot ascend to heaven.

This also explains what is another mystery to Sir Arthur, namely, why the greater part of the appearances occur soon after death. "Out of some two hundred and fifty cases carefully examined by Mr. Gurney," he says, "one hundred thirty-four of such apparitions were actually at the moment of dissolution."

He imagined that the dead man may be too pre-occupied with his own amazing experience to have much thought for others. But that is not the reason. The reason is that the demon is limited to earth in his means of obtaining information about the dead man, and the likelihood of obtaining it diminishes in proportion to the time elapsing after his decease. "Communications usually come from those who have not long passed over," says Sir Arthur, "and tend to grow fainter. ▲ ▲ ▲ ▲ One gets all one's views from the one generation." The above mentioned fact is the explanation of that.

It also explains something else. Sir Arthur is evidently a little ashamed of some of the experiences associated with Spiritism, the frivolous and foolish things. He cannot understand them, but he supposes that the dead person who comes back does so "retaining all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance." "We might suppose," he says, "that the most frivolous and foolish would be awed into decency by so tremendous an experience, but impressions soon become blunted, the old nature may soon re-assert itself in new surroundings, and the frivolous still survive, as our seance rooms can testify."

Nay, Sir Arthur, the demons are playing tricks on you!

It is astonishing what details of the life beyond are given by these spirits in comparison with the reserve of the Bible. Sir Arthur tells us on their authority, that the people there are clothed, "since there is no reason why modesty should disappear with our new forms"! "People live in communities." "Examples show clearly either that the spirits have the use of an excellent reference library, or else that they have memories which produce something like omniscience"! He quotes the spirit of Raymond Lodge as believing that chemists in the life beyond can make even alcohol or tobacco which may "still be craved for by unregenerate souls"!

How a person of mature years with the acumen of Sir Conan Doyle can become sponsor for such vagaries demands some attempt at an explanation. But the nearest approach to one is his remark that it is not "easy to suppose that spirits can tell the truth about our world, but untruth about their own." One wonders if he ever heard of that "lying spirit" who persuaded King Ahab so that he went up and fell at Ramoth-gilead (I Kings 22:20-23)? Or, if he remembers that Julia Ames told W. T. Stead that he would meet his end by being trampled to death in the streets of London? It was for this reason that when the Titanic struck an iceberg, he deliberately refused to get into a boat, and went to his cabin and to his watery grave, convinced that his hour was not yet come!

God pity the man who builds his eternal hopes on such testimony.

The Higher and Higher Life

By Rev. A. C. Dixon, D.D., Baltimore, Md.

"EVEN the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint" (Isa. 40:30, 31).

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself" (Exod. 19:4).

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him and there was no strange god with him" (Deut. 32:11, 12).

"They that wait upon the Lord shall renew their strength." Scholars tell us that the Hebrew word "renew" does not mean increase, primarily, if at all. It does not mean that waiting upon the Lord gives us more and more strength of the kind we already have. But it is in contrast to the verse that precedes: "Even the youth shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength."

We have a picture in the thirtieth verse of natural strength, the strength of youth, a strength that becomes weary and that utterly falls. But they that wait upon the Lord shall get a new strength. It may almost be translated "shall exchange their strength"—shall exchange the natural for the supernatural strength—the strength of the youth for the strength of God.

The strength of the youth is the gift of God and the glory of the young man is his youth, and all of it should be consecrated to the Master; but they that wait upon the Lord get hold of the strength of God Himself. And as we wait upon the Lord, this supernatural strength works through us to will and to do of His good pleasure.

This is the third in a series of addresses given in the Moody Bible Institute on the general subject of "The Christian Life." The first which appeared in July, was entitled, "The Quiet Routine Life" (Walking with God); the second, which was not reported, "The Strenuous Life" (Winning the race); the third had for a secondary title, "Mounting Up With Wings As Eagles."—Editors.

Remember the Baltimore Conference Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

Waiting Upon the Lord by Prayer

Of course, there are many ways in which we can wait upon the Lord. Wait upon Him in prayer—by petition. "Ask and ye shall receive." And when you really pray, you have passed beyond the strength of youth. You do not get your petition by reason of any natural vigor that you may put into your prayer, but because God works in answer to prayer. The basal proposition of Andrew Murray's great book *Intercessory Prayer* ought not to be forgotten, that in His relation to His people God works only in answer to prayer.

Now if we trust our natural strength we shall get what we can bring. If we trust our sermon we shall get what the sermon can do. If we trust our money, our organization, our social position, we shall get what those things can do, and that may be something. But if you wait upon God in prayer and trust Him, you will get what God can do. And the need of the church today is what God can do. "When they had prayed, the place was shaken." Not when they had preached or held a Bible conference; not when they had organized or taken up a hundred million dollars for the work of the Lord, but when they had prayed. Nothing short of God can shake things, especially shake a city like Chicago. If good preaching could shake this town, the flag stones would be torn to pieces. Good preaching does not shake places. There must be a church on her knees back of the preacher if the place is shaken.

What Was Back of Finney and Edwards?

It was Abel Cleary back of Charles Finney that led God to shake Rochester. A little group of people who prayed all night and came to church without their breakfast led God to shake this continent through the preaching of Jonathan Edwards. "And these all continued with one accord in prayer and supplication," and as a result of their prayer the rushing mighty wind and the tongues of fire on the day of Pentecost. Back of all revivals, whatever else there is, is prayer. God works in answer to prayer. They that wait upon the Lord in petition shall exchange their natural strength for the supernatural strength of God, Who works in answer to prayer.

Waiting Upon the Lord in Praise

We wait upon the Lord in praise. Luke tells us that while our Lord prayed the fashion of His countenance was changed; He was transfigured before them. But look into that word pray, and you will find that it does not mean to beg, to petition. It is almost our word eucharist. It means thanksgiving and worship and praise, and when the Lord came before the Father in that attitude of mind and heart, the transfiguration took place; and that is the kind of praying which transfigures character to-day, that just delights to wait upon God for the pleasure of waiting upon Him. It delights in His presence—goes before Him with the incense of prayer and thanksgiving and praise and adoration, and as we praise God, God works the exchange of the natural for the supernatural.

Letting God Talk to Us

We wait upon God by letting Him talk to us. When praying we talk to Him; in our Bible study we let Him talk to us. And when we have let the Lord talk to us as He wants us to talk to Him, waiting upon the Lord to learn His message, our strength is renewed in the sense that it is made new, and we exchange the natural for the supernatural by the Word of God. "All scripture is God-breathed"—has in it the breath of God, and breathed out from God. It is a living Book, alive with the life of God. It does not say that the writers of Scripture are God-breathed, though that is true, but that the Scripture is God-breathed, and that is the proper translation.

If we wait upon God, letting Him speak to us, His supernatural power takes hold of us as we preach His word unto others. They that wait upon the Lord shall exchange the natural for the supernatural, and notice what takes place: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

It is waiting on the Lord that makes them mount up on wings. They are not conscious of using their wings. They are just conscious of waiting upon the Lord in prayer and praise and letting Him speak to them out of His Word; as we wait upon the Lord the wings use themselves. The supernatural power is in the wings and we mount higher and higher, and if you wait upon the Lord every day you will mount up higher every day, and you never get so high that you cannot get higher still as you wait upon God.

Do Not Get Too High

Never get so high that you cannot get any higher in your own consciousness. Do not reach the highest point, for when you do, you will be on the dead level, or you may fall off. A man came over here from India and said he had reached the highest niche of Christian experience. I heard him say, "I do not deal with sin any longer on the inside; I just deal with it on the outside. Every emotion of my soul is under the control of the Holy Spirit." And when he said that, that man was living in a sinful relation that I will not describe here. Mr. Moody asked him if this was true. He contended that for others it was sin, but not for him; the sin had been taken out of him. Mr. Moody said, "If you open your mouth in this country again, I will publish you in the papers." And he went back to India.

There are those who believe that they have reached the highest niche and that all inbred sin has been taken from them. Then the Devil will suggest something, and they think it is all right for them to do it. The Devil took Christ to the pinnacle of the Temple, and asked Him to fling Himself down. If he can get you to the place where you do not need to wait upon God any longer to get higher and higher, he will push you off.

He Got All There Was at Once

I recalled in Brooklyn the other day the incident of a man who used to get up in prayer-meeting, and say, "Twenty years ago I received the second blessing, and I have not received anything since, because I got all there was to be had then." He had reached the top. I could prove it by every member of that church that he was the best prayer-meeting killer in the town. When he rose to speak it was like the bones of Ezekiel's vision, it was so dry. When he got through the prayer-meeting was about dead. Twenty years ago he got to the top and he quit waiting upon God to mount up higher, and he has been sinking ever since. He began to wither.

Whenever you feel that you have it all, you can depend upon it that you have reached a dangerous place. John the Baptist prayed the Lord Jesus that he might receive the Holy Spirit. "I have need to be baptized of thee, and why comest thou to me?" And yet John the Baptist was full of the Holy Spirit from his mother's womb. Those who are the highest want to mount higher still, and there is a topless height to which we come. But do not come to the top yet. Wait upon God and expect higher and higher things in the days to come.

"They shall mount up with wings as eagles: they shall run and not be weary." The youth get weary and if you trust in natural strength you will get very weary in body and soul, but if you wait upon the Lord you live the strenuous life and do not get weary, because God lives in you—you are living with the supernatural, and the waiting upon the Lord and the mounting up is the preparation for the race. Those who do not know how to wait upon the Lord and mount up on wings are not ready for the race. Those that wait upon the Lord shall renew their strength; they shall mount up, they shall run—but the climax is the last. "They shall walk and not faint"—which is a stronger word than weary.

Doing the Humdrum

Those of us that wait upon God in prayer and praise and let Him exchange the natural for the supernatural, we shall live the strenuous life without weariness, and we can attend to the humdrum of everyday experience without fainting, which is harder than mounting up with wings or running a race. There is an inspiration about the crowd around the race track and about eagles' wings, but it is very commonplace, this walking along the dusty road, doing the humdrum things that lie closest to us. Look at Ezekiel's vision—there is the face of the ox, the symbol of patient endurance along the dusty road—but it is an ox with a wing, which is a symbol throughout the Bible of God Himself.

If you have yourself linked with God, the burden of the ox along the dusty road would make you faint, but He will keep you from fainting. Some of us appear better in the pulpit than we do at home Sunday night. Some of us appear better in conventions than we do in a board of deacons when two or three of them have horns. Some of us appear better in delivering a prepared

address than when some one meets us and says a disagreeable thing.

Too Holy to Be Polite

Last Sunday night I said something about complete consecration, and a man came up to me afterward and said,

"Do you mean entire sanctification"?

"Yes, completely setting oneself aside and apart for God."

"Did you mean taking out all inbred sin and tendency to evil?"

"No, because I do not believe in it."

He got so mad that he could not be polite. He spoke out loud enough to be heard by five hundred people,

"It is holiness or hell!" and off he went, mad as he could be. He had reached the top and he thought that all evil and tendency to temper had been removed from him. That fellow doubtless appears well in the pulpit, but they probably think better of him than those who were around and heard him that night.

I like to look at Jonah in Nineveh, but under the gourd vine he does not look so well. I like to look at Elijah on the top of Mount Carmel in the presence of the priests of Baal, praying down fire out of heaven. But look at Elijah at the gate of Jezreel, wet from head to foot with rain. And Ahab comes riding by and tells Jezebel all that has happened, and she vows vengeance upon Elijah. When Elijah hears this, he runs away so fast that the next day we find him up at Beersheba, one hundred miles away. And instead of going to the hotel, he goes out under a juniper tree and wants to die.

We need the supernatural power for the humdrum—for the kitchen and study, and for the things that fluster. We need the power of God as much in that as in anything else.

And notice: "I bare thee on eagles' wings and brought thee unto myself." The eaglet on the mother's back seems to be the picture. Whatever some naturalists say about it, I believe it takes place. Certainly some birds ride upon the backs of other birds.

The Preacher's Personal Experience

After forty-five years in the pastorate, it seemed to me that the Lord would have me leave this and go into the ministry at large. There was much struggle but a great quietness of heart, and I was thoroughly convinced: and as the end of that period of forty-five years approached, I felt solemnized. As many a time in this building and every year during the forty-five almost, I have had a watch night service, I thought I would have one all to myself, looking out upon the past and then upon the future.

The hotel proprietor, though he had not given us a fire for the whole winter, said he would give me one that night. It was a rainy, cold, last-day-of-March night. At ten-thirty I was sitting in my study chair with my Bible open, before a blazing fire. I then turned over and read the Book and asked God to speak to me anyhow and anywhere. I read through one or two of the shorter books, and I had a glorious time with the Lord, letting him search and strengthen me and inspire me out of his heart.

And as the clock was striking twelve, the old period of forty-five years was passing out, and the new period of forty-five million coming in, I sat there with my Bible on my knee. I think I knelt down with it open before me on the table and asked God to give me a message. Then I saw what I do not remember ever seeing before. "I bare thee on eagles' wings and brought you to myself." And I could look back and see the Lord bearing me up for forty-five years, no effort at all, and could look ahead and see Him bearing me up for forty-five million more and no effort at all, just resting upon Him. And I said, "Lord, I have preached on walking with Thee and I have preached on running the race, but I never preached on riding; give me a good sermon to preach on riding." And I preached it in the Metropolitan Tabernacle, and we had a good time riding together that night.

"I bare thee on eagles' wings"—that is salvation, and there is nothing between the little eaglet and the rocks below that bring death except the mother bird. And there is nothing between us and destruction except God, and we do not need any more. There is just God, God in the blue, God in the heights, and we are resting in our simple weakness upon God. You can just rest upon God for salvation and for victory. And as you rest upon God for salvation and victory, He bears you. His supernatural strength is underneath and He keeps you.

"I bare you on eagles' wings and brought you to myself." The Lord did not take Israel out of Egypt to get them into Caanan. He took them out of Egypt to get them to Himself. And that is His object with us—to get us to Himself. And when He has brought us to Himself, He has accomplished the great purpose of redemption.

We have not time to look at that other Scripture which shows the way the Lord gets us on His wings, as the eagle stirs up her nest. He does this sometimes in order that we may commit ourselves to His wings and His power and strength. Do you want guidance while your nest is stirred? He will guide you; He will lead you if you commit yourself to Him.

There is no path through the air nor in the sea, but He has a way of leading us where there is no path, and if we commit ourselves completely to Him He will lead us through the pathless air and over the trackless sea. Just commit yourself to Him, and on His wings you will be borne.

The Kingdom Parables in Present Day Application

By Professor Newton Wray, Taylor University, Upland, Ind.

THE kindly tone of Mr. John E. Moyle's letter in the MOODY BIBLE INSTITUTE MONTHLY of last February, in which exception is taken to my exposition of the parable of the leaven hidden in the meal, leads me to return to the subject in order to amplify certain phases of the argument and thus meet the objection set forth in that letter. It is gratifying to know that while premillenarians may differ in some particulars regarding the second coming of Christ and the millennium, they are in accord on the main facts—that the coming precedes the millennium and inaugurates that Golden Age.

An Imminent Coming

This is the only view that harmonizes the prophetic Scriptures of the Old and New Testaments, and furnishes the believer with incentives to unworldliness and watchfulness. It is psychologically impossible to get people to heed the Master's command, "Be ye ready for in such an hour as ye think not the Son of Man cometh," when their thought is of His coming at the end of a long age. When they are warned of an imminent event, they will react to its significance.

Note the spirituality and zeal of the apostolic church in which "the blessed hope" burned with an ardor never since equalled. The critical objection that the early Christians were mistaken in their hope does not answer the argument that this hope was a powerful motive to holy living and self-sacrifice and justifies the charge that such an objection is unfair. Tried by Scripture it is seen to be merely the vague generality of unbelief. It is the critics who are mistaken. Those early Christians understood the teaching of Christ and His apostles far better than men who dispute its authority and finality. They believed, as premillenarians now do, that the Lord's return has for its object the fulfilment of Scripture concerning a kingdom age in which Israel, now a withered tree, "shall blossom and bud and fill the face of the earth with fruit," while the church, her mission done, shall reign with Him.

And they were warranted in regarding the event as imminent, by this fact, as well as by the emphasis placed by Him upon its uncertainty as to time and suddenness as to manner. It was not for them "to know the times or the seasons which the Father hath set within his own authority," but to receive power of the anointing Spirit and be His evangelists until He should return and "the times of restitution" should set in (Acts 1:7, 8; 3:20, 21). This was said with respect to the church as a corporate body.

The Parable of the Leaven Consistent

The kingdom parables cannot be forced to yield an exposition out of harmony with this comprehensive statement. They cannot be turned against each

other nor against other portions of Scripture. If the Bible is inspired, it can not contradict itself. And our Lord who was jealous for the fulfilment of every word of God, who said "the scripture cannot be broken," would never speak a parable that did not agree with any part of it. Therefore the parable of the leaven must be consistent with other parables of the group and with Scripture as a whole. The point of resemblance must be such that this consistency will be preserved.

When Mr. Moyle refers to "fire" and "water" as being used in more senses than one and asks, "Is it unreasonable to believe that leaven may also be used in different senses?" the answer must be found in a careful study of these parables and of all the passages that have to do with the subject. The answer must accord with the principle or purpose that accounts for the statement in any case. The symbol or figure must not invalidate such principle and purpose. A figure, as has been said, cannot be made "to go on all fours." Fairness to a speaker or writer demands that we confine our attention to the point of his argument.

Fire and Water as Symbols

What, now, is the point of comparison in these figures? With respect to fire, is it not the holiness of God, which, in the one case, through faith in the atonement of Christ, consumes sin and purifies, but in the other case burns with wrath "against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. 1:18)? As to water, the point is power; when divine, to cleanse and satisfy, or to destroy, according to man's attitude to the same; when human, to rage and rebel. Although the figures are different, they are seen to relate to a certain principle with appropriate applications. The scriptures furnish no exception to this interpretation.

In the parable of the leaven, the comparison is not between the kingdom of heaven and the single term leaven, but between that kingdom (during the present dispensation) and the conditions mentioned in the parable. The complete predicate is part of the comparison. If leaven be considered a good principle what is the meal? If this is made to stand for the natural heart or the world, the parable would contradict the teaching of Scripture throughout; for meal, without a single exception, is the symbol of good, while the heart and the world are described as evil.

If both terms (leaven and meal) stand for good, the Lord is represented as saying that the kingdom of heaven is like a good thing hidden in a good thing; which contradicts the theory that the leaven is the gospel permeating and changing the world. On the contrary the gospel is always the meal, and the leaven and the world something else. No change in the order of the words would alter the meaning of the parable. What that meaning is I will now attempt to show.

The Purpose of Matthew's Gospel

Matthew's purpose in writing his Gospel to the Jews, was evidently to prove the Messiahship of Jesus through whom the kingdom expected by them should come. Hence he does not follow the chronological order of events, but so arranges his material that it shall bear directly on that purpose. So we find him bringing together in a chapter or context incidents widely separated in time. The principles of Christ's kingdom are set forth very early in the narrative. Miraculous proofs follow, with increasing hostility from the nation's leaders; notwithstanding which He confines His ministry to "the lost sheep of the house of Israel."

Thus the narrative moves on to the twelfth chapter where a decisive break occurs, suggesting the abeyance of the hope of national conversion and the supervention of a dispensational program in which the kingdom would assume a peculiar form for the age. Then follow the kingdom parables, the first one at least spoken "the same day" on which the break occurred, all of them grouped here to show they teach the same general truth regarding the kingdom. There is nothing in Matthew's narrative subsequent to these parables to contravene, but much to confirm this suggestion.

Luke Agrees With Matthew

Luke, who wrote for the Gentile world, agrees with Matthew, in a remarkable passage following the eschatological discourse of 17:20; 18:8, which contains our Lord's answer to the demand of the Pharisees, "when the kingdom of God shall come."

The passage begins in the same way as that discourse, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds and said unto them, Occupy till I come" (Luke 19:11-13).

Christ taught plainly that He was going away and that the kingdom which the Jews looked for should appear with His return. Between His going away and His return the rule of heaven on earth would have the form indicated by Matthew.

Luke employs the phrase "kingdom of God," which is the rule of God in its all-inclusive sense. Matthew's phrase "the kingdom of heaven" expresses that rule on earth. Of this there are two forms, the form it takes during the interval of Christ's absence, and that of the millennial age, a pure theocracy.

Jesus Furnishes the Key

We have to deal with the former, and there is no better way to understand His teaching concerning it than to study carefully this group of parables.

Such a study will prove that there will be no millennium before the end of this dispensation (See Greek, "end of the age," vv. 39, 40), but that a mixed condition will prevail, in which the divine sower and the wicked one are at work, the one with His gospel, the other with counteractions and counterfeits, till the Lord of the harvest shall return to garner His wheat (in the rapture of the church) and put an end to Satan's work.

It is suggestive of a true interpretation of these parables that Jesus explained three of them, thus furnishing us the key to unlock "the mysteries of the kingdom of heaven." In the parable of the sower, the seed is the Word, which Satan counteracts. The subjective state of the hearers is emphasized. Only one out of four profit by the Word. The next parable varies the figure, emphasizing the objective aspect of the kingdom. Satan here counterfeits the good seed (children of the kingdom) with tares (children of the wicked one), and he does this so subtly (vv. 25-27) and thoroughly (vv. 28, 29), that his crop must come to maturity; no separation can take place "until the harvest" (vv. 30, 39-41). Then "they shall gather out of his kingdom all things that offend and them which do iniquity."

Mark the words, "out of his kingdom." When it is said that my exposition of the parable of the leaven would make the kingdom of heaven "a corruption working in the world, a conception of the kingdom which cannot be admitted," my answer is verse 41 of the context, as well as the net with its good and bad fish. The purpose of Jesus was not to describe the nature of the kingdom but rather to set forth that complex situation in which the rule of God is contested by evil forces, the world as the field, the church as an institution in the world with the Word of God, and the multiform agencies that strive for mastery in this dispensation. In short it is like Christendom wherein the Word of the kingdom fails in three-fourths of its hearers, the wheat and tares are inextricably mixed, and the net of evangelism, cast into the sea of the nations, gathers all sorts of fish.

Can the parables of the mustard seed and of the leaven hid in the meal be made to contradict this uniform teaching? I think not. The former stands for nominal Christianity, the vast outward growth of the Church from the smallest beginning to its present numerical strength. If the first parable refers to the individual aspect of evangelization, this one discloses its collective result, and is objective in its emphasis.

Where False Teaching Comes In

My position is that this parable of the leaven cannot be so interpreted as to throw away the key Jesus has put into our hands by His explanation of three of the group, as well as to contradict the entire teaching of the Bible concerning the leaven. On the contrary, as the mustard tree represents the visible historic embodiment of the kingdom principles in its "children," whose faith is discounted and hindered by the presence of "children of the wicked one," so the leaven stands for an inward, corrupting principle, in whatever form, hidden by the church in her system of doctrine as received from Christ and His apostles. (See Luke 24:44-49; Acts 1:6-8, 28:31; Gal. 1:11, 12; Col. 1:23;

1 Tim. 4:16; 2 Tim. 1:13, 14; Titus 1:9; 2 Peter 1:19-21, 3:15-17; Jude 3.) These Scriptures refer to a system of doctrine.

To apply the above illustration: If schools and teachers of the church may be signified by some of the "birds" in the mustard tree, their teaching would be the leaven at work in the meal. Our Lord simply employs different figures to indicate these facts. In the one case the church is the object or passive recipient of evil forces; in the other, she is the active agent in introducing and tolerating the corrupting process.

The Ephesian church was commended for its hatred and expulsion of false teachers, though reproved for its lack of love. No doubt for a time they heeded Paul's farewell message (Acts 20:17-31). But as proof that the church in general was such a passive recipient, note the following passages: Acts 20:28-30; 2 Tim. 2:17, 18; 2 Tim. 4:1-4; Titus 1:10, 11; 1 Peter 4:17; 2 Peter 2:1, 2; 2 John 10, 11; 3 John 9,10 (Diotrephes a church boss turning down the apostle!); Jude 4, 17, 18; Rev. 2:14, 15, 20.

These passages show that the church is warned against the coming of evil birds, or admonished that they have already found lodgment among her branches and are tolerated on their roost. It was difficult for evil to get or retain a foothold, during the life-time of the apostles, whose presence and authority were powerfully corrective (Acts 13:8-12; 2 Cor. 7:12; 13:1-4; 3 John 10;Rev. 1:11; 2:2). Nevertheless the tendency which Jesus described in His kingdom parables manifested itself strongly in their day. Thereafter, it developed rapidly.

Leaven in the Old and New Testaments

It is the special aim of the parable of the leaven in the meal to emphasize this tendency.

Leaven is never mentioned except as something that ferments and spoils that in which it is placed. It was forbidden in every type of Christ and in every symbol of holiness and sound doctrine. Its use in Leviticus 7:13 and 23:17-20 implies sin or imperfection in the membership of the church, notwithstanding which the value of Christ's sacrifice avails. In Amos 4:4, 5 it indicates hypocrisy or pretense for which judgment could not be averted.

In the New Testament it bears this uniform meaning. Paul calls it "the mystery of iniquity" (2 Thess. 2:7), using the same word to denote one of the "mysteries of the kingdom of heaven" spoken of by Jesus, who warned the disciples against the leaven of the Pharisees, of the Sadducees, and of the Herodians.

The leaven of the Pharisees and of the Sadducees was called "the doctrine" of those sects (Matt. 16:12); that of the former was explained as "hypocrisy" (Luke 12:1). This hypocrisy was self-righteous devotion to the Scriptures which the sect diluted and perverted by the traditions and commandments of men (Matt. 15:1-9). In its broad, inclusive sense it was legalism—the substitution of law for grace, or the mixture of law with grace. As such it was the subject of one of Paul's powerful epistles. And as such it leavened the whole lump of post-apostolic Christianity.

The leaven of the Sadducees was rationalism. They said there was "no resurrection, neither angel nor spirit" (Matt. 22:23: Acts 23:8). They were the higher critics of that day, ruling out the supernatural and reducing religion to a naturalistic basis. They took the same liberties with the Scriptures that the modern critics do. Their limitation was the same: "Ye do err, not knowing the Scriptures, nor the power of God."

As for the Herodians, they were a worldly set, caring more for politics than for religion. They were in "for a good time" and would compromise the truth any day for worldly power and favor. The lowly Nazarene was beneath their contempt. Their successors are everywhere today. A holy religion has no attraction for them. They care only for the material benefits, the by-products of Christianity. The Cross is an offense; its humbling doctrines are taboo.

All other New Testament references to leaven signify evil. Every passage that speaks of false teaching is a plain allusion to this corrupting principle. In 2 Timothy 4:1-4 and Titus 1:9-11 it is contrasted with "sound doctrine." In 2 Timothy 2:17, 18, it is a denial or perversion of the doctrine of the resurrection, eating "as doth a canker"; in 2 Peter 2:1 it is a rejection of the vicarious atonement of Christ. The Greek verb means to ransom with a price. In 2 Peter 3:1-4 it is a denial of the second coming of Christ as a literal event; in 1 John 4:2, 3 and 2 John 7-11 it is a denial of the incarnation, and, by implication, of the virgin birth; in Jude 4 it is antinomianism and rejection of the Lordship of Jesus; in Revelation 2:14, 15, 20 it is teaching that justifies loose morals and clerical usurpation. That which could not be tolerated in Ephesus was permitted in Pergamos and enforced in Thyatira, thus showing the growth of error.

Other Features of the Parable

When we examine the other features of this parable the case for leaven as corruption is made stronger. Meal always represents purity and soundness of doctrine and life. In Leviticus 2:11 it typifies the manhood of Christ in suffering, and both leaven and honey are forbidden—the former indicating sin, the latter the natural sweetness that will not stand the test of fire.

Yet there are so-called Christian teachers who inculcate doubt of the sinlessness of Jesus and hold that our salvation is in imitating an amiable example!

The following sentences (italics mine) are taken from a text-book used in a church school: "He was tempted, as all men are; *and we have no means of knowing, really, that He was absolutely without sin.*" "We are told of His agony of spirit in the garden where He was arrested, and can guess the bitter doubt that found utterance in the despairing cry from the cross, 'My God, my God, why hast thou forsaken me?' But He conquered His weakness, bowed to the divine plan and met His death serenely a martyr to His faith in His own destiny."

Strange teaching for young people who come out of Christian homes! The leaven of Unitarianism is working in the meal, placed there by the woman!

Who Is the Woman?

The church: if true, the bride of Christ; if false, the harlot that corrupts the souls of men. As a faithful church she seeks for the lost by the light of the Holy Spirit (Luke 15:8, 9). As unfaithful, she carnalizes her membership and lines them up with the idolatrous world (Rev. 2:20).

Thus we see the church corrupting her system of pure doctrine by the leaven of heretical teaching and this means apostasy from the faith.

The teaching of the parable would not be different, should it read, "The kingdom of heaven is like unto a woman who took and hid leaven in three measures of meal."

In either case the responsible agent is the woman (church) and the effect of her action is corruption of the faith. The corrupting process goes on in secret aided by the silence or apologetic attitude of pulpit and press, the mass of the membership not realizing the insidious character of the teaching in institutions they support.

The Hid Treasure and the Pearl

The parables of the "hid treasure" and the "pearl of great price" agree with this general outline of kingdom truth. Israel is the treasure hid in the "field" (world) which was bought by Christ's blood for the accomplishment of His kingdom purpose toward it and the nations in the coming age. The prophecy is running: "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. 8:8). Another prophecy declares that God's people lie buried among the nations, but that He will bring them out of their graves into the land of Israel and make them the joy of the whole earth (Ezek. 37:12-28; Zech. 8:23; Acts 15:15-17; Isa. 27:6).

The pearl of great price is the true church—the body of saved believers—as distinguished from the mustard tree, the visible, nominal church. Surely the "merchant man" is Jesus Christ, as is "the Good Shepherd" who came to seek and to save the lost, and the "nobleman" who went away to receive a kingdom and to return. The sinner does not buy; he is "bought with a price" (Mark 10:45; 1 Cor. 6:20; 1 Tim. 2:5, 6; 1 Pet. 1:18,19).

The hid treasure and the pearl represent the two sides of the kingdom which the nobleman returns to set up—the earthly side with Israel in her Messianic position at the head of the nations, and the heavenly with the glorified church as the bride of the Lamb reigning with Him over Israel and the nations. For her He "sold all that he had" (Phil. 2:6-8; Eph. 5:25-27; Titus 2:14, R. V.). and in her He shall be glorified and admired in the day of His appearing (2 Thess, 1:10).

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

The Marvelous Unity of the Bible

By Rev. Frank M. Goodchild, D.D., New York

DR. GRAY, teachers, students and friends of the Moody Bible Institute:

This is a Baptist day. It was a Baptist hymn you just sang, you know. The author of it was a Baptist preacher called from a little church to a big church. He had his goods packed to go and then the strain came on his heart and he could not go. He stayed with the little flock and wrote that hymn—

"Blest be the tie that binds
Our hearts in Christian love"—

and in writing that hymn, sung by all bodies of Christian people he rendered a vastly greater service than if he had gone to Westminster Abbey to preach.

I never have visited the Moody Bible Institute, not because I have not wished to, but because I have been much too busy to do it, unless I had a special mission here to draw me. But I assure you I am one of that vast multitude of people interested in the work of the Institute, praying always for its work. If you ever get discouraged remember that your friends, not only in this land but throughout the world are numberless, and we bear you on our hearts constantly, teachers and students alike. You are not forgotten in heaven, of course, and you are not forgotten on earth, and I am one of that great multitude who pray for your work often.

I am to talk to you for a little while about the unity of the Bible.

"I accept the Bible unmutilated." I spoke those words thirty-four years ago to the council that examined me for ordination to the ministry. I say them with even greater emphasis today.

Some who were present that day did not like the statement. I am not sure they would like it any better today; and yet I did not then and do not now mean in making that statement, to make any insinuating suggestion, but simply to declare my absolute confidence in the oneness of the Holy Scriptures, and to intimate that any subtraction from them would be a mutilation of them.

It was not an ill-considered statement when I made it first, although I was then only a youth fresh from college and the theological seminary, and I make the same statement today, after many years have furnished ample opportunities for a profound consideration of them, opportunities that have not passed unused.

He Has No Fears

I am free to say that during all these years I have never felt any fear about the Book. I have enjoyed an unshakable conviction that it is God's Book; that God is able to take care of it and that He will take care of it. The people who have sat under my ministry know I have no fear at all of criticism of the Bible as such, but the spirit of the critics I have often unsparingly condemned and their dicta I have unhesitatingly repudiated.

Central Baptist Church, New York City

But criticism so far as it is a careful, intelligent, honest and scholarly study of the Scriptures I have always welcomed. The Bible itself invites it and common sense approves it. The higher the claims any book makes for itself, the more positive its demands for our obedience, the more searching our scrutiny of it should be. I have no use for superstitious credulity determined to believe the book no matter what its contents, and I have no use on the other hand for the critics who are determined not to believe the book no matter what its contents. The blind believer and the blind disbeliever are surely equally fools, both having cast good sense to the winds.

And I do not know but the man who professes to believe in the Bible but denounces those who investigate its claims and manifests fears for the results of the examination—I do not doubt but that man does the Bible more harm than the worst critics of it. He does not believe in the Bible who hugs it to his bosom and runs off into the darkness of superstition and traditionalism, fearing to bring it to light lest its statements be disproved. But he believes the Bible who confidently seeks to have all light possible shed upon it; who says "The more light the better"; and who believes the more we study the Bible the more we shall feel what an infinite treasure we have in it.

His Father's Bible

Now while I have not shut my ears against anything that scholarship has had to say about the Bible, and while I have done all that I could to keep up with the work of biblical students at home and abroad, yet I have today the same Bible that my father gave me so many years ago. There are just as many books in my Bible as in his. The parables are all there, the miracles are unshattered, the history remains trustworthy, the requirements are just as high, the assurances just as comforting, the promises just as reliable. I have been preaching from the Book as my father did, and I make the bold claim today, in spite of the supposedly superior light that we have now, that my father was as earnest and expert a student of the Word as any of us. He did not know much about "varied readings," or "clay tablets" or results of excavations, but he knew God as men who walk the halls of Scripture knew Him, and he knew how to make other people acquainted with Him. It was the boast of Tertullian, that every mechanic among the Christians of his day "knew God and could make Him known to others," and it delighted Tertullian to set that fact in contrast with the ignorance of Thales, the Greek philosopher, about God.

How to Know the Bible

You know there is another way of knowing the Bible than by a critical study of the text or a careful scrutiny of its origins, and that is by the illumination of the Holy Spirit. The Bible knows how to bear witness to itself. The divine

qualities of the Bible are intrinsic and self-authenticated, and not dependent upon anybody or anything outside for certification. It is not necessary for us to have the counter-signature of Tübingen, or Leipsic, or Berlin, or Oxford, before we believe the divine Word. On the other hand men may feel they know the source of every paragraph in the Book, the historical setting of every incident, and the biography of every word used, and yet altogether miss the real meaning of the Book. It is as true today as ever that some things are revealed to us only through the Spirit of God, and I cannot escape the conviction that we get more from the Book as we approach it in sympathy and gratitude, than if we come to it with challenge and criticism.

Its Divinity

Now let me speak for a little while on the oneness and the divine origin of this Book. Its oneness in its effects, in its structure, in the personality that dominates it.

A man who never had seen a copy of the Bible who should pick it up and look into it would perceive at once that it is not like other books. There is a majesty in the words that makes them sound different from men's words; an insight into our nature that makes us tremble; a perception of our needs that fills us with hope; a power to satisfy those things that go beyond our hopes.

Archbishop Leighton has told us of a man who went into a church in Glasgow and heard the fifth chapter of Genesis read. It is almost nothing but a list of the names of the patriarchs from Adam to Noah, and the number of years they lived. But the man left the church that day converted, and the thing that converted him was the constant repetition of the phrase—"*And he died.*" Adam lived so many years—"*and he died.*" Seth lived so many years—"*and he died.*" Methuselah lived so many years,—"*and he died.*"

Dr. Robert F. Horton in relating the incident, said, "I believe you can do so with every book from Genesis to the end, and every page of the book has the same power to lead a man to believe in the living God and the Christ who loved him." Once when a missionary read to the natives of an East Indian city the first chapter of Romans, an intelligent Brahman came to him and said, "That chapter was written by some of you missionaries about us Hindus, it describes us so exactly."

A body of Chinese employed to translate the New Testament went on translating it at first without any apparent effect on them, but after some time the leader said, "What a wonderful book this is."

"Why so?"

"Because it tells me so exactly about myself. It knows all that is in me. The One who made this book must have made me."

A Moslem is particularly difficult to turn away from his own belief, and the only way he is ever brought to Jesus Christ is when he is induced to read the Bible. If you can get a Mohammedan to read the Bible his conversion is practically certain.

Dr. Robert Hooker gave an incident of a Christian Englishman visiting in Cashmere, accompanied by a native servant, a Mohammedan. The Englishman was no more ashamed of praying than his servant was. Every day he read the Bible and prayed in his tent. The servant observed it. He was not surprised at the praying, but he was curious about the Book. He asked what book he was reading, and the man told him it was a New Testament and added, "If you would read it for yourself I would give you a copy, but you must promise to read it."

He said he would, and the Englishman got him a copy in his own language. The native read it and before long asked to be baptized and became a herald of Christ.

Its Uniqueness

Now from these singular uniform results coming from the reading of this book, we can easily infer that in all its parts it has a singular character. Here are sixty-six books bound together. Some are only a page or two in extent. Some take hours to read if they are read aright. These books were written by forty men at least. They lived in different lands far separated, they wrote in different languages, many of them, and they represented every social development. Each author was evidently conscious of being free in what he did. He developed his own theme and used his own style of expression. There was absolutely no possibility of collusion among them. I do not think any of these men thought they were writing a part of a Book, so thoroughly independent were they. Yet the result of all the writing strangely enough, was not many books, but one; so evidently one that when put together it was called The Book or the Bible, and that is one of the most marvelous things in the world.

The subjects on which these men wrote were those on which nature and their own thinking could give them the least possible light, and yet in the whole 1500 years of its composition the matter of this book was absolutely one. Its purpose altogether harmonious and unchanging from beginning to end. Its view of God and man remained the same, and all over the world, among the most varied peoples the effect of reading any part of the book is always the same.

There is nothing like that anywhere else in the world. It is unnatural; it is awesome; it is supernatural. What explanation shall we give?

Not long ago my church built a new meeting house in New York City, and I often went down to look at the men as they were working there. There was a small army of them, working on different parts of the building at a distance from one another. They were very different sort of men. The materials were different. The steel came from Pennsylvania, the limestone from Indiana, the wood from the forests of the Northwest. There was such a variety of materials as I could not even name here today. And each man went about his work apparently without thinking very much of the other men working there, and yet out of all that fine structure daily grew into its final perfection. If as I stood there you had asked me the explanation of such harmony of result, I should have pointed you to a man who now and then moved about among the workers, and called their attention to a paper he carried in his hand. That was the superintending architect, and the sheet to which he referred was the detailed plan of the building. That plan was the work of one master mind that controlled everybody from the biggest to the smallest; from the finest mechanic to the most ignorant laborer. It controlled everybody who did a single stroke of work on the building, and so the marvelous harmony of the building was obtained.

You have no reasonable explanation of the impressive harmonious work done by forty or more in the Bible, unless you accept the statement they themselves made repeatedly, that they were inspired and controlled by one master mind, God himself, a sensible and satisfying explanation to any man who will consider it.

Opposed to Environment

Now the unity of the Bible is the more remarkable when you remember their teachings were often at variance with the opinions among the people with whom the authors lived. Men are usually profoundly affected by their surroundings. Environment is said to be more efficacious in making character than heredity today. Tennyson said, "I am part of all that I have met." At a Crozier commencement some time ago, Dr. B. C. Taylor who had been a teacher there for forty years said, in his farewell address, "I wish I could analyze myself and tell where each part of me came from." We often try to do that sort of thing. We say of one trait, "That came from my father." Of another, "That I caught from my grandfather." Another will say, "I have a friend and I learned that from him."

The biblical writers all betrayed their living relations by the ideas they expressed and the way they expressed them. It would have been impossible for any one to have heard some one talk like Paul the scholar, and yet that not create any effect. God saw that he would have to reveal to man His own great abhorrence of sin, and His grief over man's falling, and the method by which he might have a remedy from sin. In that great thing the Bible writers always held absolutely true.

Some have impressed it upon us that Moses learned much from Egypt, and that the Jews gave us what they got from Babylon, Egypt and Assyria. Moses, indeed, was learned in all the wisdom of Egypt, but one of the things Moses learned from the Egyptians was not to do as they did. He was in the midst of the greatest civilization of the world when he was in Egypt. Yet throughout the account given of him we find him in opposition to Egypt.

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Slaying the Gods of Paganism

Turn to the book of Genesis that carries the story of the race back to the beginning, and you will find there a view of things in flat contradiction to the opinions that prevailed among the Egyptians, and the other nations neighbors of the Jews. Moses shows God creating the moon and stars. But you know that the sun and the moon and stars were the gods of the nations round about the Jews. All through the first chapter of Genesis Moses demolishes the gods of the heathen.

Turn to Leviticus. A great many men do not like the atmosphere of Leviticus. It is full of blood. The book is so distasteful to some men that they have insisted that the priests of God were nothing but butchers.

But think of what Moses is doing in the book of Leviticus. When he got an unorganized mass of people out into the wilderness he had to teach them. How was he to do it? Remember they had come from a land that was full of gods. Egypt worshiped cattle. One time when the Israelites broke away from Moses the people had a calf as god, showing how profoundly their stay in Egypt had influenced their lives, but when Moses arranged his sacrifices of what did they consist? They were killing the gods of paganism! Every morning and evening in the worship of Jehovah the blood of an Egyptian god was poured out and the flesh of an Egyptian god burned on the altar. You see the point of that surely. All the gods of the heathen were offered in sacrifice to Him Who alone is God, and so in books that men have rejected or discredited, we find testimony to some of the great truths set forth in other books of the Bible.

Christ's Person Dominating

Then we hasten to the last of the wonderful Book, and have the testimony from the Lord Jesus Himself as to its unity. He says, and this is my last contention, that the Book is one in pointing to Him. One great personality dominates all the Book. I want to say that each book of the Old Testament has Christ as its object and center. Our Lord Himself said that, and I bank on what He says. I know that there are many who do not believe it, and who think they understand the Scriptures too; but do not be troubled about that. They are not a new species in this world of ours. In our Saviour's time there were two men who thought they knew the Scriptures, but could not see the cross in them, and our Lord rebuked them for their blindness and said, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

They had a Bible reading that day conducted by the Lord Himself, and His subject was, "Christ in the Old Testament."

On another occasion He said, "They are they which testify of me," and on another occasion—"All things must be fulfilled which are written in the law and in the prophets and in the psalms concerning me."

So much for the purpose of the Old Testament. Of course the purpose of the New Testament is to present Christ. The purpose of the whole Book is, as John states concerning his gospel, "These are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name."

It is a wonderful Book. Its author is God; its subject is Christ; its object the salvation of man; its end is eternity; its name is the Bible

Wonderful Book! Do you read it? Do you really read it? Will you read it henceforth as you have never read it before, believing it to be God's Book; down on your knees before it; praying for the illumination of God's Spirit?

It will make you wise above your fellows, this Book will, if you read it; wise unto salvation for yourself, and wise unto salvation to others as well.

Wonderful Book! No wonder men and women through the ages have clung to it as worth more than life itself.

"Let all the plans that men devise,
Assault this Book with treacherous art;
I'll call them vanity and lies,
And bind the Bible to my heart."

The Coming Battle for the Christian Faith

By Rev. C. F. Koehler, Ashland, Ore.

THERE are movements within the church today which indicate that a great crisis is impending. These movements, or perhaps better, that movement, is nothing new in the program of God. Whenever corruption in morals or thinking enters the church, those faithful unto the Lord by the direction of the Spirit withdraw together, forming themselves into new organizations loyal to the divine revelation. So Protestantism withdrew from Romanism and so it was when the Wesleyan church was founded. Another exodus is imminent in view of the strength and assertiveness of "Liberalism" within the denominations.

This movement in its present stage involves mostly the leaders, but it will be only a matter of time till the whole flock becomes infected.

The movement itself is not clearly defined in the minds of most who are aware of it. It is imagined that the cause is a renewed interest in prophecy and the activity of millennial agitators. This, however, is only a phase. The real cause is the bold and egotistic disposition of the Holy Scriptures by the destructive critics. These men are entrenched in important chairs in educational institutions, speaking as oracles to plastic youth, and wielding an influence of incalculable power. Sincere perhaps, but knowing nothing of experimental religion, they are blind leaders of the blind, and steer humanity toward the reef of religious and national disaster.

First Presbyterian Church
Ashland, Ore.

Editors MOODY BIBLE INSTITUTE MONTHLY:

I am submitting this article which to my mind represents a situation that should be presented to the people. A sermon by Dr. Harry Emerson Fosdick, entitled "Shall the Fundamentals Win?" confirms me in this opinion. The Bible Institutes rather than the Theological Seminaries are the conservators of the truth during these trying times of apostasy.

Very sincerely,
C. F. KOEHLER

What Two Newspaper Articles Reveal

Two articles recently appearing in the press indicate the current of this movement and prophesy its results. One in the *Literary Digest* of February 25, 1922, entitled "Methodists Lifting the Curse"; the other in a daily entitled, "Dancing Splits Up Church Societies."

The significant thing in the first article is not so much the statement that "the provision of the church commanding all its members to shun the theater and dancing as soul-warping evils" still stands though leading clergymen state that they no longer hold it binding, but that "there has been emancipation in theological views about the verbal inspiration of the Bible." Also the attending statement: "There has come an emancipation in the church in which people claim the right to think for themselves."

The significant thing in the second article is that the young people's organizations of the Baptist churches of Poughkeepsie, N. Y., withdrew from the city union because the Presbyterian young peoples' societies declared in favor of dancing under the auspices of the societies.

The two conditions set forth in these items are more closely related than many imagine, for there is an organic relation between liberal thinking and liberal living, or the spirit of worldliness. Where the destructive criticism prevails, there the pleasures of the world come in and the Spirit of God goes out. Wrong thinking opens the life to wrong living. "As he thinketh in his heart so is he."

A Counter Current

Opposed to this trend there is another current of a constructive nature, embracing the orthodox leaders of all the denominations, fostered by Bible in-

stitutes, defended by their magazines and a few of the denominational periodicals.

This movement champions the verbal inspiration of the Scriptures, insists upon the Godhood of Christ, blood atonement, regeneration, the doctrine of the Holy Spirit, the deadliness of sin, the judgment and eternal reprobation of the impenitent. It also demands cleanness of life and separation from the world.

This movement is not so assertive nor boastful as the other, but it is more powerful and extensive than it appears. God is in it, and the power of the Spirit operates through it in the hearts of men and still offers to God the incense of souls born again.

The coming battle of Christianity lies in the hostility of these two forces, each growing stronger and producing fruit of its kind.

I

A Survey of the Battlefield

In view of these general facts, let us take a survey of the situations they present.

1. We have mentioned that the two phases of the liberal movement, faulty theology and faulty ethics, are inseparable; where one is the other follows.

The reason for this is not difficult to discover. Both arise from a common defect, the absence of the experience of regeneration. The critical, liberal thinkers have never learned the primary Bible lesson that spiritual things are spiritually discerned.

When the persecuting Saul of Tarsus received his spiritual vision, instantly his whole intellectual being was reversed relative to the gospel of Jesus Christ. Pride of intellect is the curse of the destructive critic, and until he humbles himself under the mighty hand of God he is doomed to live in spiritual darkness, however great his learning. He is as the Pharisees of whom Jesus spake, "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth." Lack of spiritual understanding is likewise the cause of faulty ethics, of mistaken conceptions of right and wrong.

A society whose membership consists of regenerated souls would never debate the question of popular amusements; nor would a regenerated pastor turn his church into a soup kitchen or a moving picture theater. Not that some of these things do not have their place when God can be glorified thereby; but the power of the church does not lie in compromise with the world.

The reason the church is not more popular is not because it does not bend enough toward the world, but because it does not demonstrate the Christ-life in holy living.

2. Another thing is obvious. The divergence between these two movements is at the conception of the nature and function of Christianity in the world. Here we face the question of a final authority. Shall each one interpret Christianity according to his own opinion, or shall he take the statement of the Scriptures?

Men have many and curious views of the function of the church in the world. They cannot all be right, we must have an authority, but if the Bible is not accorded this position there is no authority.

According to the Scriptures the function of Christianity is the salvation of individual sinners from their sin. The agency in this salvation is the Holy Spirit, and its operation is based upon the atonement of Jesus Christ. The obliteration of the Cross as the substance of redemption takes from the believer the one reason for Christianity, and he cannot let so fundamental a fact go, upon which is based his hope of heaven.

The struggle of the conservative element is not more pronounced or widespread because the enemies have been fighting behind masked batteries and obscuring their heterodoxy behind glittering generalities. Discussing a fellow pastor, a mutual friend remarked: "I never could find out just where he stood in his religious views." So the great bulk of orthodox believers are not aware of the seriousness of the situation, the religious tragedy that is being enacted behind the curtain.

3. The trend of the movement in the school of the Modernist theology is similar to that throughout the generations of the Jews, culminating in the national apostasy, in the rejection of their Messiah.

Gradually the traditions of the rabbis kept replacing the teachings of the Scriptures, until the basic doctrines were the teachings of men. Also we discover that with this process the Jewish sense of morality deteriorated, conscience became warped, and spiritual perception lost. So that the closing days of Jewish nationalism until the final fall of Jerusalem, were characterized by horrors one can scarcely conceive in human beings. Corrupt theology culminated in corrupt ethics, a polluted morality and complete apostasy.

II

Going Back to the Newspapers

Let us now give consideration to the articles previously referred to, first to this sentence, "There has come an emancipation of the church in which people claim the right to think for themselves."

The meaning is, that men have a right to deny the inspiration of the Scriptures, and therefore to create such theological conceptions *a priori* as appeal to their fancy, and to reject such as stand in the way of their intellectual bias or their physical desires.

It is remarkable how skilful the modern critic has become with his religious scalpel. He is able to extract all the vital organs from the body of truth and exclaim, "Behold the wonder that shall speedily usher in the millennium which I have created by the might of my power and for the glory of my majesty!" But to think for one's self, when that is at variance to the teaching of the Bible is a dangerous proceeding. Let these free thinkers beware. God does not settle all His accounts in 1922.

This leads to a second expression which definitely sets aside plenary inspiration and states, "Today we emphasize the spirit of the Word" (which being interpreted, means), "We make the Bible mean what we want it to mean," for such hazy terminology is simply a screen behind which the dagger is plunged into the heart of the Word. The religion of Christianity stands or falls with the doctrine of the plenary inspiration of the original text.

We have called attention to these beliefs of the liberal thinkers to lead up to the question, "Will men who maintain such ideas ever leave them for the faith of evangelical Christianity?"

We think not. On this account there is nothing in the future but an increasing intellectual conflict and final complete separation. There will be no great religious awakening of the church for the promotion of God's program until this separation is consummated.

III

What Will Be the Result?

1. This coming battle will mean a new religious alignment whereby either the present denominations will disappear and two great bodies be formed, the evangelical and the rationalistic, or the evangelical Christians will withdraw from the denominations and either form a new church body, or continue a wing of the original denomination with a different title. The evangelicals will make the first move in their zeal to preserve, guard, and propagate the fundamentals of the faith.

Distinctions are already being made. There are men in my denomination to whom certain pulpits are closed because of their conservatism, and their insistence upon a genuine Christian life in professing Christians. The membership of these churches is composed predominantly of worldly people who think more of a good time than of converting sinners.

2. It will mean a new statement of the essentials of Christianity, which will especially emphasize the plenary inspiration of the Scriptures, the virgin birth, deity, resurrection, and atonement of Christ; the baptism of the Holy Spirit; regeneration; the victorious life, and the second coming of Christ.

This creed may go so far as to insist that men who find themselves out of agreement with it shall demit their ministry and be disqualified from the holding of any office.

3. It would not be surprising that in this re-alignment a new type of educational institution were developed.

The educational system of today from the public school, through college and university, is becoming more pagan and going to seed in its social, histrionic, and athletic life. A spirit of worldliness, a passion for questionable pleasures are shallowing the minds of youth and debauching their characters. The school system is not only not a corrective of this dangerous trend, but a contributor to it.

And the worldly church element looks on in approval. Teachers in our public schools professing a nominal Christianity have received their religious ideas from rationalistic instructors in the higher schools of learning, and these in their

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

turn influence the thinking of their scholars and to an extent, of the communities in which they labor. It not infrequently occurs that a Christian parent finds himself in hostilities with his children, who, enamored by some instructor, insist on entertaining dangerous religious ideas against the instruction of the home.

Our whole scheme of education has become divorced from all religious influence. In some states the Bible is barred from the school-room, while all forms of pagan philosophy are admitted and taught. Socrates is studied, but Jesus Christ is put in the discard. Little wonder then that such headlines as these occasionally creep into the press, "Inquiry to be made into charges of immorality in the public schools of . . . ."

It is the same story over, faulty religious ideas are the opening wedge to faulty characters. Without the upward pull of faith in God and trust in Jesus Christ, degeneracy is bound to result in adult and in child.

The Christian church was the originator of our public school system; she laid the foundations of the leading universities in the land, and she can again resume the responsibility of educating her youth in such surroundings as will not destroy their faith in God.

In view of all these things, it appears that there is but one thing that can ward off this eruption in the church, and that is the universal revival of Holy Spirit religion through which the propagandists of the new theology will be converted, rooting worldliness and rationalism out of the church. But this seems remote, though not impossible.

The picture we have drawn is not a comforting one. But of one thing we may be convinced: whatever does transpire, God's purpose will be fulfilled to the least detail. Hence the believer can view the wrecks of time without fear and with an inspiring hope, for "in the evening time it shall be light."

Punctuation and Doctrine

By Rev. W. J. Erdman, D.D., Germantown, Pa.

GREAT pains have been taken by editors of Greek New Testaments and by the revisers of the Bible, to punctuate the text so as to bring out the sense of a passage more clearly. The insertion of a comma often decides the doctrine taught in a verse.

A few illustrations of many that might be given follow. In Romans 1:1-4, the comma after "gospel of God," implies the passing over of verse 2 to show that the gospel is "concerning his Son," and then later the semicolon after "from the dead" tells us that this Son is the historic "Jesus Christ our Lord." That the virgin mother of the Lord Jesus was of "the house of David" is denoted by the comma after the word "Joseph" in Luke 1:27. Later, Luke tells us that Joseph was also of "the house and family of David" (2:4, 5).

Another example is in Galatians 3:26: "For ye are all sons of God, through faith, in Christ Jesus." The comma after "faith" indicates that the believers are "sons of God in Christ Jesus"; and accordingly in 3:28 instead of "for ye are all one *man* in Christ Jesus," it should read "one *son*."

In Galatians 4:6—"the Spirit of his son into our hearts, crying Abba, Father," the comma after "hearts" indicates that it is the Spirit who is crying,—"hearts" is plural, but "crying" is singular. On the other hand Romans 8:14-16 reveals a conjoint "crying" of Spirit and believer, "ye received the Spirit of adoption (sonship) whereby (wherein) we cry Abba, Father."

In Ephesians 1:4, 5 it is a question whether the colon should be placed after the word "him" or the word "love."

In Ephesians 1:13, 14, the comma after "Holy Spirit of promise" and the other after "inheritance", indicate that the sealing with the Holy Spirit is "unto the redemption of God's own possession." See this confirmed by 2 Corinthians 5:5.

In Hebrews 10:12 the comma after "forever" indicates the uninterrupted continuance of the efficacy of "the one sacrifice"; and "sat down" is in contrast with the *standing* day by day of "the priest ministering and offering often times the same sacrifices, the which can never take away sins" (10:11). The Lord Jesus is seated at the right hand of God until He rises to take possession of His own throne. (Heb. 10:13; Ps. 110; Rev. 3:21; 5:1-7).

A kindred instance may be noted. In Matthew 19:28 the comma after "followed me" indicates that the "regeneration" was a thing of the future and contemporary with the sitting of the Son of man on His own throne on His return from heaven to begin "the restoration of all things whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:19-21; 1:6-11).

Another and most significant change of a word in a quotation from the prophecies of Isaiah (64:4; 65:17) is found in 1 Corinthians 2:9 where "them that love him" is written instead of "him that waiteth for him." The inspired change of these words tells us that the wonderful things of grace and redemption promised in the Old Testament and which wise men and prophets longed to see had now come through the death and resurrection of the Messiah, and caused all who received them to "love him."

Two Ways of Moving Mountains

A Missionary's Testimony

I WANT, if it is God's will, to pass on to others special help and encouragement given to me by God about six years ago through Isaiah 41:15. I know that the chapter refers to the future of Israel. In the reaction against the old method of interpretation, that left Israel out of the question, and took every promise for the church, we are apt to leave such chapters as "Jewish ground." But we are the "Israel of God" (Gal. 6:16), and promises which have a literal, earthly fulfilment for them, may have also a spiritual fulfilment for us.

The difficulties at my station were, and still are, many and great. There was, and is, urgent need of revival. I had read of the faith that moves mountains, and I knew God's power was unlimited; but my mountains were still there. I prayed; I cared; I took them to God in the name of the Lord Jesus; but they did not move.

Then, one day, this chapter "came alive." Every Christian who has walked with God will know what I mean. It did not come as part of God's program for the Jews by and by. It came as His personal message to me that day, as freshly and as intensely real as if I had heard Him speaking to me alone. It has heartened me through these years. It will hearten me till, either here or from the glory, I see the scattered dust of the last of my mountains, and rejoice in the Lord, and glory in the Holy One of Israel.

The message is this. There are two ways of moving mountains. One is by a sudden and swift uprooting; the other is by *threshing* them. Have you ever been on a farm, and watched the threshing machine at work on a stack of corn? It does not move it all at once; but it takes it, a little at a time, till all is gone. In Isaiah's time there was no machine. The worker held his threshing instrument in his hand, and kept on beating the corn with it.

God is the worker. The difficulties around me are like mountains and hills. He has said that He will take me, and renew me, and sharpen me, and wield me as His instrument, to attack these mountains, a little at a time, till the whole is loosened and disintegrated. I am, by constant believing prayer for revival, to fan them. The wind of the Spirit will keep removing the loosened parts, until the whirlwind of revival shall scatter the last fragments.

Even with a sharp instrument in skilful hands, it takes a long time to thresh a mountain. It is not an affair of a moment. But when God wields the

instrument which He has fitted for His purpose, the result is sure.

Read the whole paragraph, Isaiah 41:8-20. I was a Jacob; selfish, self-willed, prone to do things in my own way, apt to think I could manage alone, and yet wanting and craving for God's best. He chose me; He emptied me; He changed my name to "Israel," His servant. And He did this because I belong to the Lord Jesus, His Friend, of whom Abraham is a type. He has called me, too, from the ends of the earth; and though I have grieved Him over and over again, He has not cast me away. I am not to fear, for He is with me "all the days." The "I will's" of this chapter are for me. Left alone, I am still only the "worm Jacob," but the Holy One of Israel is my Redeemer. I am not to be dismayed or to fear, for He is my God. Satan's opposing hosts, who are behind the mountains of difficulty, are to be as nothing, and perish.

And then, verse seventeen, comes the promise of the outpouring of the Holy Spirit. This church, once so dry, is to be fruitful; with pools and rivers where now there is only a wilderness with bare heights. It is to produce, in native teachers and missionaries, mighty trees for God's glory, "that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

Over six years have gone by, and I have seen some of the mountains depart. Others are still there. The whirlwind has not yet scattered them. The mighty revival has not yet come. But as surely as God has given His promise, it is coming. He will create it; because He gave me His word, and He is faithful.

May God, who has told me to write this, make it His message to some other discouraged and doubting worker! Do not look in at yourself. You will see only a "worm Jacob." Be still in the hand of God, and let Him renew and wield you. He is able, and He will.

A Bluejay's Feather and Its Gospel of Beauty

A BLUEJAY left his calling card on us the other day. We found it on the back doorstep. The formal visitor does not use that avenue of approach, and this particular bluejay, who, of course, is familiarly known as Sammy, cannot be considered a formal visitor, in spite of the fact that he left his calling card. He may, indeed, have left it in a spirit of satirical travesty on the ways of humans. We have noticed an impudent tilt to his head.

The back doorstep, however, is a place where crumbs are found, and Samuel, with a keen eye for anything eatable, long since learned to make it a place of resort.

But it was the calling card which prompted us to begin this editorial—a long, narrow feather, delicately beautiful in structure and color.

From contemplation of its blue length, crossed at the tip with black bars and edged on one margin with dark gray, our admiring eyes wandered to other wonders of hue and form in the little space of garden frequented by Sammy and his crumb-hunting rivals, the squirrels.

Pansies, bachelor-buttons, marigolds, zinnias and cosmos—what a varied beauty the small patch of flowers presented. Behind them was a background of blossoming elderberry surmounted by the green foliage of great trees. A sharp tapping drew our gaze to one of the latter, and there, amid the leaves, a glint of contrasting red disclosed Rufous, the woodpecker, busy picking up a livelihood. He, too, is beautiful when he lets himself be seen.

Why the wonderful artistry in bird and woods animal, in flower and bush, in tree and sky?

Why the coloring of bluejay's feathers, of woodpecker's crest, of pansy and marigold and bachelor-button?

Science makes partial answer, an answer fascinating in its revelation of the ways of nature and the utility of beauty.

In the bird, it tells us, the decorative vesture has its part in luring the mate. It is a means to the perpetuation of the species. In some strange way this same great end may be aided by color in the flower, although here perfume, nectar and form more obviously serve it.

But, accepting all that science can tell us of why evolutionary forces have tinted feathered wing and petaled blossom, does the explanation satisfy?

We agree that beauty is not the product of chance. And everywhere beauty is to be found in nature. It did not simply happen so, nor can we believe that such utility as may be assigned to it alone accounts for its wonder and variety, its universal presence.

Man has helped. He has cultivated beauty in the plant world, but the initiative comes from nature. Without it he could accomplish nothing.

Why? Can one doubt that back of it all there is a supreme love of the beautiful and a Supreme Lover? Can one doubt that these marvels of design and color, product though they be of a developmental process, are proofs of a thought and a feeling by which the process is inspired?

Surely, there is a gospel in the world's beauty, a message of good news concerning the underlying purpose of life.

When we look at the bluejay's feather or the pansy, with its purple edging and its exquisitely traced lines of radiating mauve, there stirs within us an admiration and delight, a gladness and gratitude for their charm. We become lovers of the world as they reveal it.

Is it not this beauty that the Supreme Lover seeks in us? Has He not set before our eyes these appealing wonders that we may have aroused in us the desire that life, in its human manifestation, may be as beautiful?

External though the beauties of bird and flower may be, they are not of external origin. The magic that gives grace of form and charm of color lies within. Environment may help; the selective work of nature may contribute its part; but the urge is in the life. Are we not too much concerned with externals? Too eager about what evolutionists call "acquired characteristics"? If the life of humanity is to be beautiful in response to the desire of the Supreme Lover, the urge must come from within. Only as the soul of man seeks beauty in spirit and character will the transforming miracle be wrought for which the world waits. —*Chicago Evening Post.*

RUSSIA'S NEED

is great. Messrs. Hellyer and Palmer have issued a printed statement of conditions. The Moody Monthly will gladly continue to forward money for subscribers. See cover of September number.

Remember the Baltimore Conference, Oct 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

President Angell's Yale Baccalaureate

Some of our subscribers may have read the following in the secular press last summer, but we think it valuable for reproduction here.—Editor

SPEAKING yesterday from the text, "For unto whomsoever much is given of him shall be much required," President James Rowland Angell in his baccalaureate address to the graduating class at Yale discussed certain of the demands which society properly makes upon the educated young American.

He pointed out that, as a matter of course, such men are justly expected to possess trained intelligence, breadth of intellectual outlook and the capacity for hard work. Failure in any one of these rudimentary requirements constitutes an indictment of the education a man has received, and every institution must be willing to be judged by the success with which its students meet this test. If the latter can also bring to their life work forceful, independent personality, the stuff of which leadership is compounded, so much the better.

The Claims of the Community on the College Man

Furthermore he urged that because society has selected the college graduate in preference to thousands of his fellows to receive the most effective training we know how to bestow, the community has a right to expect from him in return a deep sense of his obligation to serve that community. The college bred man who does not conceive his task in life as one compelling him to make some contribution to human advancement, as well as a means for supplying bread and butter and starting a bank account, is unworthy of his privileges. And no business which cannot be thus justly conceived as promoting human welfare can retain the respect of an educated man nor enlist his full energies. Persons familiar with the history of civilization or the structure of modern society can have but one opinion regarding the outcome of the cynical worldly-wise doctrine of expoiltation of social or business opportunities for purely selfish purposes, whether these purposes affect a single individual or a special group. Contemporary Russia affords an interesting exhibit for those of a different mind.

Character the First Requirement

Most important and most difficult of all for the educated man to meet are the demands for sheer character. The college graduate is naturally expected to possess all the basic virtues and to have them rather more highly developed than less favored youth. Foremost among these is inevitably the demand for downright integrity, honesty and reliability upon which rests the whole structure of our social and economic organization. This is a claim which the college graduate will gladly recognize and manfully strive to meet. But the great strain put upon the character of the educated young man is found in the changing moral and religious standards of the time and particularly because of the rapidity and violence of these changes. It can hardly be doubted, for example, that in the United States at least, the violation of law has never been so general nor so widely condoned as at present. This is a fact which strikes at the very heart of our system of government, and the young man entering upon his active career must decide whether he too will condone and even abet such disregard of law, or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance.

Yale University—Branford Court, Showing Harkness Memorial Tower

The Sex Question

Again there is a widespread belief that the relations of the sexes have undergone material relaxation in recent years, that marriage is daily less of a sacrament, and more of a transient adjustment in the lives of those directly concerned. The University and the community has a right to demand that the educated man should not merely drift with the current of the set in which his lot may chance to be cast, but that he should look thoughtfully and earnestly at these issues, and others like them, and stand courageously for those ideals and practices commending themselves to his judgment as most likely to promote a sound and wholesome society.

Religious Experience

Finally, there is the inner sanctuary of the educated man's religion, his philosophy of life. Traditional religion is under heavy fire. Many prosperous and worldly-minded individuals find it possible to disregard it altogether as intrinsically inconvenient. Others of a more intellectual caste regard it as a remnant of the superstition of primitive man, and as such, beyond the serious consideration of the educated. These are difficulties of no mean order. And yet the world has the right to expect that the educated young man will come through these troubles with a saving faith in the primordial place of righteousness and love in the world, and a reverence for the spiritual significance of personality, which after all lies close to the heart of all religion and especially of Christianity. Certain it is that no man who sees life whole, as the educated man may be expected to do, can disregard religious experience as one of the ma- jestic and enduring forces in human life.

PLAYING POLITICS

The steam roller method was much in evidence at the Northern Baptist Convention. For "political chicanery" and "trickery" certain leaders are not to be equaled. The vote on the adoption of the New Hampshire Confession was lost, not on its merits, but by reason of "dirty politics." When Dr. Riley moved the adoption of the New Hampshire statement as the confession of faith for Northern Baptists, immediately Dr. Woelfkin moved as a substitute that the New Testament be adopted as the only Baptist confession. This was equal to putting everyone who voted against his substitute as an opponent to the New Testament. Fundamentalists only intended the New Hampshire Confession as a statement of what the New Testament taught, but the carrying of Dr. Woelfkin's substitute motion left the Rationalists free to put their own interpretation on the New Testament, precisely as do Unitarians and Eddyites as well as all other false teachers. Some victory! Apparently the Liberals were afraid of what might have happened had the issues been settled on merit.—Rev. C. Edw. LaReau, pastor of the Maranatha Baptist Church of Detroit, in the *Tabernacle Messenger* of June 25.

The Poet With God

GOD SATISFIES
By A. R. Garrett, McAlester, Okla.

If I can find you at the end of the day,
What care I though the labor be hard?
My work will be play,
My night turned to day,
My progress will nothing retard.

If I can find you at the end of the lane,
What care I though the journey be long?
Though clouds hover near,
There's nothing to fear,
My heart will be filled with a song.

If I can find you at the end of my life,
What care I when the Reaper appears,
For mine you will be
Through eternity,
Where time is not counted by years.

SEEKING THE INFINITE
By William Olney, London, England

Our hungry souls cry in their want,
  Yet scarce discern their need;
The richest gifts of time and sense
  Cannot their hunger feed;
Let all material joys unite
The soul still needs the Infinite.

O, warm my heart with love divine!
  Give thine eternal peace!
Cleanse my soiled spirit at the Cross!
  And from self's reign release!
Then shall my new-born nature live
By strength which only God can give.

Let this world seek to satisfy
  Its mind with things of earth;
Let hearts, blind to eternity,
  Crave joys of fleeting worth;
Souls, which their true need recognize,
Must seek from heaven divine supplies.

THE GODWARD THOUGHT
By Ella M. Reitz, Brookville, Pa.

To lift a thought to God each day
Will lift us from our narrow way;
The moments spent with him in prayer
Help us to bear our load of care.

The earnest thought of Him above,
Makes us to feel His boundless love
Around us flowing, full, complete,
And smooths the rough path 'neath our
  feet.

'TIS GOD, AND GOD ALONE
By Richard N. Lemke, Chicago, Ill.

Not yours to ope the bud
  Into a blossom fair,
Nor yours to put the scent
  Within the flowers rare;
Not yours, but God's alone.

Not yours to make the birds
  Flying aloft to sing,
Nor yours to bring them back
  Again at call of spring;
Not yours, but God's alone.

Not yours to put the life
  Within the heart of all
The growing trees we see
  Within the forests tall;
Not yours, but God's alone.

'Tis God alone can make
  This lovely nature grow;
'Tis God alone that gives
  This flowing life below;
'Tis God, and God alone.

THE GREATEST THOUGHT
By Rev. George M. Myers, Casey, Ill.

My soul, what is the greatest theme that may
Gain entrance to thy sacred shrine each day?
Is it the vast extent of land and sea
Which is the time-abode for you and me?
Or, that our earth, with other planets far,
Follows the sun, a friendly, distant star—
Through space unbounded, while the aeons pass,
Like sheep, their shepherd, through a field of grass?
"No. None of these can be the greatest thought,
That psyche to my shrine has ever brought;
"For, what are these—the earth, the sea, the sky,
The sun and moon, and all the stars on high,
"But master-pieces of that mighty hand
That o'er the universe holds full command?
"O, no! of none of these can ever be
The greatest thought that comes to me."
Answers my soul, "So far as I have trod,
To me, my greatest thoughts have been of God."

Comparative Record of Two Denominations

By Layman

THE writer has long been a member of the Northern Presbyterian church; hence he has no hesitation in offering to the religious press for publication the facts given below.

Self support is not the only nor the chief mission of the church. The measure of its real success is its benevolences; what it does, not for itself, but for others. Also the contributions per capita is the only fair method of measuring either progress or decline. The figures for benevolences, as given in the Assembly Minutes of both denominations for 1919, 1920 and 1921 and in the church papers for 1922 are as follows:

Northern Church

	Member-ship	*Benevol-ences*	*Per capita*
1919	1,605,033	$11,707,633	$ 7.30
1920	1,637,105	17,310,690	10.57
1921	1,692,558	16,040,319	9.47
1922	1,756,918	14,551,620	8.28

The loss in 1921 was $1.10 per capita; in 1922, $1.19. Only 98 cents separates the per capita gifts of the last year from the record of 1919, the year in which the New Era Movement was started.

It is interesting to compare these figures with those of our brethren of the Southern Presbyterian church. Their record is as follows:

Southern Church

	Member-ship	*Benevol-ences*	*Per capita*
1919	364,230	$2,722,186	$ 7.47
1920	376,517	4,161,453	11.05
1921	397,058	5,894,232	14.84
1922	411,854	5,472,320	13.28

The per capita gifts to benevolences in the Southern church last year were exactly $5.00 more than those of their Northern brethren, a difference of more than 62 per cent.

If the Northern church had given in the same proportion per capita, their gifts would have amounted to $8,784,590 more than was reported to the General Assembly.

In the previous year, 1921, the contributions of the Southern church to benevolences were $14.84 per capita; of the Northern church, $9.47, a difference of $5.37.

Gifts in the same proportion, $14.84 per member, would have brought the offerings of the Northern church to missions and other benevolences up to $9,089,033. For the two years, 1921-22, the increase would have aggregated $17,873,624.

Why This Difference?

In my opinion there is only one reason, but that is sufficient. The leaders in the New Era Movement of the Northern church stressed *giving*, everybody determining his or her own proportion to give. The leaders of the progressive campaign committee of the Southern church accept God's terms of proportion, the tenth, to be *paid*, and hence stressed tithing.

Are there any reasons for believing that if the Northern Presbyterian church had pursued the same methods and used the same literature as their Southern brethren the results would not have been at least equal?

Is not nearly eighteen million dollars in two years a rather stiff price to pay for mistaken teaching?

In a pamphlet now in the press entitled *How one Denomination is Succeeding*, the methods of the progressive campaign committee of the Southern Presbyterian church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual church members, who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by

THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago, Ill.

Please mention the MOODY BIBLE INSTITUTE MONTHLY.

·Life·
·Sunday Edition·

Gutenberg's Dream

ONE gets easily tired after inventing type, and Gutenberg rested his head in his arms. "Tell me", he asked of the good fairy who hovers over inventors at such moments, "tell me what this child of my brain will grow up to be. Let me see it in its perfection, centuries from now."

And lo, Gutenberg dreamed a dream!

And he saw, lying on the front door-step, a Sunday newspaper. With trembling fingers he lifted its heavy bulk to the table and undid it, revealing the following precious contents:

A colored funny section, combining the worst taste and the worst art of which the known world is capable.

A news section, made up for the most part of unimportant chronicles dilated far beyond their legitimate size and coated with a spurious gilt of importance to justify their taking up the space not devoted to advertising.

Editorials settling all the problems of the world in alphabetical order, written by men whose personal opinions in the open air would be rated at about eleven cents on the dollar, but who, under the impressive anonymity of an editorial page, can make and unmake wars, laws, and men.

Press-agent material, sent out by the bundle from agencies "for release Sunday", printed in the guise of impartial news.

Sensational special articles, based on the theory that everyone must read a peck of dirt before he dies. . . .

At this point, Gutenberg roused himself from his dream, and, gathering up his type, threw it into the fire.

[From *Life*.]

Publishing Agent's Office

MOODY BIBLE INSTITUTE MONTHLY

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September 8, 1922.

At this writing, subscribers have sent in $707.47 for the Russian famine relief, to be distributed by Messrs. Hellyer and Palmer, referred to in the September Monthly.

We will gladly forward additional contributions, as the need is great.

Dr. Gray announces a special article for the November Monthly, by

Rev. Gordon Watt, M. A., of Glasgow, Scotland,

Entitled:

"The Print of the Nails in Us"

Also Dr. Gray will contribute a special article in answer to Rev. Harry Emerson Fosdick on

"Shall the Fundamentalists Win?"

Rev. John Weaver Weddell, D.D., contributes:

"Up Against the Heart of East London"

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What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

BOORISHNESS DOESN'T PAY

Pittsburgh Post

The New York *Times* a few days ago printed a story about a life insurance agent who in some manner eluded attendants and forced his way into the private office of the head of a large Pittsburgh concern. The latter was busy and naturally resented the intrusion. On learning the intruder's business he asked him to leave. The insurance man, the story goes, defied him, and the executive's astonishment at his audacity turned to amusement, he consented to listen to the fellow, and ended by applying for a good-sized policy.

"That salesman had moral courage," the narrator of the story says, and gives one to understand that his procedure in the matter was commendable and should be taken as an example by other salesmen.

A good deal of piffle of this sort is being published nowadays in the extensive literature on the subject of attaining success in business. What is called "moral courage" in this particular case was not that at all, but simply impudence. Once in a while a man may be able to "get away" with impertinent rudeness and ignoring of the civilities. But in the long run it is not a profitable practice.

PARTISAN AND SECTARIAN

Journal of Commerce (Chicago)

Once the political partisan and the religious sectarian were powerful and controlling influences in American communities. They were whole-hearted and devoted adherents of their parties and their churches, and kept both party and church in line with their avowed principles.

But weakening influences developed in both, and now we have something different, and weaker. Ask the church member why he is a Methodist, or a Baptist or a Presbyterian, or an Episcopalian, rather than an adherent of some other denomination, and note his hesitation and inability to define the difference in beliefs and practices which used to be sharply defined. Or put a similar query to the Republican and Democrat and observe their lack of ready reasons for their party connections.

One of two things is true. Either the churches are losing their distinctive characteristics, or their membership has grown ignorant of them. Either the citizenship in the leading political parties no longer is devoted to principles, or the parties have lost principle. Either is bad for church, party, and the citizen.

The evils of sectarianism and partisanship always speak for themselves, but behind them was steadfastness, fortitude, faith and knowledge of purpose. Now we have vacillating political allegiance and lack of sound conviction in denominational beliefs; and our last state is worse than our first.

WHERE PREACHERS NEED GUIDANCE

Journal of Commerce (Chicago)

Dr. Charles H. Parkhurst, for many years a famous Presbyterian clergyman in New York City, was recently sued and a judgment rendered against him for $24,077 on a note he indorsed. The incident, so unpleasant in a preacher's life, recalls other experiences of clergymen in business transactions.

Bankers have many occasions to reflect on the ease with which preachers are led into bad business ventures. Almost all of them are savers, and a depressingly large percentage of them make unwise investments. The adventurer with a patent "worth millions," the stock salesman whose certificates will double in value in a year, the man who has valuable corner lots to sell to men who can be made to believe they will increase enormously in price in a few months, all find easy victims in the preacher who has a few hundred, or a few thousand, dollars laid by after years of close economy.

Every ministerial body, at least once a year, should be given instruction in the care and investment of their small savings. With little or no business training, they need this kind of advice to save them from "confidential opportunities" to lose all they have. One word of caution every clergyman should be willing to remember, and that is never to invest with a stranger or with anybody else until the investment has met the approval of a banker or a prudent business man in his congregation.

CHURCH CENTERS EFFORTS ON HOME

Evening Post (Chicago)

The American parent is blamed for failing to maintain the standards of Christian ideals in the home, resulting in the present "godless generation," in the report which the joint commission on home and family life presented to the triennial general convention of the Protestant Episcopal church which was held in Portland, Ore., in September. The report vigorously condemns the absence of a spiritual tone in the American family life and the consequent lack of Christian education in the younger generation. The commission was appointed by the convention six years ago and its findings bear the signatures of the most prominent bishops and laymen in the church.

The report declares that the root of the family problem lies in the lack of religion in the home. In comparison with the early life of the country, when prayer and Bible reading constituted a regular part of the daily program, it cites the prevailing tendency today, when the average American family has entirely excluded religious thought from its home life. Sunday, the report asserts, has become a day for extra sleep, motoring and other amusements. "If American children are not to be taught the name of God in the schools and He is to be unnamed in the home, what can we expect," it asks, "but that at this moment the United States is actually developing into a non-Christian nation?"

The report recommends a strong, robust religion as the need of the day. It utters a warning that the nation will decay unless the American home returns to something approaching its former ideals.

The report is not entirely pessimistic in tone, for it cites the progress which has been achieved in various lines. "The curse of drink has been throttled," it declares. "Commercialized vice is passing. Even war is going the way of human slavery, polygamy and other creatures of the night." In view of these advances, it maintains that the church must concentrate upon the one essential thing, making the home Christian, an achievement that in time will solve all economic problems.

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BRAVE WORDS ABOUT BAD MOVIES

The Christian Statesman

The good people of this country owe a debt of gratitude, because of the growing spirit of responsibility in newspaper offices concerning moving pictures.

That super-excellent weekly, *Life*, has, during some time past, been conducting a department of truthful criticism passing shrewd and artistic judgment, a judgment which is moral without being prudish, upon all the most important films that are offered by the producers. And the fearlessness with which *Life* has performed this greatly needed work may have had something to do with inciting the newspapers to similar independence and conscientiousness. It is a very significant moral triumph when a newspaper will condemn in unstinted fashion a film which is being advertised in the newspaper's own pages. It shows that the editorial conscience has not been bartered away through the business department.

It would be invidious to single out any one particular newspaper; because scores and hundreds have come to a sense of their moral responsibility, and they are discharging their duty regardless of present consequences or threats of further consequences by the controllers of the moving picture industry, or art, or game, or whatever you may choose to call it.

We have before us a copy of a metropolitan newspaper, carrying on one page a sensational advertisement of a film which cost one million dollars, and also a criticism of the film by the dramatic writer of the paper. The advertisement is full of alluring expressions designed to excite the expectation of the public that the picture gets onto forbidden ground and is more than daring in its treatment of sex questions. And the newspaper's criticism says that the picture is rotten, and that the police power has excluded the most immoral features of the picture, so that it is not even satisfying to those who might be induced to attend for the sake of viewing nastiness.

The advertisement says that the million dollars was spent by great artists to produce realism. And the criticism says that the million dollars were spent to produce a mass of filth.

Once more we offer gratitude to the newspapers. It rests with them more than any other one agency to compel the moving pictures to keep within the proprieties.

THE UNKNOWN GOD

Youth's Companion

When St. Paul visited Athens he was astonished to find in that rich, that busy, that curious, that eager city an altar erected "To the Unknown God." America of today is richer and busier than ancient Athens was, more splendid, more luxurious, more immensely, intensely pre-occupied with itself. The surface of life has never been so varied, so absorbing, diverting, distracting. New impressions, new discoveries, new facts, come upon us so quickly and thickly that we have hardly time to think or to feel.

And this rush of surface life has for many of us completely crowded God out. Perhaps never in the world before has there been so little sense or thought of the divine in common living. In our education we try to teach a thousand things, things of supposedly ideal profit, things of practical daily usefulness. We are prohibited by law from teaching anything about God. What pagan or barbarous nation would not find such a state of affairs grotesque? God has left the hearth also. Where are family prayers, faithful readings of the Bible? They are gone and forgotten, and few of us know them any more. But we find God in the churches still. Perhaps—when the automobile takes us there and not elsewhere. And even in the church the social tends more and more to override the sacred. We comfort ourselves with the thought that we are treating God with reverence; but often reverence is dangerously near oblivion.

And so the divine must come back and will come back, if the vastly growing world of democracy is to go on growing to perfection. As St. Augustine said long ago in words of profound beauty, "Thou hast made us to turn to Thee, and our hearts can find no peace until in Thee they are at rest." That is why so many of us today have rebuilt in spirit, if not in fact, the old Athenian altar: "To the Unknown God."

USING SUBSTITUTES

The Pilot

On Sunday afternoon in the meeting of the Northern Baptist Convention in Buffalo, N. Y., two years ago, one of the addresses was delivered by Sam Higginbotham, missionary to India. Some years ago he went in for scientific agriculture, and since that time he has developed a farming enterprise that has become a sort of agricultural experiment station for the natives. He is doing a magnificent work for the secular welfare of that poverty-stricken people. His work has become something of an example for other missionaries. Increasingly the work of missionaries is turning from winning the people to Christ and salvation to that of improving their physical conditions.

It is perfectly possible to teach the heathen a modern system of education, to build better houses, to adopt better sanitation, to do better farming, to live more comfortably, and still leave them heathen—without Christ and without hope for the future life. It is always easier to promote something else than to promote a true Christianity. The business of the church and of its missionaries is to tell people that they are lost sinners in need of a Saviour, and that God in his love has provided a Saviour, that salvation is not in better living conditions but in the blood of the Son of God.

A multitude of things are being substituted for the realty of those things which Christ brought from the presence of the Father and offered to men. The missionary had told the story of his success in developing a model farm among the people of India and told it well and interestingly. As he neared the close of his address he said sometimes people asked if he could honestly use those things instead of Christianity. "I reply," said he, "That *is* Christianity." He put great emphasis on the "*is*," and there was a roaring and prolonged applause from the great audience that heard.

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Young People's Society Topics

John C. Page

October 1
Better Work
Romans 12:9-11

A better type of work depends upon a better type of life. The Epistle to the Romans, from which our Scripture text is taken, deals with this better type of life. It is described as a life of faith, a justified life, a separated life and life eternal. The first part of the epistle shows how this life is provided by God and how it is received by man. "Grace" and "faith" are the two key words. Then, beginning with chapter 12, such matters as consecration, character and conduct become dominant. These are presented as a result of that new life provided by grace and received by faith. To all the recipients of this life the apostle addresses the exhortations contained in our Scripture lesson. Yieldedness to these exhortations leads to "better work."

"Let love be without hypocrisy," or pretense; that is, be genuine, real, dependable and sincere. A game of make-believe is permissible for children but in the game of life make-believe or pretense is simply living a lie. It exclaims, "I am delighted to see you," while the heart wishes that the individual addressed were a thousand miles away.

"Abhor that which is evil," in thought, in speech, in act. Never play or trifle with that against which conscience and the Holy Spirit protest. Abhor it, or it will ruin you. Positively and persistently follow that which is good. "Better work" will be the result.

Towards others be kindly affectioned rather than critical and censorious. Act honorably, seeking others' good, rather than selfishly seeking the promotion of personal interests.

In business be diligent. The slothful are never respected. Use the best methods. Achieve the greatest success. At the same time be "fervent in spirit." See that you do not cool off spiritually. Beware when you lose your enthusiasm for the things of God. With these Scripture verses as a basis, we would say that better work is the result of certain qualities in life which enrich and energize the soul. These qualities are sincerity, purity, kindness, thoughtfulness of others, diligence and enthusiasm.

October 8
The Folly of Procrastination
Ecclesiastes 9:10

The modern version of Ecclesiastes 9:10 is "Do it now." It has been well said that the road of "by and by" leads to the house of never. The folly of procrastination may be clearly proved on this basis.

1—It kills time. We can all make a personal appropriation of the following: "Lost—one golden hour set with sixty diamond minutes. No reward because gone forever." Time lost means less accomplished, less of service and less of reward. Every duty neglected means loss of some blessing that we might have had.

2—It loses opportunities and prevents development. Knowledge and wisdom both are gained through obedience to the Scripture which bids us buy up the opportunities. See Ephesians 5:16. Many Christians wonder why greater opportunities do not come to them. The only reason is because those that do come are not improved.

3—It weakens character. One who is always going to do great things and never begins, soon becomes a graduate in untrustworthiness. He lacks the quality of dependence for which employers are looking and often look in vain. Like the man in the parable, no one will hire him. Failure to do the thing at hand with all our might means failure in the making of a life that counts. Life is made up of little things and procrastination leaves them undone, or only half done.

4—It proves fatal. This is true not only in regard to the things of time and the things that make for character here and now, but also to the eternal things, the things of the soul's welfare. Procrastination is clearly related to excuse making, and that in turn is a close relative of moral cowardice. "Now is the accepted time; now is the day of salvation." Felix delayed the choice which was pressed upon him and suffered eternal loss as a consequence.

The counsel contained in the one verse of our Scripture lesson is worthy of adoption as a principle of life. Whether great or small, that which is near and calls for action should have immediate and whole-hearted attention and be done in such a spirit as to glorify God.

October 15
True Patriotism
Isa. 1:16-20

The world changes, but human nature does not change. Sin is rampant and the call to repentance necessary as ever. The true prophet and patriot sees the sin of his people and calls them back to God.

God deals with nations as well as with individuals. There are national sins in addition to personal transgressions. The Hebrew prophet was a seer and one who saw below the surface and dealt with things as they actually were rather than with things as they appeared or seemed to be. Purity of purpose and clearness of vision enabled him not merely to look at events but to look through them.

What Isaiah saw in the life of his people and nation is presented in verses 3-15. The people had turned away from God. Notwithstanding this, they maintained a religious appearance, bringing a multitude of sacrifices and going through the formality of temple worship but in a professional and perfunctory way, worthy only of the contempt expressed in verse 14. The cause of all this may be seen in verses 5 and 6. For this condition there

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can be but one cure as found in verses 16-18, namely, conversion and cleansing. Accept this cure and verse 19 becomes operative and experimental—refuse this one and only remedy and verse 20 is all that remains.

True patriotism must be Christian through and through or it is faulty and doomed to failure. The spirit of lawlessness now so prevalent must be met and overcome by a patriotism in which the Christian sanctions and penalties have a prominent place. The holiness of God, the atonement of the Cross, the regenerating power of the Holy Spirit, the righteousness of the law and the dignity of the state, all need a re-emphasis in this present time. The true patriot will stand for these things, insisting that obedience to God brings prosperity while disobedience brings poverty and punishment.

October 22
Reverence and Worship
Psalm 111:1-10

The Psalm begins with a call to praise the Lord, and closes with the assertion that His praise endureth forever. The reason for this is found in the character and works of God. He is gracious and full of compassion; He provides for all them that fear Him; He is ever-mindful of His covenant; His words are great; His commandments sure and His righteousness enduring. What God is and what He had done becomes the basis of the call to reverence and worship Him.

Where there is no reverence for God, there will be no reverence for law or human life, for parents or for the aged. Irreverence is degrading. It destroys the finer things of the spirit. God's name, His Word, and His day of rest call for a reverent attitude of soul and mind. The tenth verse of the Psalm teaches that reverence for God is the beginning of wisdom. The phrase which reads, "the fear of the Lord" is synonomous with reverence for God, and beyond all question and doubt such reverence marks "the beginning of wisdom." This is true both in child life and in adults.

Worship is the result of the soul's true vision of God. "God is worthy." This is the song which the redeemed sing. This sense of worthiness leads the soul to worship the worthy One. "Adoration," says Madame Guyon "is only a jet thrown up from the worship of the Spirit. Worship is continual communion with the Father."

A man becomes like the one he worships. To worship God is to become truly great for God Himself is great as well as good and gracious. Worship lifts the human spirit out of the things that belong merely to time into the things that relate to eternity. It was Emerson who said, "If your eye is on the eternal, your intellect will grow and your opinions and actions will have a beauty which no learning can rival." Worship does for the soul what physical exercise does for the body. It makes us fit to live our lives on high levels; it keeps conscience sensitive and it makes the heart true towards God and tender towards others.

October 29
A Saloonless World
Ephesians 6:10-18

The diligent Bible student who is also a keen observer of human affairs will constantly be reminded of the words in Isaiah 55:8, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

A saloonless world is not a saved world. A picture of a saved world is given in Revelation 22:3-4-5. This picture presents a condition or state that will satisfy the heart of God and of man. It is God's ideal and for its achievement, God is unceasingly at work. The saloonless world is a human ideal, greatly to be desired and one for which Christian believers may well labor and pray. Nevertheless we must make a distinction between sin and the saloon, which is only a form of sin. Salvation includes deliverance from all sin, not only its pollution and its power, but its very presence.

The warfare presented in our lesson text is not merely a fight against saloons but a conflict with the hosts of wicked spirits. Into this conflict only those are called who are already "in the Lord." All such are exhorted to become strong or empowered, so as to stand against the foe. The foe is the Evil One and the spirits of darkness and wickedness who serve under him. In order to take the field against these forces and overcome them the Christian must be properly equipped. He must be armed with truth, conscious of righteousness, prepared for all emergencies by the perpetual possession of the peace of God, guarded by faith from the fiery darts of the Wicked One and aggressive through the Word of God and prayer. There is much prayerless fighting to-day and consequently much failure all along the line. The plain teaching in verse 12 is that the battle is a spiritual one and the equally plain teaching of verse 18 is that prayer must have a large place in the life of the overcomer. Satan is an experienced fighter. He has already been beaten, having been defeated at the Cross, but only the use of God's provided weapons can make that defeat actual in Christian experience.

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B. B. H., Kempton, Ill.

Question: Would you oppose the plan for a new church building which is to include a recreation or community hall that is to be used for Sunday-school, kitchen, basket-ball, and amusements of various kinds?

Answer: This is a matter upon which the opinions of sincere Christians widely differ. The advantage of a good Sunday-school room, and of a kitchen used for purely social or religious purposes are quite evident. The danger of the recreation and amusement features is that they crowd out the spiritual. It is difficult to keep them subordinate, but if the spiritual life of the church is what it ought to be the evils will be reduced. Pray and work to that end.

STOPPING SUNDAY BASE-BALL

A Constant Reader.

Questions: Is it right for a minister to enter a base-ball field on Sunday afternoon to stop a ball game by serving warrants on the players?

(2) What would be the best way to stop this Sunday ball playing?

Answers: (1) Our judgment is that it would not be wise, and that it would not further the gospel. It would come under the head neither of an act of mercy nor of necessity. A minister of the gospel has a bigger job than that of mere reform. Get men really saved and base-ball playing upon Sunday will take care of itself.

(2) Educate the public conscience. So long as players and patrons see no wrong in it the game will go on and there will be plenty of "rooters." Proclaim a better way to spend Sunday and persuade the leaders of the community to adopt it.

DEALING WITH SPIRITISM

C. J. F., Fort Worth, Tex.

(1) Most church members who are drawn away into Spiritism are ignorant of its nature and also ignorant of what the Bible teaches upon the subject. Books and pamphlets are being written so that people may be informed. We would suggest a book entitled *Spiritism and Fallen Angels*, by Rev. James M. Gray, D. D., and a pamphlet by Rev. W. E. Biederwolf, D. D., entitled *Spiritualism.*

(2) The Old Testament saints were saved by faith just as we are. Their faith was counted to them for righteousness. David's prayer, "Create in me a clean heart, O Lord, and renew a right spirit within me," intimates some knowledge of the doctrine of regeneration which is the work of the Holy Spirit. Yet the Holy Spirit did not come in His fulness and abiding presence prior to the present dispensation.

(3) Yes; the Old Testament saints had access to God through prayer the same as we have, but Christ became "the new and living way" by reason of His sacrifice, the rending of the veil of His body, in contrast with the approach to God through the animal sacrifices of Old Testament times.

(4) Satan's object was to get Christ out of his way. Therefore he instigated Judas to betray Him. It is only an inference that Satan tried to kill Jesus in the garden. It is doubtful whether Satan realized what the atoning benefits of the cross would be.

(5) Apostates cannot truly be said to "fall from salvation," for they never have experienced salvation. Their departure is only from a formal profession or allegiance.

BRIEF MENTION

J. C. F., Carnegie, Okla.

You will find the *Critical and Experimental Commentary* upon the Bible more helpful than the one you mention.

F. A. W., Liberty, N. Y.

Concerning mind-cure or healing by auto-suggestion these methods need not necessarily dishonor God; but in some cases, perhaps, in many, they might have the tendency which the correspondent fears.

H. F. D., Lima, O.

If the woman be divorced from a man upon scriptural grounds is he any longer her husband? Is he not to her the same as dead?

L. H. T., Des Moines, Ia.

For information concerning the Church of the Latter Day Saints (recognized) whose headquarters are at Independence, Mo., write to the *Utah Gospel Mission*, Cleveland, O.

L. B. K., Irma, Alta., Can.

(1) It is our belief that the Book of Daniel was written during the time of the captivity.

(2) There were several deportations of Jews, ending with the destruction of Jerusalem by Nebuchadnezzar, and the entire period of the captivity to Babylon was seventy years (Jer. 29:10.).

H. M., Port Austin, Mich.

(1) Noah's ark was well proportioned: 450 feet long, 75 wide, and 45 high. It was three storied or decked. Evidently not designed to sail, but to float.

(2) For brief studies in John's Gospel we would suggest the one by Charles R. Erdman or by Robert E. Speer, but for homiletic and devotional purposes nothing excels the work of Bishop Ryle, of Liverpool, a reprint of which is on the market.

H. L. W., San Diego, Calif.

(1) We believe fully in the atonement, namely, that "Christ died for our sins according to the Scriptures." We believe also that the benefits of the atonement will be shared by the body. This is true during the present time, but will not be fully realized prior to the resurrection.

(2) We do not know when the "latter rain" will take place, but it probably will be a repetition of the events of the day of Pentecost upon a much larger scale.

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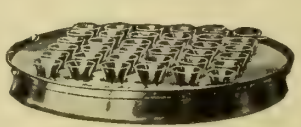

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October 8

The Birth and Childhood of Jesus
Luke 2:1-20, 40-52

Golden Text:—"And Jesus increased in wisdom and stature, and in favor with God and man"—Luke 2:52.

I. The Birth of Jesus (vv. 1-7).

1. The Time (vv. 1-3). It was at a time when the Jews were coming under the Roman power. It was a most propitious time for the introduction of the gospel. The whole world was under one rule, making it possible for ministers to go from place to place easily and without molestation.

2. The Place (vv. 4-6). Bethlehem, as the prophet had foretold 700 years before (Mic. 5:2). God moved the emperor to enforce the decree of taxation in time to cause Mary to be at Bethlehem. The emperor was unconsciously carrying out God's purpose.

3. The Circumstances (v. 7). His surroundings were of the most humble sort. The almighty Creator condescended to take upon Himself humanity —to be born in a manger, becoming the poorest of the poor, that none might be hindered from coming to Him.

II. The Birth of Jesus Announced (vv. 8-20).

1. To Whom (vv. 8, 9). To shepherds who were watching over their flocks by night.

2. By Whom (v. 9). The first gospel sermon was preached by the angel of the Lord. The angels have part in making known the gospel to lost men. These glorious beings no doubt deeply sympathize with fallen, sin-cursed man.

3. The Nature of the Message (vv. 10-14). It was good tidings of great joy. It was good tidings because the way of salvation was about to be opened up for all, Jew and Gentile.

4. The Shepherds Witnessing (vv. 15-20). They made a prompt investigation of the angel's message. When they went to Bethlehem they found everything just as represented. When they beheld the Lord of glory they could not remain silent. They went back to their work praising God. Those who really hear the good news of salvation through Christ are impelled to tell it to others.

III. The Child Jesus Growing (vv. 40-52).

Jesus Christ was God, but His deity did not interfere with His development as a human being. The processes of His physical, mental and spiritual growth were the same as those of any normal human being.

1. Jesus Tarrying Behind at Jerusalem (vv. 40-43). At the age of twelve years a Jewish child took his place as a worshiper in the Temple, for he was considered a "child of the law." Being unconscious of His mission when His mother and Joseph were returning from attendance at the Passover, Jesus tarried behind to enter the Temple and inquire into the meaning of the ordinances of God's house. He had an alert, eager mind which inquired after truth, especially the truth concerning His Father's house. His heart yearned after His Father.

2. Jesus Found in the Temple (vv. 44-47). When His mother and Joseph had gone some distance on their return journey they perceived that Jesus was missing, and sought for Him among their kinsfolk and acquaintances. Not finding Him there they returned to Jerusalem where they found Him in the Temple. (1) He was "sitting" (v. 46), showing that He was no passing visitor or sight-seer. He was perfectly at home in His Father's house. (2) He was hearing the teachers of God's Word (v 46). This shows that He was eager to learn God's will. (3) He asked questions (v 46.) His growing mind was inquisitive. It more than received what was taught; it inquired after. (4) He answered questions (v. 47). His answers showed great wisdom, such as to astonish those who heard Him. Yet we should not surmise that He was consciously displaying His wisdom. It was not an exhibition of His divine wisdom, but the expression of the workings of a perfect human mind suffused by the Holy Spirit.

3. Mary's Complaint (vv. 48-50). She remonstrated with Him for His behavior. To this He replied in a dignified, yet tender manner. He made no apology, showing that He was more than the son of Mary. God was His Father. Though these things were not understood, Mary, a wise mother, kept them in her heart.

4. Jesus' Obedience (v. 51). Though He was fully conscious of His divine being and mission He lived a life of filial obedience.

5. Jesus' Development (v. 52). (1) Mental. He "increased in wisdom." (2) Physical. He "increased in stature." (3) Spiritual. He "increased in favor with God and man."

October 15

The Ministry of John the Baptist
Luke 3:1-22

Golden Text:—"Repent ye, for the kingdom of heaven is at hand"—Matthew 3:2.

I. The Degeneracy of the Times (vv. 1, 2).

The Jews had sunk to a very low level of civil, moral and religious life. Luke carefully enumerates the civil and religious rulers in order to show the profligacy of the times, and therefore the need of a messenger to call the people back to God and virtue. Pontius Pilate, a little later, attained notoriety by unjustly, and in a cowardly manner,

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condemning Jesus to death. Herod, the son of Herod the Great, was a murderer. Annas and Caiaphas were corrupt ecclesiastical rulers. The political, moral and religious affairs of the world strongly call for a John the Baptist to call it to repentance.

II. The Nature of John's Ministry (vv. 3-6).

In the wilderness he underwent a discipline which fitted him for his task. While there he heard the call of God and came forth with a message from Him. Out of the wilderness he flashed forth, preaching the baptism of repentance for the remission of sins (v. 3). The baptism was the sign of repentance. This ministry is declared to be a fulfilment of Isaiah's prophecy. The message was described as one calling upon the nation to prepare for the coming of the Messiah. The only hope for the world is God's salvation through Jesus Christ. Let men accept Christ and all war and contention will end. Men will then love each other instead of hating each other. They will then co-operate in helpful service instead of seeking to destroy each other.

III. The Content of John's Message (vv. 7-18).

1. Denunciation of Sin (vv. 7, 8). He called them "a generation of vipers." This shows that he charged them with deceitfulness and wickedness. Men in all ages have been awakened by such indictments of sin. Knowing the subtle hypocrisy of these Jews, he demanded evidence of their sincerity; the genuineness of their repentance was to be demonstrated by their works.

2. Announcement of Judgment (v. 9). He declared that the axe was laid at the root of the tree, and that the tree not bringing forth fruit was to be hewn down and cast into the fire. Face to face with judgment men become sober. John made it very plain that for their sins they should be called into judgment. Paul's preaching of a judgment to come made Felix to tremble (Acts 24:25). This kind of preaching is needed today. While John preached sin and judgment, he accompanied it with assurance of pardon on condition of repentance.

3. Instructions to the Inquirers (vv. 10-14). (1) The people (vv. 10, 11). Each man was to turn from his besetting sin and show love and kindness to his fellow men. Clothing and food were to be given those who had need. They were to turn from a life of selfishness and greed, and do unto others as they would be done by. (2) Publicans (vv. 12, 13). These tax gatherers who were guilty of greed and oppression were not asked to give up their occupation, but to exact only that which was appointed by law. (3) The soldiers (v. 14). These were, probably, the policemen of that day, at least men on military duty.

4. Testimony to Jesus (vv. 15-18). The people were musing in their hearts as to whether John was indeed the Messiah. When John perceived this he with fine humility declared that his mission was so lowly in comparison with Christ's that he would be unworthy to perform the menial act of a slave in loosing the latchet of His shoes. John baptized with water, but Christ, he declared, would baptize with the Holy Ghost and with fire. Water was a material element and at best was only symbolic, but Jesus would exert upon their souls the divine cleansing and quickening power. He showed that Christ would come with mighty power to punish the wicked and impenitent, even separating them as chaff from the wheat, gathering the wheat into the granary and burning up the chaff.

IV. John's Imprisonment (vv. 19, 20).

For his reproof of Herod's lewdness and other sins John went to the dungeon. God's faithful prophets are usually despised by the world, even cast into prison, burned and beheaded.

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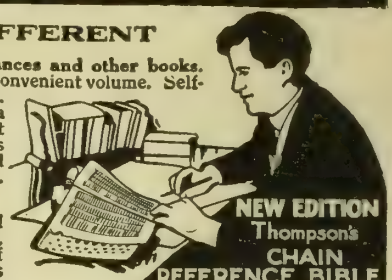

REPRESENTATIVES WANTED

October 22

Jesus Tempted

Luke 4:1-13

Golden Text:—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted"—Hebrews 2:18.

I. The Place (v. 1).

The wilderness of Judea. The first man Adam was tempted in a garden with the most pleasant surroundings. The second man, Jesus Christ, was tempted in a barren wilderness, surrounded by wild beasts (Mark 1:13). Adam shamefully failed; Christ gloriously triumphed. The temptation continued for forty days.

II. The Purpose (v. 1).

He was led into the wilderness by the Spirit. Christ's temptation was Messianic. We are not tempted as He was, but the same methods are employed on us. During the eighteen years of retirement Satan no doubt tempted Christ like he tempts us. As a carpenter he was no doubt tempted by Satan to do imperfect work and use unsound material. The Holy Spirit, not the Devil, led Jesus into temptation. Satan, no doubt, would have gladly escaped this hour, but the time had come for the Redeemer to enter upon His mediatorial work; therefore He went from the place of anointing and heavenly recognition as the Son of God to meet and despoil the arch enemy (Heb. 2:4). Satan is a real personal being filled with cunning and malice.

1. It was not a preparation for His work, but rather its first conflict. In baptism we have the symbolic act of dedication of Himself to the work of redemption through the cross—the making full a righteousness. In the temptation, the strong man is spoiling the enemy.

2. It was not to see if Christ would stand fast, would fail under the most crucial test. Christ could not fail.

3. It was to show Christ as an object upon which we may rest our faith with unshaken confidence. He came as the second Man, the head of a new race, its very source and life. It was a demonstration of the inseparableness of the divine and human natures in the incarnation. In the act of the incarnation was found a union which the Devil could not break.

III. The Method (vv. 2-12).

Christ as the world's Redeemer sustained a threefold relation—Son of Man, Son of God, and Messiah, therefore Satan made each one a ground of attack.

1. As Son of Man (vv. 2-4). Satan made his first assault upon Him as a man by appealing to the instinct of hunger. Satan urged Him to use His divine power and convert a stone into bread. Hunger is natural and sinless. Real human life experiences hunger. The appetite of hunger was right and normal. The fasting that counts with God is that which results from taking to heart God's work and doing it so that physical hunger does not come. The temptation was in satisfying a right hunger in a wrong way. To have yielded in this case, though his hunger was desperate, would have been to renounce the human limitations which He had taken for our sakes. To use divine power to satisfy human needs would have been to fail as Saviour and Redeemer. To do right in a wrong way is to sin. In the incarnation He became identified with humanity, so He chose to abide in fellowship with man.

2. As Messiah (vv. 5-8). Here the temptation was to grasp His rightful dominions by false means. The Devil offered to surrender unto Him the world if He would adopt his methods—would worship Him. The force of this temptation was in the fact that the kingdoms of the world are Christ's by God's covenant with Him. Satan is only an usurper. God's method by which Jesus was to possess the world was the cross. The temptation Satan is pressing upon the church today is to get possession of the world by other means than the cross. We fall into the hands of the tempter

today when we resort to worldly means of doing the Lord's work. To depart from unswerving loyalty to God and His Word is to fall into Satan's temptation. To bid for power by using worldly means is to follow after Satan. To worship the Devil would be to set up his kingdom.

3. As Son of God (vv. 9-12). Here Satan tries to induce Christ to presume upon God's care. He quotes a Messianic Psalm to induce Him to so act. To do the spectacular thing in order to get notice is to fall into Satan's temptation. For Jesus to have placed himself in danger in order to get God's special help in delivering Him would have been to sin. To test God as to whether He will keep His promise is the greatest distrust—it is to sin and fall. To put one's self in moral and spiritual peril in order to test God's faithfulness is to sin. Satan is never quite so dangerous as when He quotes Scripture. Beware of Satan when he comes with a Bible under his arm.

IV. Christ's Defense (vv. 4, 8, 12).

It was the Word of God. He met and repulsed the enemy with, "It is written." Our defense is God's Word. May every Sunday-school teacher know how to use it!

V. The Issue (v. 13).

Satan is vanquished. If we will but trust God and use His Word we too can overcome.

October 29

Messiah's Ministry (World's Temperance Sunday)

Isaiah 61:1-9

Golden Text:—"Righteousness exalteth a nation, but sin is a reproach to any people."—Proverbs 14:34.

The Lesson Committee has gratuitously named this lesson "Worldwide Prohibition." Neither the text, nor the context, directly or impliedly says anything about prohibition as we understand the use of the word. However, when Messiah shall reign upon the earth the rum traffic with all other iniquitous practices shall be abolished.

I. Messiah's Commission (v. 1).

He was appointed by the Lord. God's plan for the world is a time of peace and blessing. This condition of blessedness is to be brought about through the ministry of the Messiah. As a qualification for this work, the anointing of the Spirit of God was upon Him. That this applies to Jesus Christ is proved by His own application of it to himself (Luke 4:18-21).

II. Messiah's Program (vv. 1, 2).

Messiah's program is twofold: To "proclaim the acceptable year of the Lord, and the day of vengeance of our God." Messiah brought gospel mercy at His first coming, and will bring judgment on all unbelievers at His second coming. The careful reading of Luke 4:18-21 will show that Jesus suspended reading of this passage at the comma, in Isaiah 61:2. His first coming opened up the day of "grace and the acceptable year of the Lord," and His second coming will usher in "the day of vengeance of our God" (2 Thess. 1:7-10; cf. Mal. 3:1-3). If Jesus had not stopped reading at the comma He could not have truthfully said, "This day is this scripture fulfilled in your ears," because already nearly 2,000 years have elapsed since He began His ministry of grace, and the day of vengeance of God has not yet begun.

1. Proclaiming the Acceptable Year of the Lord (vv. 1, 2). In His ministry of grace He preached (1) "good tidings to the meek." "Meek" here means not only a grace, but a condition, that is, those in poverty and affliction, the same as those who labor and are heavy laden described in Matthew 11:28, 29. (2) "Bind up the broken-hearted." "Bind up" signifies healing. Ths the Lord has been doing through the centuries of His grace. (3) "Liberty to the captives." The figure of deliverance from the Babylonian captivity is used to describe deliverance from sin and death (Heb. 2:15). (4) "Opening of the prison of them that are bound." Messiah's work was to give deliverance to those who were enslaved by their sins. This He will do for all who will accept Him. (5) "The acceptable year of the Lord." This means a space of time in which God would accept all who repent of their sins and come to Him. God is willing to accept all who come to Him by Jesus Christ.

2. Proclaiming the Day of Vengeance of God (v. 2). While the day of mercy is lengthened out, the time of judgment will surely come. The day of vengeance will break upon the world when the Lord shall be revealed from heaven (2. Thess. 1:7-10). The time of grace and mercy is called the "acceptable year," while the period of judgment is called the "day of vengeance." The period of mercy is called "year," while the period of vengeance is called "day," showing that the period of mercy is much longer than the period of wrath.

III. The Blessings of Messiah's Kingdom (vv. 3-9).

When Christ comes and establishes His kingdom, wonderful blessings will result to the whole world, and especially to Israel.

1. "Comfort all that mourn" (v. 2). The day of vengeance will bring sorrow to many, but they shall be comforted when they shall see the King on the throne.

2. "Give unto them beauty for ashes" (v. 3). This peculiarly applies to Israel. The symbol for distress and mourning was sackcloth and ashes. When the blessed Saviour shall reign as King there will be no wearing of sackcloth and ashes, but instead the garment of beauty.

3. "Oil of joy for mourning" (v. 3). Israel has been mourning for centuries. When the Messiah shall reign as King they shall be glad.

4. "Garment of praise for the spirit of heaviness" (v. 3). Instead of wearing the symbol of the burden of sin they shall be clothed so as to indicate their joyfulness.

5. "Called trees of righteousness" (v. 3). These trees representing Israel as planted by God and bearing fruit, not as reeds bowed down with sorrow.

6. "They shall build the old wastes" (v. 4). Israel shall return to their own land and shall rebuild the city of Jerusalem and the cities of Judah which lay in waste.

7. "Strangers shall stand and feed your flocks" (v. 5). In the time of the kingdom the Gentiles shall render voluntary service unto Israel so that Israel may devote her whole time to the service of God.

8. "Ye shall be named the priests of the Lord" (v. 6). God chose Israel to be the priestly nation to represent Him to the Gentiles. This will be the fulfilment of that purpose. Israel shall yet function according to God's original plan and purpose.

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9. "For your shame ye shall have double" (v. 7). Instead of the shame and confusion which Israel has experienced for centuries she shall have double honor and rejoicing.

10. "I will direct their work, and make a covenant with them" (vv. 8, 9). God will vindicate His people and cause the Gentiles to see the divine favor upon them. The Gentiles have despoiled the Jews. They have not only robbed them of their goods, but have appropriated the promises which God made unto them, and heaped curses upon Israel. Israel shall be the head of the nation and the Gentiles shall acknowledge God's favor upon them.

November 5
Jesus, The Great Physician
Luke 4:31-44; 5:12-26

Golden Text:—"Himself took our infirmities, and bare our sicknesses" —Matthew 8:17.

Since the topic sets forth Jesus as the Great Physician it will be better for adult classes, especially, to take the larger text chosen by the Committee and note the several outstanding cases of His healing. For some classes it will be better to study the one case of healing, namely, the healing of the paralytic.

I. Jesus Healing a Demoniac (4:31-37).

While engaged in teaching in the synagogue He was interrupted by a man who had an unclean spirit. Jesus rebuked the demon and compelled him to come out of the man. This was no doubt a wicked, supernatural, personal being who entered into, and controlled the poor man. This healing shows Jesus not only gracious, but powerful to set free the whole brood of diabolical passions such as lust, envy, anger and jealousy which rule men.

II. Jesus Heals a Woman of a Great Fever (vv. 38, 39).

Peter's mother-in-law was prostrate with a great fever. They of Peter's household besought Jesus for her. Jesus rebuked the fever and it left her, so that she immediately rose and ministered unto them. No earthly physician has ever been known to heal in that way. Divine healing is immediate and complete. We should distinguish between divine healing and faith healing. Faith healing is the result of the action of the mind upon the body and is measured by the degree of the faith, while divine healing is the action of the power of God upon the diseased one and is always complete and immediate, because it is measured by the power of the Healer—God. His fame spread abroad and many sick of divers diseases were brought unto Him and He healed them all, even casting out demons and forbidding them to testify of Him.

III. Jesus Heals A Leper (5:12-16).

Leprosy was a most loathsome and terrible disease. Because of its foulness one afflicted therewith was an outcast. The disease is thought incurable by man, therefore the leper was regarded as hopeless and dead. In response to the leper's earnest request Jesus touched him and bade the leprosy to depart, and immediately he was healed and cleansed. Leprosy is a type of sin. Though sin is loathsome, hideous and separating, Jesus has power to save those who come to Him by faith. He has power to heal and cleanse and restore.

IV. Jesus Heals a Paralytic (5:17-26).

1. Watched by the Pharisees and Doctors (v. 17). Jesus' fame spread abroad and this only incited jealousy on the part of these men. They did not want to get too close to Him, but close enough to know what was going on. These human teachers were watching the divine teacher.

2. The Paralytic Brought (vv. 18, 19). This is a fine lesson in Christian service. They could not heal the man, but being moved by sympathy they cooperated in bringing Him to Jesus who could heal and restore. Their efforts in bringing the man shows their willingness to go to pains and trouble to bring him to Jesus.

3. The Man's Sins Forgiven (v. 20). Jesus looked back of the palsy to its cause—sin. The effect of his sin was before Jesus, but he proceeded to deal with the cause of it. All disease and death is the result of sin. The Lord deals first with that which was at the root of the trouble. Jesus saw the faith of those not only who brought him, but of the man himself. No doubt He saw the man's sorrow for his sins.

4. The Purpose of Miracles (vv. 21, 22). The Pharisees accused Christ of blasphemy when He declared the man's sins forgiven. Jesus showed them that back of the beneficent deed to the man was the demonstration of His deity. The main purpose in the working of miracles is the authentication of the divine mission of the one performing them. The healing of the man was done by divine power. The working of the miracle was to demonstrate His authority to atone for sin and to grant forgiveness. While the divine power and authority are thus shown, the wisdom and love of God are shown that in all cases the supernatural work is for the good of the individual.

5. Relative Value of Physical Ills and Moral and Spiritual Maladies (v. 23). Physical ills are less serious than the sins which cause them. In dealing with them we should follow the example of Christ, and first deal with the cause.

OCEAN CITY BIBLE CONFERENCE

With the largest attendance in its history, the annual Bible conference at Ocean City, N. J., closed its sessions August 20. The consensus of opinion is that never was there a more helpful Bible conference held on this world-famed camp grounds.

The conference this year was held under the auspices of the Moody Bible Institute of Chicago. Mr. George V. Kirk, Associate Business Manager of the Institute, in charge. Being undenominational it was open to every one. The interest of those in attendance was evident from the fact that the entire expenses of the conference were met by free-will offerings, no conference fee being charged.

The sessions were presided over by the Rev. H. L. Burkett, regional representative of the Moody Bible Institute.

The Conference speakers included Dr. James M. Gray, Dean of the Moody Bible Institute, and four teachers and preachers who are associated with the Institute under its Extension Department; Rev. Dr. Henry Ostrom, Rev. George E. Guille, Rev. Dr. Robert H. Glover and Rev. E. J. Pace.

Dr. Ostrom gave the opening message of the conference before an audience that filled the auditorium. He also spoke each day throughout the entire conference.

Dr. Gray gave several addresses, the most notable of which were: "Why Contend for the Faith?" "How to Master the English Bible," "The Authenticity of the Bible."

Delightful and profitable hours were spent each morning in Bible study conducted by Rev. George E. Guille. His theme, "The Finished Work of Christ" was made so plain that even a child might understand. He discussed the work of the Holy Spirit as related to the individual and the church, the fulness of the Spirit so complete through the Cross, to which he constantly pointed us.

Dr. Glover, of the Institute, who has spent more than twenty years on mission fields gave several addresses relating to the needs of the fields. "This is a crucial time," he said. "Doors of opportunity are opening as never before. We must heed the call, for the fields are white unto the harvest. 160,000,000 are still in darkness."

The conference was fortunate in having Dr. E. J. Pace, who gave several studies in the Epistle to the Ephesians. He also gave his noted lecture on "The Law of the Octave."

The music which was an inspiring feature of the conference, was directed by W. H. Gerow of Philadelphia.

Mrs. M. A. Martin.

POST-MILLENNIALISM
AGAIN IN THE
SUNDAY SCHOOL

"WORLD-WIDE PROHIBITION" is the misleading title the International Sunday School Lesson Committee has placed over that grand prophecy of the coming and reign of our Lord Jesus Christ given in Isaiah 61, the Scripture for Lesson V, Fourth Quarter, 1922.

But we changed the title to read
"THE WORLD-WIDE REIGN OF CHRIST"
in our Quarterly

BIBLE STUDIES IN THE INTERNATIONAL SUNDAY SCHOOL LESSONS

A sample copy of this lesson will be sent free on postal card request to any address. Enough for the teachers of a school will be sent to any superintendent. Enough for the members of a class to any teacher. A copy of the entire quarterly will be sent for 5c, or a year's subscription for 25c. Quarterlies sent in lots of 10 or more for 5c each per quarter.

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Missionary Department

Robert H. Glover

"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared . . . . . neither be ye sorry; for the joy of the Lord is your strength."—Nehemiah 8:10.

Historically, these were the words of Nehemiah to the returned exiles at Jerusalem over 2,000 years ago. But no less truly are they God's words to His church today. For how largely has the church, like Israel of old, been drawn into captivity to the flesh and the world, lost her appetite for spiritual things, and neglected her day of ministering to needy souls at home and unevangelized lands abroad!

There is an insistent need for a return to God, for a great spiritual revival within the church that will bring God's people back to their first love, beget in them a new hunger for the things of God, and quicken the pulse of their whole spiritual life. When such a spiritual revival comes a missionary revival is sure to follow, but not before. Only in the measure in which Christians find Christ real and precious to their own souls will they ever be concerned to make Him known to others. The only satisfactory basis, therefore, for missionary appeal is spiritual life.

Then shall not those who long for the advancement of worldwide missions pray without ceasing that more and more God's true children may be led to discern and to enjoy to the full the "feast of fat things, and of wines on the lees" which God has provided so bountifully in Christ? Thus fed and filled, the resultant joy of the Lord will be their strength, as His constraining love will be their motive, for the sending out more promptly and more adequately of "portions" to the millions of languishing souls in heathendom for whom as yet "nothing has been prepared" by a selfish and indifferent church.

"We have heard the joyful sound,
Jesus saves, Jesus saves;
Spread the gladness all around,
Jesus saves, Jesus saves;
Bear the news to ev'ry land,
Climb the steeps and cross the waves,
Onward, 'tis our Lord's command,
Jesus saves, Jesus saves."

Africa Inland Mission Figures

The following statistics are given for the above society, which is working in Kenia Colony (formerly British East Africa), Tanganyika Territory (formerly German East Africa), and Belgian Congo, up to January 1, 1922: Number of different tribes, 25; stations, 43; missionaries on the field, 128; native evangelists and teachers, 444; baptized communicants, 1,413; estimated population of territory occupied by A. I. M., 1,507,500.

Miss Hulda J. Stump, '09, in a recent letter requests home friends to join with the missionaries in asking the Lord definitely for 100 missionaries this year to re-enforce the present meager numbers and overtake the tremendous needs. Prayer is also requested that the ranks of the native workers may be greatly increased.

Missionary Rest Home in South Africa

Mr. Lawson S. Probst, '07, of the A. I. M. in Kenia Colony, writes from Cape Town, where he and his family were spending a brief time in rest in lieu of a furlough to America. He tells that a missionary home has this year been established there which will be of great advantage to many missionaries in Africa. It is called "The Andrew Murray Missionary Home" and is delightfully situated in the Kloof gardens of Cape Town in a quiet and very healthy spot. The address is 20 Bellevue St., P. O. Box 1465, Cape Town.

M. B. I. Bible Worker in Cape Town

A Bible training class has recently been formed at Cape Town under the presidency of Rev. Andrew C. Murray. The class has secured the services of Rev. F. H. Stern, a young minister there who is a graduate of the Moody Bible Institute, and who is teaching along the various lines of biblical instruction followed at the Institute. The class meets every Friday evening and consists at present of a score or more of young men and women who work during the day, but are enthusiastic to take up study and practical work in preparation for further Christian work in the interior as God may lead them.

Progress in the Dark Sudan

The Sudan Interior Mission has recently entered upon its twenty-fourth year of work. The past year has been one of financial testing at the home base, but of encouraging advance on the field. Baptism was administered to 333 new converts, three of whom constitute the first fruits among the Tangali tribe in the most distant region reached by the mission thus far. The native Christians grew in the grace of giving and their offerings amounted to $1,000. The first Gospels in the language of two of the tribes were printed by the mission's Niger Press. Fourteen new missionaries were sent out and distributed so as to strengthen the forces among the various tribes already entered.

This being accomplished, the mission feels the time has now come for a new advance into unreached districts and tribes, and with this object in view twenty-one new recruits have already been accepted during 1922. A few of these have already gone forward in company with Guy W. Playfair, field director, and other old workers returning. The departure of the remainder is contingent upon funds being received for their outfit, passage and support, and prayer is requested that these needs may speedily be met and the re-enforcements thus freed to go forward.

Is It Fair?

An Alliance missionary in the Marathi area in India writes: "My work needs much prayer. I have with me a younger missionary still studying the language, two trained Indian catechists, two book sellers and one untrained worker. I am responsible for a district of over 350 towns and villages with a population of over 200,000 people. There is a small but growing Christian community scattered in several villages, and we are seeing the beginnings of an encouraging mass movement toward Christ. We greatly need divine love and wisdom, and also physical strength for the pressing demands upon us."

Thank God for such a field of opportunity with its many open doors and open hearts, and also for these consecrated missionaries and native workers who bravely face the situation. But is it fair that such tremendous need should have to be faced by this mere handful of workers while so many Christian agencies and workers are vying with one another in small communities here at home? Truly the harvest yonder is great, but the laborers are few. *"Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His harvest."*

Mr. Strachan's Campaign

Rev. Harry Strachan, field director of the Latin America Evangelization Campaign, recently paid the Institute a flying visit. He gave an inspiring address to the student body, telling of some thrilling experiences connected with the campaign which had just closed in three of the Central American Republics. Great congregations packed large theaters and tents and listened attentively to the gospel, a large proportion of them hearing it for the first time. Much Christian literature was distributed, and interested souls were put in touch with the nearest resident missionaries. The campaign stirred up the intense opposition of the Roman Catholic clergy, and there were times when the workers were endangered by crowds of roughs incited against them by the priests. But God signally delivered His servants, and a deep impression for good was made upon the people.

Mr. Strachan has already sailed again from New York to conduct a similar campaign in Colombia. This is one of the most backward and most fanatical of the ten Republics of South America, where missionary work has met with great opposition and results have been meager. The earnest prayers of God's people are requested for the present campaign.

A Chinese Convert Who Counted the Cost

Last Easter Sunday fifty-three persons were baptized and received into the church in connection with "Bethel," the hospital and evangelistic center con-

ducted by the distinguished Chinese convert, Dr. Mary Stone, and several colleagues. This number included the whole Freshman nurses' class of ten. One of these, Miss Chow, is a granddaughter of the viceroy of the province. Her mother was a patient of Dr. Mary's, and one day this beautiful girl drove up to the hospital in one of the biggest cars in Shanghai, and announced that she wanted to become a nurse.

"But," said Dr. Mary, "don't you know that you would have to take off all those lovely clothes, and all your jewelry, and dress in blue cloth like a coolie, yes, and wash the feet of coolie patients and dress the women's hair?"

"All right," was the answer, "I'm ready."

So Miss Chow, who had never in her life done her own hair, came to be a nurse. Her family at first violently opposed her, but gradually came to feel rather proud of her spirit. Little did they imagine that this mad freak of hers, as they regarded it, would lead on to her becoming a Christian. But it did just this, and so she was finally baptized and joined the church at Easter.

Kanamori's New Campaign

Mr. Paul M. Kanamori has written a letter of great interest regarding the special evangelistic campaign in which he is engaged for this entire year. He is visiting all the Presbyterian churches of Japan proper and also Formosa, Manchuria and Korea. During the first three months of the year he visited 36 places and held 113 meetings, 80 of which were for Christians and 33 for unbelievers. The total attendance for the latter meetings reached 19,250 persons, and of these 5,881 professed to decide for Christ. This means one out of every three persons who attended his services were saved—a remarkable proportion indeed, twice as high as that of his three years' work before coming to America. To quote from his letter: "A wonderful change has taken place in the attitude of the people toward Christianity during my two years' absence in America. The Spirit of God has been working mightily, and this land is becoming riper and riper each year for the work of speedy evangelization." Our brother also reports having circulated over 100,000 copies of his "three-hour sermon," and he hopes to double that number before the close of the year. He cites some remarkable instances of conviction and conversion in his meetings, thanks God for the wonderful strength given him for his strenuous task, and pleads for the supporting prayers of his friends in this country.

LAY UP FOR YOURSELVES TREASURES IN HEAVEN Would you love to have your own Native Trained Missionary? and support him for $1.50 a week? Pray for him by Name? Have his report? Would you love to support one for some loved one? for a memorial? for the Lord Jesus? Write **Rev. H. A. Barton, Sec'y, Box E, 473 Greene Avenue, Brooklyn, N. Y., for free literature.**

Our First One Hundred Missionaries in Russia

FIVE hundred missionaries for Russia was the object placed before the Christians of this country by The Russian Missionary Society when in November, 1920, Pastor Wm. Fetler, with twenty-one Russian and two American missionaries, sailed from New York City on their way to Russia. Well, not quite two years have passed since the number was first mentioned and now we are in sight of the first hundred.

"What Hath God Wrought?"

NEARLY a hundred missionaries, each having some training, thoroughly orthodox and well established in the Word of God, preaching the Word in the power of the Holy Spirit, throughout Russia and Poland and other Slav countries. AND WHAT OF THE RESULTS? The missionaries go forth with trust in the Lord and without any guarantee of stipend, and share their own scanty supplies with starving people. They distribute American and British relief goods and Bibles and preach the Gospel. Whole villages have been moved by the Gospel, many hundreds led to the Lord, mission halls opened and churches formed Revival—yes, indeed, in a very marked degree—has been experienced by these heralds of the Cross. God has indeed wrought great things.

We Must Advance Still Farther

The cry for help is ringing loud. Millions are in dense darkness and must have the light brought to them. We need to engage more missionaries at once. Mr. Fetler, the General Director, informs us of fifty evangelists in Russia and Ukrania who need help and support. These native men know the language, and need no training other than that already received. They are already in the field, and are well qualified to do real missionary work. All they need is temporal support.

Famine is Still Raging

The crisis in Russia is not past. The famine is not over. Nay, the famine is bigger than all that can be said or written about it. The Russian Trade Delegation in London writes:

"It should be made quite clear that at least 3,000,000 people are not receiving any public aid at all in the famine area; that 11,000,000 people who are being reached in one way or another are being maintained on starvation rations only; and that the situation cannot in any way begin to improve until the new harvest in three months' time."

The Friends Relief Committee of London says:

"On the 19th of May we received the following cable from our representative in Moscow: 'Estimated that one and a half million will die from famine before harvest. Yield from forthcoming harvest, although probably high per acre, probably total only one-third normal. Unless assistance given, famine inevitably continue after next year.'"

We have received an appeal for help, dated April 5th, witnessed by the seal and signature of the Hmelevskoi Church Minister, I. Kovinchuk, as follows:

"Let it be known unto you that a great misfortune fell upon our dear native land Russia, as destruction falling away from God in foolishness, blasphemy, and chiefly the punishment from God, a hunger. We, the children living in the provinces of Ekaterinoslav and Tavrickiev in the south of Russia, are under the trials of hunger.

"In the beginning of the famine somehow we strengthened ourselves with the hope for the future, but now it reached the agony, when the brethren began to be sick, to swell, to die, to decompose. While alive we put all our powers, with the help of God and His blessings upon our labors, to slacken the hunger. We sent our delegates to Moscow and Kieff, where we received a certain help, for which we praised God Who takes care of us and our brothers sacrificing their mites. But this is as a drop of water in the sea because this offering, compared with so many starving brothers, sisters and children, does not help any, as the famine grows stronger, and with its terrors brings despair for the surrounding localities.

"Brothers and sisters, listen to the terrors of the famine! The South, which flourished with verdancy, now is barren, because a part of the trees in the orchards and in the groves are cut down for fuel, the herbs are burned by the heat, the earth turned into rock and dust, and cracked; the animals die for lack of food, and their corpses are used for food.

"At last, the people becoming exhausted from the famine and from the use of greens, leaves from trees, grass, saw dust, straw, chaff, bones ground into flour, for food, add to this mixture a white clay, and hot water. This is the food that your brothers and children use. Every one has his complexion changed, darkened, the skin clings to the bone, so that you can never recognize your acquaintances in the street by their appearance. The children ask for bread. They are asking their parents, saying, "Papa, Mamma, Mamma, Mamma, where is the bread which we had in abundance?" and they do not cease asking, "Give us bread," till the breath of their lives is out.

"Hearing these cries the parents are tormented in their hearts. The starving people fall down in the street and die, their corpses lie, because there is nobody to bury them. Several families have died. Cases occur when the parents die, their children crawl over the dead bodies, and ask for bread. There are instances the mothers have eaten their children. The human flesh with a various seasoning is sold on the market.

"Scores of children are carried out from the orphanages daily. The dead sons are buried in one pit in the cemetery. From the hospitals the half dead are taken out.

"We have no hides of any animal which we would not use as food. All things are exchanged for invaluable things, for a slice of bread. Now we are naked and are dying.

"Brothers and sisters, please turn your attention to the crying voices of your brothers and sisters and children. We beg, we seek, we die from the hunger. Please do not refuse us, do not despise our cry, do not decline our entreaty, and do not forget our terrible condition. Who has the sympathy to divide the pieces of bread with us? Have you not a compassion for those who are precious to Christ as you are? Do not leave us to die, pray for the suppression of hunger, ask the Lord about our native land Russia. May the Lord help you. Open your hearts before Him. There is a famine again for the year 1922. The winter corn is lost so is the spring corn. We do not know what the Lord will do with our country in the future."

The Needs of the Work

WE NEED THOUSANDS OF DOLLARS MONTHLY FOR THE SUPPORT OF THE MISSIONARIES already engaged and to engage and support many more.

WE NEED MEANS TO CARRY ON RELIEF WORK. Believers who are starving must have help. The missionaries can do more effective service if they can minister temporal relief to the destitute

WE NEED THOUSANDS OF DOLLARS FOR BIBLES. Last December 20,000 were ordered printed at a price that made it possible to put a Bible into the hands of a Russian or into a Russian home for twenty-five cents. 100,000 have been ordered since, at a very small price. The fund is growing daily, but we need thousands of dollars more.

WE ARE PRAYING FOR FUNDS TO PURCHASE A MILLION BIBLES.

WE NEED THOUSANDS OF NEW SUBSCRIBERS TO "THE FRIEND OF RUSSIA," because we need to enlist thousands of Christians in America and Canada to pray for the work we are seeking to do, by God's help, in this needy field. Thousands are already praying, but we need thousands more to join them. To pray intelligently information is needed. It is needful that our praying friends keep in touch with the work by reading the magazine. We must go forward. The call of God is clear and the time may be short. WE MAKE THIS SPECIAL OFFER. TO ANY ONE NOT NOW A SUBSCRIBER TO THE MAGAZINE (EVEN THOUGH THEY HAVE BEEN ONE SOME TIME AGO AND HAVE DROPPED OUT) WHO SENDS US $1.00, THE REGULAR PRICE OF THE MAGAZINE FOR A YEAR, WE WILL MAIL POSTPAID, A BEAUTIFUL SACRED ART CALENDER FOR 1923. The calendar must be seen to be appreciated. It cannot be bought anywhere. It is purposely gotten up for a premium. Canadian readers will please send us full value of United States money. Any information cheerfully furnished

The Russian Missionary Society
1844 W. Monroe Street, Chicago, Illinois
WM. FETLER, *General Director.* W. S. HOTTEL, *Home Director.*

For Sermon and Scrap Book

William Norton

THREE IMPORTANT THEMES

1. Grace unto you—1 Peter 1:10.
2. Sufferings unto Christ—1 Peter 1:11, R. V.
3. Glories to follow—1 Peter 1:11.

—W. E. V.

FOUR VISITS OF OUR LORD
To a Home in Bethany

1. As the gracious Teacher (Luke 10).
2. As the sympathizing Friend (John 12).
3. As the suffering Saviour (John 12).
4. As the ascending Lord (Luke 24).

—Mrs. Stephen Menzies.

THE PERFECT WORK OF A PERFECT SAVIOUR

1. Commencement—"He hath begun a good work in you" (Phil. 1:6).
2. Continuation—"It is God which worketh in you" (Phil. 2:13).
3. Completion—"Who shall change our vile body," etc. (Phil. 3:21).

—G. H.

CHRIST'S COMING IN FOUR ASPECTS

1. As a Sacrifice to put away sin—Heb. 10:9.
2. As a Bridegroom to claim His Bride—1 Thess. 4:16.
3. As a King to rule—Matt. 25:32.
4. As a Judge to award—John 5:22.

—JS. FS

THE MISSION OF THE MASTER
John 9:4

1. Great necessity—"I must work."
2. A great commission—"The works of him that sent me,"
3. A great opportunity—"While it is day."
4. A great incentive—"The night cometh, when no man can work."

—R. M.

MARY GIVES HER TREASURE
Mark 14:1-9

Mary's treasure was

1. Personal in Ownership.
2. Precious in Value.
3. Poured Out in Giving.
4. Prophetic in Act.
5. Praised by Christ.
6. Perennial in Remembrance.

—F. E. Marsh.

THE MINISTRY OF PAUL

1. Proving, Acts 9:22.
2. Persuading, Acts 13:43.
3. Confirming, Acts 14:22.
4. Exhorting, Acts 14:22.
5. Teaching, Acts 15:35.
6. Preaching, Acts 15:35.
7. Reasoning, Acts 17:2.
8. Strengthening, Acts 18:23.
9. Disputing, Acts 19:8.
10. Testifying, Acts 20:21.

—J. S.

JAMES ON PRAYER

In James 5:13-18, there is a remarkable description of different kinds of prayer:

1. Individual Prayer—"let him pray" (v. 13). This is an exhortation to the "afflicted," bidding him take his case to God. It is better to pray than to grumble.

2. United Prayer—"let them pray" (v. 14). The "elders of the church" are to pray with and over the sick man; but, prayer is to be accompanied with the use of the means, the healing oil was to be applied, and this in "the name of the Lord," relying on Jehovah Rophi for the blessing which alone makes the means effectual.

3. Believing Prayer—"the prayer of faith" (v. 15) is that which shall "save the sick" by the glorious answer vouchsafed in accordance with the promise—"the Lord shall raise him up." Believing prayer is the prayer of dependence. Faith is that act of the soul by which everything is committed to and left in the Lord's hands. This is trust, and trust is prayer.

4. Intercessory Prayer—"pray one for another" (v. 16). In intercession, or prayer for the brethren, the saints have fellowship with Jesus. He lives to intercede; especially is intercession needed in cases of faultiness; and this is the divinely appointed method of healing.

5. Effectual Prayer—"the effectual fervent prayer of a righteous man availeth much" (v. 16). Effectual prayer is always "fervent"—real, warm and true.

6. Definite Prayer—"Elias prayed that it might not rain." One great mark of real prayer is its definiteness. The need is made known, the request presented.

7. Repeated Prayer—"He prayed again" (v. 18). Prayer may be repeated as fresh occasions arise. Every change in circumstances must be made the occasion of special appeal.—Edward Carr.

OUR LORD'S SEVEN INVITATIONS

Each beginning with "Come," the invitations are as follows:

1. "*Come unto me, all ye that labour and are heavy laden, and I will give you rest*" (Matt. 11:28).

A very precious invitation to every sin-burdened soul. We can come to Him who is the "*sin-bearer*," and to Him who says, "Cast thy burden on the Lord," There is no load of human care of which He cannot relieve us, and there is no sin too dark for His precious blood to cleanse, thus making us "whiter than snow." We cannot know rest until cleansed from sin.

2. "*Come and see*" (John 1:39).

These two disciples were honest seekers after truth. They wanted to know more, and to have converse with Jesus. They asked: "Master, where dwellest Thou?" His answer was the same that He gives to every honest seeker: "Come and see." Note the result. "They came . . . and saw, and abode!" They had found their true Master, and believed Him to be what He professed to be, "The Son of God." The closer we come to Christ, and the more we look to Him, the more satisfied will our souls be.

3. "*Come unto me, and drink*" (John 7:37).

Christ knows our human nature. He knows what soul-thirst means, and that nothing else but the fountain of life can satisfy the parched soul. David knew this longing, and expressed it in Ps. 42:1. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" And Isaiah burst out with the grand invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come . . ." (Isa. 55:1).

4. "*Come and dine*" (John 21:12).

He knows the soul's hunger. He is Himself the living bread. He satisfies the hungry soul; He meets our every need. It is indeed a privilege to sit down and dine with Him.

5. "*Come, take up the cross, and follow me*" (Mark 10:21).

We cannot wear the crown if we will not bear the cross. As followers of Jesus, we must walk in His footsteps, and count it all honour if we are permitted to bear the cross. The man who was compelled to carry the heavy cross for our Lord, when going to His crucifixion, was a Cyrenian (a black man), and his name (Simon) has been handed down for all time. The name, Simon, signifies one who hears or obeys. The name of the rich young ruler, who, when called upon to take up the cross and follow Jesus, but went away sorrowful because of his great possessions, was never recorded. May we account it an honor to witness for Christ!

6. "*Come ye yourselves apart . . . and rest awhile*" (Mark 6:31).

"He knoweth our frame." He knows our weakness, and just as the body needs periods of rest, so our souls need the same. We want more meditation—more quiet times with the Lord Jesus. Our Father usually calls His servants away for a quiet time before sending them to important work. Moses was sent into the desert for forty years before he began his real life's work. Paul was sent away for three years before his public preaching began. He prospers most in spiritual things who gets most alone with God.

7. "*Come ye blessed . . . inherit the kingdom*" (Matt. 25:34).

He has not redeemed us to a life of spiritual insignificance. We are born again, made new creatures, heirs and joint-heirs with Him. We are to be kings and priests, and our position is far above that of angels, pure though they may be. May we never despise our inheritance!

—Colvin Taylor, in *The Christian*.

"ALMOST" CHRISTIANS

Some are moved to flee from hell, yet still are only *almost Christians*. Some persons are really awakened by the Spirit of God "to flee from the wrath to come!" They forsake their old "pleasures of sin," their old companions, their old ways; they live in anxiety and dread; still they will not come to Jesus Christ in order to have life.

All your anxiety to flee from hell will do you no good, if you be only *almost* a Christian. You have trembled much and wept much, and prayed much for your soul. Still, if you are not brought to Jesus Christ it is all in vain. If you were swimming for your life, if you had breasted many a dashing wave, and were close to the shore, just within reach of the rock, and did not stretch out your hand to clasp the rock, you would be drowned. All your former pains and labors would be in vain. A man may drown within reach of the rock just as well as a thousand miles at sea. So, after all your anxiety, hearing, praying, and tears, you may perish where you are, just as surely as those who are out of sight of God. It is quite vain to flee toward the ark, if you do not flee into it. A man might drown clinging to the ark. Be ye "shut in"! It was vain for Lot's wife that she fled out of Sodom, for she never got into Zoar. Just so vain is it to be almost, but not altogether, a Christian.

Your sin is far greater than that of other men. Agrippa's sin was far greater than that of Festus or of Bernice. He was moved to flee to Christ, yet he did not flee. They saw no beauty in Him that they should desire Him. So it is with you and the world. Judas despising mercy through the Lamb of God, and hanging himself, was a greater sinner than betraying the Saviour; so your turning away from Christ is a greater sin than betraying Him—than all that ever you did against Him (Heb. 10: 28, 29).

The deepest place in hell will be for *almost Christians*. In strict justice it will be so. The more the sin the greater the guilt and the deeper the hell; and who has so much sin as the soul that comes nearest to Christ; yet is not ravished with His beauty and attracted to Him by His loveliness. In the nature of things the hell of the almost Christian will be more severe than that of others. To be almost saved, and yet to be lost; to be not far from the kingdom of God, and yet to fall into the kingdom of wrath! Oh, that will be an awful thought to all eternity!

"I was once very near being in Christ," many a one will say in that day. "I was made anxious for my soul; I wept and prayed, and searched the Scriptures. I listened with anxiety to the preached Word. I felt it was the power of God. I felt myself condemned by the law. I was quite different from my worldly friends; they did not understand my sorrow, they could only laugh me to scorn. I fled from them. I fled from my old sins. I was not far from the kingdom. I almost stretched out my hands to accept of Christ. I was almost persuaded to be a Christian; and, oh, where am I now?"

The higher you cast a stone into the air the deeper it will fall into the sea. So the nearer you are to Christ and heaven, the deeper you will fall into hell, "for unto whomsoever much is given, of him shall much be required" (Luke 12:48).

May God open your eyes that you may not be almost a Christian, but a Christian indeed! "Behold, now is the accepted time, behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts, as in the provocation in the wilderness."—Robt. Murray M'Cheyne.

YOUR OWN

What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruit and ripened grain;
Would you hear the wail
As a thrice-told tale
And turn to your feast again?

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside,
While they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without one cheering ray,
And you alone
Could show where shone
The pure sweet light of day;
Would you leave them there
In their dark despair,
And sing on your sunlit way?

What if your own were prisoned
Far in a hostile land,
And the only key
To set them free
Was held in your command;
Would you breathe free air
While they stifled there,
And wait and hold your hand?

Yet what else are you doing,
Dear ones by Christ made free,
If you will not tell
What you know so well
To those across the sea,
Who have never heard
One tender word
Of the Lamb of Calvary?

"They are not our own" you answer,
They are neither kith nor kin.
They are God's own;
His love alone
Can save them from their sin.
They are Christ's own
He left his throne,
And died their souls to win.

—Author Unknown.

THE CHURCH IN FOUR ASPECTS

1. As a building with Christ as foundation (1 Cor. 3:11).

2. As a body with Christ as head (Eph. 1:22).

3. As a bride with Christ as husband (2 Cor. 11:2).

4. As a city with Christ as light (Rev. 21:23).

—JS. FS.

THE MEANINGFUL OR MEANINGLESS "AMEN"

There are few words in common use that are at once more meaningful or meaningless than the little word "Amen." It ought never to be meaningless. In itself it is full of a beautiful significance. It is simply a way of saying, "Let it be so!" The Chinese rendering of it is, "The heart wishes exactly so!"

Spoken at the close of a prayer it is something more than a convenient and conventional ending of the petition. It is the authentication of all that has gone before it. It is the seal of the sincerity of the asker and of the asking. It is a prayer itself which embraces all the prayer that has been offered. For an instant the praying soul holds itself in pause. It has voiced its appeal; it has presented its petition to the throne. Now it looks back over its words to see whether anything is to be added, changed, modified; whether anything has been asked foolishly or insincerely; whether it is willing to stand by everything it has said. Then softly it adds, "Amen!" It is its way of saying, "Lord, I mean all that I have said. As far as I know, I have told thee my need. I take nothing back. I seal up my prayer. I pray thee to grant all this, my petition." That is what "Amen" means, if it means anything at all. It is the soul's signature to the letter that it sends up to God.

But evidently, judging from the manner of its utterance, it does not always mean that. To some of us it seems to have no special relation to the prayer to which it is appended. It is simply another word for "*Finis*," the end. With reverent tone we make our requests known unto God, and then trail off into a muttered, half-inarticulate "Amen" at the close, because somehow a prayer does not seem quite finished until this conventional word has been spoken. If we understood that it is a part of the prayer itself, that it is, indeed, the summary or epitome of the prayer, we would doubtless be a little more careful not to pronounce it so carelessly and indifferently as we often do. We would better not say it at all than to say it as it is sometimes said, for with its meaning gone it becomes one of the "idle words" against which our Lord so solemnly warns us.—*Watchman-Examiner*.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or those of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Philips Brooks.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

A suggestion comes to the MOODY MONTHLY from a former evangelist who tells about a new plan for doing evangelistic work. He writes:

"Dear Pastor:

"After prayerful thought and knowledge gained from years of experience in Christian work, a few consecrated men have been working together for our Lord and Saviour Jesus Christ, going out to the churches on Sundays and evenings and helping the pastors in their work. As one pastor stated it—'Giving them a boost.'

"We are doing evangelistic work and filling pulpits that otherwise would be empty on account of sickness or absence of the minister in charge.

"The men are all connected with business houses of Wichita, Kan., and give the meetings a practical impetus from various phases of life. They are members of Methodist, Baptist and Christian churches, and include singers for special music, a soloist, chorister and an evangelistic speaker. Mr. Nichols, the chorister, and Mr. Appleby, the speaker, received their training at the Moody Bible Institute and have been in evangelistic work for several years.

"No charge is made, no free will offering is taken, expenses of transportation and entertainment being all that is asked. There is no advertising of our business or church connection. Our business is humbly to glorify God and hold up the Cross of Christ, that all men may be drawn unto Him, believing that there is none other name under heaven whereby we must be saved.

"If we can assist you at any time in the Lord's work, get in touch with us.

"Your Brother in Christ,"

Rev. Edwin S. Stucker, Ottawa, Kan., writes that he is planning to do evangelistic work again the coming winter.

Evangelist R. O. Wine reports an old time revival at Marshall. Even though the weather was hot, the interest was fine and souls born again by God's power.

G. A. DeFlon wrote, August 15: "I have closed my work for the summer as I need a little rest, and I am arranging my work for fall and winter."

The McKinleys closed a successful campaign with the pastor of the First Baptist Church, La Grange, Ky. Their son, Buford Loomis, 12 years old, was converted.

Dr. and Mrs. H. P. Dunlop report a profitable summer's work in and about Los Angeles, Calif. Besides the Moody Bible Institute, they are also maintaining a western address, 536 S. Hope St., Los Angeles, Calif.

The Franklin Evangelistic Party closed a successful tent meeting at Swanton, Iowa, August 20, the outcome of which will be a community church at that place. From there the party went to Coster, Iowa.

Rev. B. Frank White, evangelist, and Leonard Saxon, gospel singer, announce that they are to be associated in revival work during the coming season. They began their first meeting at Kearney, Neb., September 17.

William S. Dixon, Wheaton, Ill., reports that he has had a full and busy season as a pastor's helper in evangelism, with dates in Payson, Ill.; Joliet, Ill.; Duluth, Minn.; Ottumwa, Mt. Pleasant, and Sidney in Iowa; Ashtabula, O.; Lafayette, and Brazil, Ind.; Gallatin, Tenn., and Edgewood, Iowa.

Albert C. Hakim writes from Winner, S. Dak., on August 24: "The special evangelistic meetings held at Pleasant Valley and Fairview, S. Dak., resulted in the organization of two churches in these neglected districts. The Lord did great things for us in these meetings which the people have greatly appreciated."

Mr. Harry Dixon Loes reports from Anderson, Ind.: "During August we gave a number of musical entertainments in Michigan cities. September 3 we begin the fall season here in a union tent meeting, which, judging from the organization, will reach over the whole city. Our party consists of Rev. J. Orr Powell, pastor-evangelist; Harry Dixon Loes, director of music; Miss Birdie C. Loes, pianist and soloist; "Bob" J. Wadsworth, tabernacle custodian."

Rev. A. A. Haggard, writing from Gastonia, N. C., August 17, says: "I am still in evangelistic work. I have a large tent with a seating capacity of 4,000 and am preaching to from 4,000 to 7,000 people every night. We closed an eight-weeks campaign in Gaffney, S. C., my home town, with over 1,200 conversions. We are going into an eight-weeks campaign here and have had over 1,500 conversions already. We are having revivals of the old-fashioned type, with a regular Pentecost all the time."

Evangelist Norman R. Curtis closed a seven weeks' tent campaign at Chandler, Ariz., August 27. There were a number of conversions and renewals, of which the most striking were a mother with a babe in arms and leading a small child, also a husband and wife with three small children. The campaign running through the heat of an Arizona summer was a test of endurance on the part of both people and evangelist. Many attended practically every night. Mr. Curtis is planning his autumn and winter work in Arizona.

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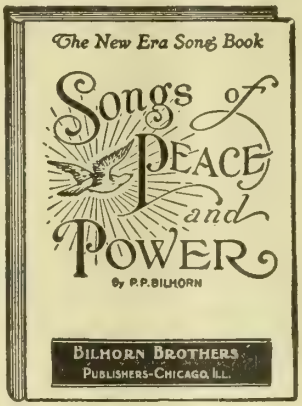

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Victoria Booth-Clibborn Demarest recently sent out a circular letter, giving reports of the party's work for the past season. The most successful union campaign was in Greenville, Tenn. The meetings were held in a large warehouse and often between four and five thousand people attended. All classes of people were reached. The school superintendent dismissed the public and high school for the daily prayer-meeting hour. The young people came every day in full force and the principal said in his speech of farewell to the evanegelists, "The high school is one hundred per cent for Christ."

We present a picture on this page, of a houseboat built by Rev. William Cross, Baptist evangelist, who expects with his wife, to sail down the Mississippi River with it, to evangelize the small communities and scattered river folk along the shores. The MOODY MONTHLY is sending a supply of magazines to be distributed among the people on this trip.

Rev. George W. Truett, pastor, First Baptist Church of Dallas, Tex., celebrated the twenty-fifth anniversary of his pastorate by an anniversary week, September 10-17. On July 2, the church passed resolutions of their appreciation of Dr. Truett's work. Following the anniversary services on September 10, the following program was arranged: Monday evening, Dallas, City and County Baptists' Night; Tuesday, Denominational Night; Wednesday, First Baptist Church Night; Thursday, Dallas Friends' Night; Friday, Social Fellowship Night; Sunday, 11 a. m., "The Tasks Ahead," sermon by Rev. E. Y. Mullins, D. D.

FUTURE ENGAGEMENTS

Harry O. Anderson—September, October, November and December, California campaigns.

F. J. Balmond—Oct. 1-29, Salem, N. J.; Nov. 12-Dec. 3, Franklin, Ind.; January, Urbana, Ill.

Bauer and Ward—Mead, Kan., Sept. 25-Oct. 15; Ashland, Kan., Oct. 16-Nov. 5.

W. E. Biederwolf party—October, Massillon, Ohio; November, Ashland, Ky.

John E. Brown Party—October, Hutchinson, Kan.; November, Woodland, Calif.; December, Chillicothe, Mo.

A. L. Carter—Until Oct. 4, Pittsburgh, Pa.; Oct. 15-30, La Plata, Mo.; Nov. 14-Dec. 4, Fort Wayne, Ind.; Dec. 6-17, Greenfield, Mo.; Dec. 28-Jan. 19, Warrensburg, Mo.; Jan. 21-31, Pittsburgh, Pa.; Feb. 1-15, Homestead, Pa.

D. L. Coale Party—Sept. 24, DeLeon, Tex.

William S. Dixon—November, Pennsylvania.

H. P Dunlop and Wife—Sept. 24-Oct. 8, Azusa, Calif.; Oct. 8-15, Lakeside, Calif.

Fairfield Gospel Team—Fall of 1922, Streator, Ill., Ottawa, Ill., Dubuque, Iowa.

E. J. Forsythe—Fall engagements, Northville, Mich., Harbor Beach, Mich.; Chatham, Ont., Pt. Huron, Mich.

Mrs. Evelyn Gore—October, Hatfield, Norristown and Worcester, Pa.; November, Williamsport and Anthony, Pa.; Gibbsboro, N. J., and Steubenville, O.

M. F. Ham Party—Oct. 17, Neosho, Mo., Nov. 21, Marlow, Okla.; Jan. 7, Macon, Ga.; Jan. 23, Henryetta, Okla.; March 4, Chattanooga, Tenn.; March 20, Jefferson, Tex.; April 24, Mart, Tex.; May 29, Athens, Ala.

C. E. Hillis and Wife—Oct. 1-15, Elgin, Ia.; Oct. 22-Nov. 5, Fairfield, Ia.; Nov. 12-26, Winterset, Ia.; Dec. 3-17, Centerville, Ia.; Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tucson, Ariz.

Carolyn Hosford—October, Kennebunk, Me.;

H. B. Ireland and wife—October, Canton, Kans. November, Fowler, Kan.; December, Buffalo, Kan.

R. E. Jarman—Oct. 15, Anderson, Ind.; Nov. 12, Muncie, Ind.

Bob Jones Evangelistic Party—Fall of 1922, El Paso, Tex.; St. Petersburg, Fla.; West Palm Beach, Fla.

P. H. Kadey, Evangelistic Party—September, Filion, Mich.; October-November, Jackson, Mich.; November-December, Dundee, Mich.

Carl E. Kircher Party—Corwin, Kan.; Geneseo, Kan.; Burlingame, Kan., and Florida points.

The Loes—October, Lapel, Ind.; November, Greencastle, Ind.; December, Fort Wayne, Ind.

O. O. Lozier—Oct. 1, Kokomo, Ind.; Oct. 17, Brazil, Ind.; Nov. 1, Ft. Wayne, Ind.; Nov. 22, Elkhart, Ind.; Dec. 12, Markle, Ind.; Dec. 31, Kokomo, Ind.; Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanna, Ind.; Feb. 20, San Pierre, Ind.; March 6, Van West, O.; April, Terre Haute, Ind.

Milford H. Lyon Party—Until Oct. 30, Warren, Bristol, R. I.

J. W. Mahood and daughters—October, Everett, Mass.; November and December, Montreal, Can.; January, Toronto, Can.

H. Evan McKinley—Oct. 1-Nov. 19, three campaigns in Knoxville, Tenn.; Nov. 20-Dec. 3, Tellico Plains, Tenn.

P. C. Nelson, Mansfield, O.; St. Louis, Mo., Loveland and Ft. Collins, Colo.; Stromberg, Nebr.; camp meetings in Texas, Oklahoma and Kansas.

O. A. Newlin Party—Oct. 22, Wolcott, N. Y.

The Nygren Evangelistic Party—October, Portland, Ore.

Milton S. Rees—October Bridgeport, Conn.

A. P. Renn—Burnettsville, Bedford and Columbus, Ind.

P. S. Rowland—Until Oct. 8, Carrollton, Ala.; Oct. 15-28, Macon, Ga.; Oct. 29-Nov. 12, Guntersville, Ala.

F. E. Rueckert—October, Lyons, Colo.; November, Stonington, Ill.; December, Tonkawa, Okla.

W. M. Runyan—Oct. 1-29, Guymon, Okla.

Chas. F. Sheldon—Oct. 1-15, Honey Creek, Mo

C. C. Smith—Until Oct. 1, Little York, Ill.

Gipsy Smith, Jr.,—October, Savannah, Ga.; November, Union, S. C.

John R Snyder—Oct. 8, Newton, Kans.; Nov. 8, Harmanville, Pa.; December, Philadelphia, Pa.; January, 1923, Bellwood, Pa.; February, Shippensburg, Pa.; April, Carson City, Mich.

George T. Stephens Party—September-October, Warren, Ark.

Charles Stewart—October-November, Hobart, Okla.; February, Elkhart, Ind.

Wm. A. Sunday Evangelistic Party—September-October, Lynchburg, Va.; November-December, Dayton, Ohio; January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.

The Vom Bruch Evangelistic Party—Fall engagements, Chicago, Ill., Harrisburg, Pa., and New York City.

W. W. Weaver and Wife—Until October 11, Molesworth, Ont.; Oct. 15-24, Williamsburg, Ont.; Oct. 25-Nov. 3, Colquhoun, Ont.; Nov. 5-15, Winchester Springs, Ont.

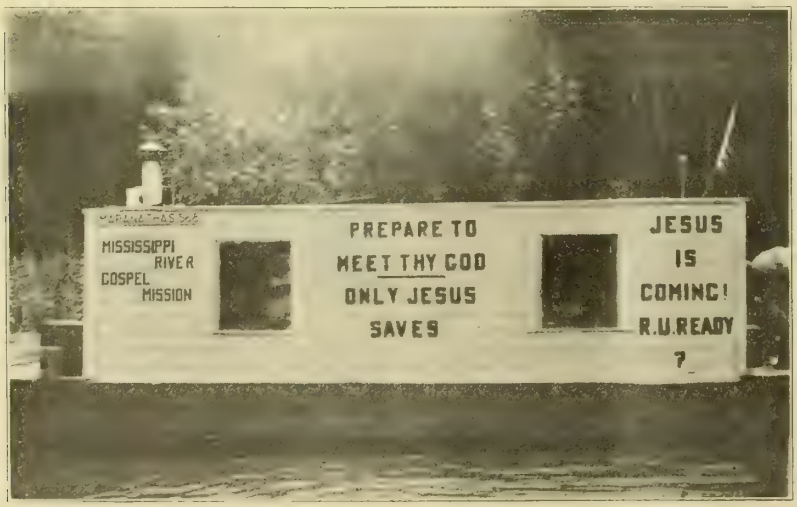
Chas. F. Weigle—Oct. 1-18, Gainesville, Fla.; Oct. 22-Dec. 10, Harrisburg, Pa.

H. A. Wheeler and Wife—Oct. 1, Toronto, Kans.; Oct. 22, Bucklin, Kans.; Dec. 12, Plains, Kans.

R. O. Wine—October, Lancaster, Ill.; November, Olney, Ill.

E. L. Wolslagel—Until Oct. 8, Winston-Salem, N. C.; Oct. 15-29, Macon, Ga.; Nov. 1-19, Winchester, Ky.; Nov. 26-Dec. 10, Newport, Tenn.

R. C. Zartmann—Oct. 1, Steeleton, Pa.; Oct. 16, Bethlehem, Pa.; Nov. 1, Allentown, Pa.; Nov. 15, Easton, Pa.; Dec. 5, Weissport, Pa.



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170 pages. 8¼x6¾ inches. Morgan and Scott, Ltd., London. 3s. 6d. net.

J. H. R.

Charges of False Doctrine Against President Faunce, of Brown University and Professor Gerald Birney Smith of the Divinity School of the University of Chicago, by Rev. Charles Hillman Fountain.

This is a pamphlet to be obtained from the author, at Plainfield, N. J. (5 cts.), which contains charges against the gentlemen named presented to the Committee on denominational schools of the Northern Baptist Convention. The charges are supported by evidence from the published works of Drs. Faunce and Smith.

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G. S.

The Church, The Schools, and Evolution, By Rev. J. E. Conant, D. D.

This book deals fairly and fearlessly with the present controversy between rationalists and men of faith. The first part deals with the cause of the controversy, in which the logic of evolution is shown to be destructive of the Bible, and all of the fundamentals of the Christian faith. The second part discusses the cure of the controversy, which is two-fold: (1) Truth must be classified scientifically, and (2) Truth must be investigated scientifically. Great and essential facts are here illuminated and the primacy of faith over rationalism is fully demonstrated. This book should be widely distributed.

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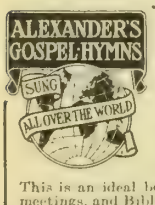

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Bible Boys and Girls, by Rev. Stuart Nye Hutchison, D.D.

This book contains "Five Minute" talks to boys and girls on a wide variety of Bible themes. The author possesses a rare gift for vividly portraying the truths of Scripture to children. He not only interests children but instructs them. He presents the truth in such a manner as to reach the level of the child mind and at the same time does not display childishness. This is easily the best book of its kind which has ever come to our notice. Pastors, superintendents and teachers will find this book most suggestive as to method of presentation and subject matter.

189 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. $1.25 net.

P. B. F.

Missionary Messages, by Rev. James F. Love, D. D.

This book contains ten "Missionary Messages" by a leading mission Board executive. Their object is to quicken missionary interest. The fact that Baptists are primarily addressed and Baptist mission fields and programs specially set forth will affect to some extent the scope of the book's ministration outside of this one denomination. Nevertheless the book has a vital message for all Christians, and some important aspects and applications of the great missionary question are set forth in a very forceful manner. The chapter on "The Relation of the Missionary Message to Missionary Success" is much to be appreciated for its firm insistence upon the essential truths of the gospel and its frank disparagement of all modern substitutes therefor.

147 pages. 7½x5 inches. George H. Doran Company, New York. $1.25 net.

R. H. G.

Problems in Pan Americanism, by Samuel Guy Inman.

This is not a book on missions but one which deals, as its title indicates, with the problems of relationship between the two Americas. Its author is peculiarly fitted by fifteen years of wide and intimate contact with Latin America to speak upon the subject he has chosen. His book is ably and thoughtfully written, reveals a vast amount of research and contains a mass of quotations from statesmen and writers on both sides of the Isthmus. Dr. Inman pays a generous tribute to the good qualities of the Latin Americans without covering up their weaknesses. He as frankly points out errors on the part of the United States in its dealings with its southern neighbors, Mexico in particular, and suggests a number of measures which in his judgment would contribute to removing the misunderstandings of the past and paving the way to a new and desirable unity and solidarity of the two Americas. His chapter on the "Monroe Doctrine" is particularly good. Altogether the book is a valuable addition to the literature on Latin America. It should be read by many, and particularly by all who anticipate personal contact with the Latin American Republics, whether on diplomatic, commercial or missionary lines.

415 pages. 7¾x5 inches. George H. Doran Company, New York. $2, net.

R. H. G.

The Holy Spirit of God, by Rev. W. H. Griffith Thomas, D. D.

The second printing of this scholarly and devout work on the Holy Spirit now appears ingood form. Several years ago there was a review of this book in the columns of the *Christian Workers Magazine,* and there is no intention of presenting a review of it here.

From the time the addresses which form the book, were delivered at Princeton, some nine years ago, Dr. Thomas has consistently held forth that the Holy Spirit has a primary place in the doctrine of the Christian church. The biblical revelation, the historical interpretation, the theological formulation of the modern application of the subject are carried out logically and quite exhaustively.

The notes, bibliography, and especially the index at the end of the book, are to be most highly commended.

303 pages. 8x5½ inches. The Bible Institute Colportage Association, 826 N. La Salle St., Chicago.

J. H. R.

Crusading in the West Indies, by W. F. Jordan.

The author as an agent of the American Bible Society undertook the task of circulating the Scriptures throughout the nearer West Indian Islands, and has later become superintendent of the society's work over the larger part of Latin America. During fourteen years of constant travel and visitation he has become thoroughly familiar with the life and spirit of these Spanish-speaking peoples. In this volume he graphically describes his visits in Cuba, Haiti, Santo Domingo, Porto Rico and the French Islands. He unites the faculty of keen observation with the ability to express what he says in a clear and happy style.

The book is heartily commended for its abundant and interesting information about the islands, and for its earnest setting forth of the spiritual needs of the islanders and the blessed results of Bible distribution among them.

202 pages. 7⅜x5 inches. Fleming H. Revell Co., Chicago and New York. $1.75 net.

R. H. G.

"The Life of Christ," 744 pages, by the Rev. Dean Frederic W. Farrar, D. D., F. R. S.

"A Dictionary of the Bible," 1,019 pages, edited by Dr. William Smith, classical examiner of the University of London.

"The Life and Epistles of Saint Paul," 917 pages, by Rev. W. J. Conybeare, M. A., and Rev. J. S. Howson, D. D.

These volumes are presented to the American public in excellent reprints. The last can be recommended without reservation. The *Dictionary of the Bible* is somewhat anachronous, still of great value to the uncritical reader.

The Life of Christ, although written by a liberal theologian in some respects, has charms in the descriptive portions, and such wealth of historical and geographical allusions, that it has found a hearty welcome with a multitude of conservative Christians.

Each volume is 9½x6½ inches. George H. Doran Company, New York, $3.00, each volume.

J. H. R.

What Shall I Think of Japan? by George Gleason.

The author, for nineteen years a Y. M. C. A. secretary in Japan, ably reviews the whole history of that country's relation to the Far Eastern question. He first gives the lie to certain current but groundless charges against Japan. He then as frankly points out her blunders and wrongs in her dealings with China and Korea, and while not excusing these he lays the blame upon an anomalous situation which has existed in the Japanese government, whereby the arrogant war lords were able to carry through their militaristic policies independently of the Cabinet. He further reminds his western readers that Japan was led into her over-bearing foreign policies by the flagrant example of European powers. She went to school to western nations and so well learned the lesson of aggressive diplomacy that she has almost outrun her teachers.

Mr. Gleason shows a very natural sympathy for Japan, and it will be felt by some that his version of a few incidents is somewhat biased; yet on the whole he is very fair and his conclusions are reasonable. The book contains a mass of detailed information, including the texts of the treaties and agreements referred to, and a useful bibliography and copious index. The closing chapter, "Can Japanese be Christians?" presents twelve outstanding Christian converts as examples of the real hope of Japan and of the safeguarding of her relations with the world.

284 pages. 7½x5 inches. Macmillan Co., New York. $2.25.

R. H. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The King of Love," by Rev. J. D. Jones, D. D. Cloth, 158 pages, $1.25 net.

"Unused Powers," by Rev. Russell H. Conwell, D. D. Cloth, 160 pages, $1.25 net.

"Men Who Conquered," by Rev. John T. Faris, D. D. Cloth, 183 pages, $1.25 net.

"The Master Key," by Rev. Frederic C. Spurr, D. D. Cloth, 189 pages, $1.35 net.

"The New Ten Commandments, and Other Sermons," by Rev. Louis Albert Banks, D. D. Cloth, 186 pages, $1.50 net.

"Thy Sea is Great, Our Boats are Small, and Other Hymns of Today," by Rev. Henry Van Dyke, D. D. Cloth, 32 pages, 50 cents.

"New Talks for Old Churches," by Roger W. Babson. Cloth, 190 pages, $1 net.

"Choice Extracts from the Writings of the Rev. F. B. Meyer, B.A." Booklet.

"The Angel Adjutant of 'Twice-Born Men,'" by Minnie L. Carpenter. Cloth, 190 pages, $1.25 net.

George H. Doran Company, New York.

"Lord, Teach Us to Pray," by Rev. Alexander Whyte, D.D., LL.D. Cloth, 292 pages, $2 net.

"The Italians in America," by Philip M. Rose. Cloth, 155 pages, $1 net.

"The Greeks in America," by J. P. Xenides. Cloth, 160 pages, $1 net.

"Holy Ground," by Rev. T. H. Darlow, M.A. Cloth, 271 pages, $1.50 net.

"These Three," by Rev. G. H. Knight. Cloth, 136 pages, $1 net.

"The Art of Preaching in the Light of Its History," by Rev. Edwin Charles Dargan, D.D., LL.D. Cloth, 247 pages, $1.75 net.

"Footsteps in the Path of Life," by Rev. Marcus Dods, D.D. Cloth, 215 pages, $1.50 net.

"Evangelistic Talks," by Gipsy Smith. Cloth, 170 pages, $1.25 net.

"Is the Bible the Inerrant Word of God," by Rev. R. A. Torrey, D.D. Cloth, 185 pages, $1.50 net.

The Sunday School Times Company, Philadelphia.

"Modernism in China," by Rev. W. H. Griffith Thomas, D.D. Paper, 48 pages, 25 cents.

Oxford University Press, New York.

"In Many Pulpits with Dr. C. I. Scofield." Cloth, 317 pages, $2.50.

The MacMillan Company, New York.

"The Church in America," by Prof. William Adams Brown. Cloth, 378 pages, $3.

The Pilgrim Press, Boston and Chicago.

"Jesus and What He Said," by Arthur S. Burrows. Cloth, 92 pages.

The Book Stall, New York.

"Distinctions of Truth Which Differ," by W. S. Hottel. Paper, 55 pages, 35 cents.

"'Uncle Charlie's' 25 Bible Object Talks for Children and Young People," by Charles B. Donle. Paper, 145 pages.

The Bible Institute Colportage, Chicago.

"The Bible—Its Inerrancy, Its Interpretation, Its Instruction," by Robert G. Phelps. Paper, 48 pages, 25 cents.

"The Church, the Schools and Evolution," by J. E. Conant. Paper, 90 pages, 35 cents postpaid.

"The Voice of Thanksgiving No. 3 Abridged," edited and compiled by Moody Bible Institute of Chicago. Manila cover, 96 pages, 20 cents postpaid; 15 cents in quantities of 100 or more.

The Biola Book Room, Los Angeles, Calif.

"Scriptural Inspiration vs. Scientific Imagination." Messages delivered at the Great Christian Fundamentals Conference at Los Angeles, Calif. Paper, 145 pages, 75 cents.

The Rodeheaver Company, Chicago and Philadelphia.

"Telling Stories for God," by Dora F. Hendricks. Paper, 75 pages, 50 cents.

The Lutheran Literary Board, Burlington, Ia.

"The Psychology of Prayer," by Rev. E. F. Bartholomew, Ph.D., D.D., L.H.D. Paper, 62 pages, 45 cents net postpaid. Cloth, gilt stamped, 65 cents.

C. J. Thynne, 28 Whitefriars St., E. C. 4, London.

"Verbal Inspiration Demonstrated," by Ivan Panin. Paper, 31 pages, 3d. net; stiff paper cover, 6d. net; cloth boards, 1s. net.

American Bible Society, New York.

"Gospel of John," Paper, 64 pages.

Oswald J. Smith, 716 Palmerston Ave., Toronto.

"Warning and Entreaty," by Oswald J. Smith. Paper, 142 pages, 35 cents.

K. E. Irvin, Milton, Pa.

"Why I Am Not a Mason," by K. E. Irvin. Paper, 39 pages, 35 cents.

Henry Wood Booth, Bloomfield Hills Institute, Birmingham, Mich.

"The Two Wine Theory's Quietus," by Henry Wood Booth. Paper, 40 pages, 25 cents.

Henry Petry, P. O. Box 244, Aurora, Ill.

"Two Hundred Days in Cook County (Ill.) Jail, and Nine Other Articles," by Henry Petry. Paper, 25 cents.

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RECENT SPECIAL SPEAKERS

Dr. Gordon B. Watt, Bible teacher, Scotland; Miss Mildred Allen, pastor, Friends' church, Fairmont, Ind.; Rev. Henry E. Anderson, British and Foreign Bible Society, Hong Kong, China; Rev. H. Framer Smith, pastor, United Presbyterian church, Philadelphia, Pa.; Rev. F. B. Bishay, pastor, Cairo, Egypt; Rev. C. A. Montanus, Near East Relief, Des Moines, Ia.; Harry W. Hoebeke, Ford Motor Co., Detroit, Mich.; Miss Mary Thomas, public school teacher and religious worker, New York.

A NEW EXTENSION DEPARTMENT WORKER

Miss Virginia Williams

We are glad to welcome to the Institute family one of our graduates, Miss Virginia C. Williams, of Austin, Tex., who has just come into the Extension Department as a member of our staff of Bible teachers. Since her student days here ten years ago, she has efficiently served the Y. W. C. A. at Austin as general secretary, and at the St. Louis Y. W. C. A., she has been director of religious work and Bible teacher. Her service with the Cumberland Mountain Mission of Appalachia, Va., valuably supplemented her experience as a Christian teacher and worker. More recently she was appreciated as conference Bible teacher by the Women's Summer School of Missions of the Presbyterian Church (South) at Montreat, N. C. She is now available for engagements by churches, women's colleges, presbyterials, missions, Christian associations and conferences.

DR. E. J. PACE

After a year in the field as an extension Bible teacher and missionary lecturer, Dr. E. J. Pace has resigned to enter the service of an organization of laymen in Pittsburgh, Pa., whose purpose is to evangelize mill and factory workers with a view to gathering the converts into classes to be instructed in the Bible and trained for soul-winning. Dr. Pace is to have supervision of the latter sphere of responsibility.

A physical ailment incident to the tropics contracted during the ten years of his residence as a missionary among the Filipinos, brought him back to this country and limits his greatest efficiency to a more settled life than that which the extension work of the Institute afforded.

The prayers and best wishes of the whole Institute follow Dr. Pace.

REV. ELBERT L. McCREERY, D. D.

Elbert L. McCreery

Called by Institute's Board of Trustees to be associated with Dr. Glover as a phonetic teacher and other subjects in the Missionary Course, and teacher of Greek Exegesis in the Pastor's Course. He entered upon his work at the opening of the Fall Term.

REUNION AT WINONA LAKE

During the Bible Conference at Winona Lake an enjoyable gathering of nearly 100 former students of the Institute was held on the afternoon of August 25. Mr. Gosnell presided and spoke of the success of our special Summer Course and of the plans for the next year in connection with the Pastors' Course and the Evening Classes. Quite a number of those present spoke briefly of their experiences while students at the Institute, and expressed their gratitude to God for the biblical foundation laid in its classrooms.

Dr. W. H. Griffith Thomas, one of the speakers at the Bible conference, attended the reunion, and gave a most helpful closing message on the essentials of Christian faith. The Christian fellowship song was sung, a photograph was taken, and refreshments served, thus bringing to a close a delightful hour.

A happy company of nearly one hundred M. B. I. people

EXTENSION DEPARTMENT NOTES

During August, Mr. Harry D. Clarke led the singing at the Old Tent Evangel, New York City. In September he assisted the Director of the Evening Classes in the Institute. October 8-22 he leads the singing for Evangelist D. Graham Frazer, at Blackwell, Okla.

Dr. J. E. Conant was the chief teacher in a Bible Conference at Eau Claire, Wis., August 29-September 3. He conducted an evangelistic campaign with six churches in Wilkes Barre, Pa., September 10-October 1, under the auspices of the Heights Christian Association.

Rev. George E. Guille fills a return engagement October 1-15 with the Presbyterian church of St. Albans, W. Va., followed by two weeks of Bible teaching in the Presbyterian church at Starkville, Miss., commencing Sunday, October 22.

Upon her return from England, October 1, Miss Elinor Stafford Millar opens the season at Johnstown, Pa., where for the second time she gives a series of inspirational addresses at the Y. W. C. A.

Dr. Henry Ostrom, following his appointment at Ocean City, N. J., preached at the Mt. Lake Park Bible Conference. He assisted the Rev. John T. Raymond, pastor of Fidelity Baptist Church, Cleveland, O., in evangelistic meetings, October 1-8, and on October 10 he begins similar meetings in the First Presbyterian Church of Hamilton, N. J., of which the Rev. Warren Hershey is the minister. Both of these pastors were former students.

During vacation, Mr. C. E. Putnam helped out in the office of Superintendent of Men, and twice taught a large Bible class at Racine, Wis. He then filled an engagement at the United Presbyterian church at Oakdale, Ill.

APPRECIATION FROM OUR SWEDISH BRETHREN

The Moody Bible Institute, which is the home of the Theological Seminary of the Swedish Evangelical Free Church of the United States of America, has received the following which it is pleased to set before the readers of the Monthly:

Minneapolis, Minn.,
August 28, 1922

The Moody Bible Institute of Chicago,
Illinois.

Respected and Beloved Co-workers with and in Christ Jesus:

Peace!

The Swedish Evangelical Free Church of the United States of America in annual conference assembled at Chicago, Ill., June 14-18, 1922, desires hereby to express its heartiest thanks and deepest appreciation to the Moody Bible Institute for the past year of fellowship and affiliation. Every courtesy and kind consideration shown us is hereby acknowledged, and our hearts' sincerest desire and prayer is that God may, in the future as has been His good pleasure in the past, in a special manner continue to bless the work of the institution which bears the sacred name of that great man of God, D. L. Moody.

Looking forward with interest to continued affiliation with your worthy institution, we beg to remain,

In behalf of the Swedish Evangelical Free Church Conference,

Yours in the fellowship of the Master,
COMMITTEE ON RESOLUTIONS,
By Oscar A. Anderson, Secy.

THE BIBLE CONFERENCE IN BALTIMORE

The Extension Department will conduct a Bible Conference in Baltimore, Md., Oct. 1-6, under the auspices of a local committee, of which the Rev. T. Roland Philips of that city is chairman. The regular sessions will be held in the Northminster Presbyterian Church.

The Dean of the Institute will participate, and also Dr. Glover, Director of the Missionary Course of the Institute, and Mr. Bittikofer of the Music Course. Others on the program are Rev. John Timothy Stone, D. D., formerly pastor of the Brown Memorial Presbyterian Church of Baltimore, and now pastor of the Fourth Presbyterian Church of Chicago; Rev. Robert Dick Wilson, D. D., professor of Semitic Philology in Princeton Theological Seminary; Rev. Len. G. Broughton, pastor of the Grove Ave. Baptist Church of Richmond, Va.; Rev. A. L. Lathem, D. D., pastor of Third Presbyterian Church, Chester, Pa., and originator of a great plan of real vacation Bible schools now spreading through the country.

Further information will be supplied by the chairman of the local committee, Rev. T. Roland Philips, 5105 Denmore Ave., Baltimore, or the secretary of the Extension Department, 153-163 Institute Place, Chicago, Ills.

DOMESTIC SCIENCE AND MANUAL ARTS EXHIBIT

Before the close of the Summer Term an exhibit of the work done by students in Domestic Science and Manual Arts was shown in their class rooms. The extent of the display and the excellence of the workmanship excited the admiration of the many visitors who responded to Miss Gaymon's kind invitation.

That men as cooks and chefs may equal if not surpass women might be inferred from the appetizing display prepared as a cooking review lesson by the men of the class. It included baked apples stuffed with cereal, plain and emergency biscuits, corn, raisin and bran muffins, shortcakes, beautiful loaves of white and brown bread, chops, Swiss steak with vegetables, scraped beef balls, scraped beef sandwiches, carrot salad, omelet, custard, etc.

In the Manual Arts room a placard gave the information that for use in Christian service this work served to get and hold attention; as an aid in making Bible stories vivid and real; to link Bible stories to child life; as an aid in developing Christian character; to provide interesting occupation linked with spiritual lessons; to stimulate interest in missions; and to foster wholesome recreation.

Products skilfully and ingeniously made in great variety illustrated what can be done by paper tearing, paper cutting, paper weaving, passepartout work, cardboard construction, raffia and reed basketry, stenciling, sanitas doilies with original designs, and bookbinding.

Missionary scenes of America, India, Africa, Labrador and Japan were strikingly depicted by cardboard construction, and exhibits of clay modeling illustrated the parable of the ten virgins with their lamps, the miracle of the loaves and fishes, the brazen serpent, altars, the Damascus gate of Jerusalem, and the ancient millstone for grinding grain.

Baby dresses and slips, samples of repair work, darning, mending, etc., made a fine showing for the class in sewing.

Credit is due Misses Gaymon, Darling and the students, for the painstaking work evidenced by the whole exhibit.

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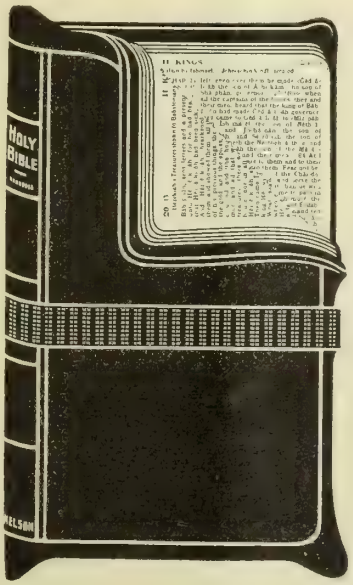

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SUMMER TERM GRADUATION EXERCISES

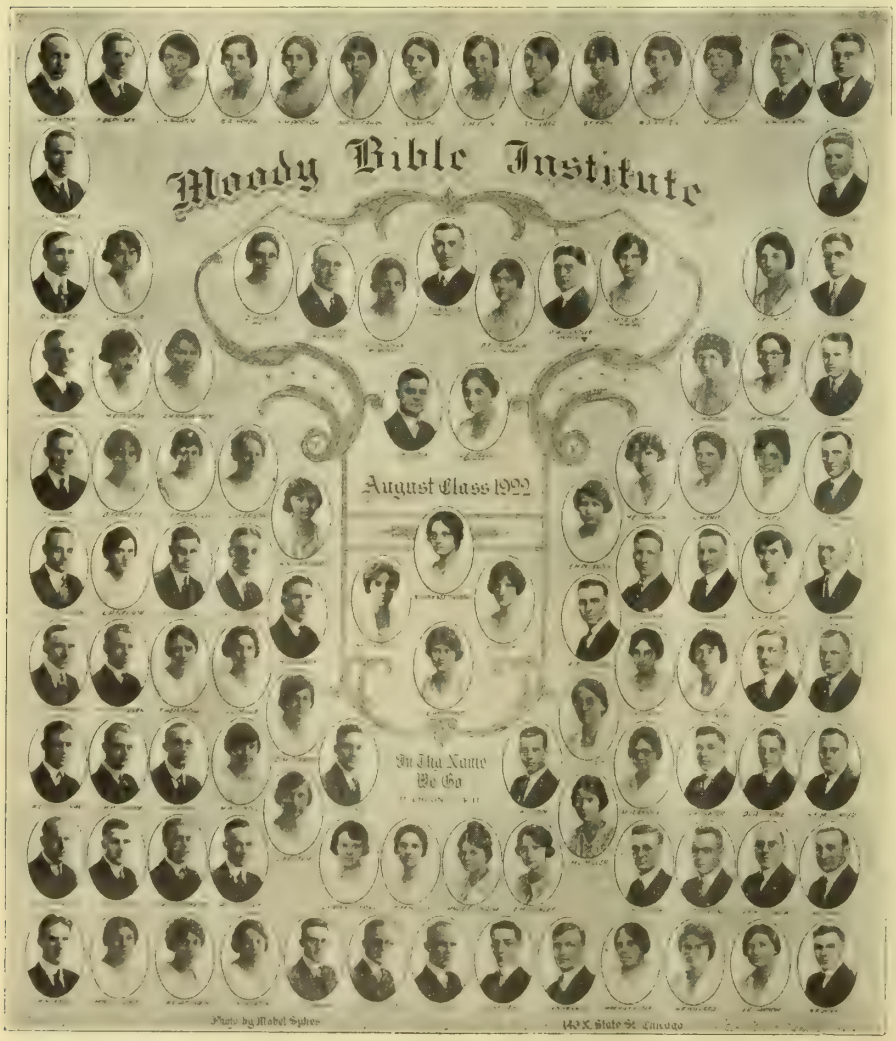
Speaking before a capacity audience gathered at the Institute's Summer Term graduation exercises held in the Auditorium on the evening of August 10, Rev. John Roach Straton, D. D., pastor, Calvary Baptist Church, New York, discussed "Worldliness in the Church," and urged the graduating class of 107 students, the largest in the history of the Institute, to go forth in the name of the Lord proclaiming the only gospel which can cope with present day conditions.

"The spirit of worldliness has all but paralyzed the Christian church of today," he said. "Many churches do not know what it is to see a soul converted to Christ. They have great influence and fine buildings, but no power. The church of today is honeycombed with the dry rot of rationalism. There is too much churchianity and too little Christianity. Some pastors are so worldly that they try to dance their young people into the kingdom of God. The supreme issue of the hour in the religious world is, 'Do you believe God?' and not, 'Do you believe *in* God?' There is not a man on earth who does not believe something about God, but that is far different from believing God, taking Him at His word."

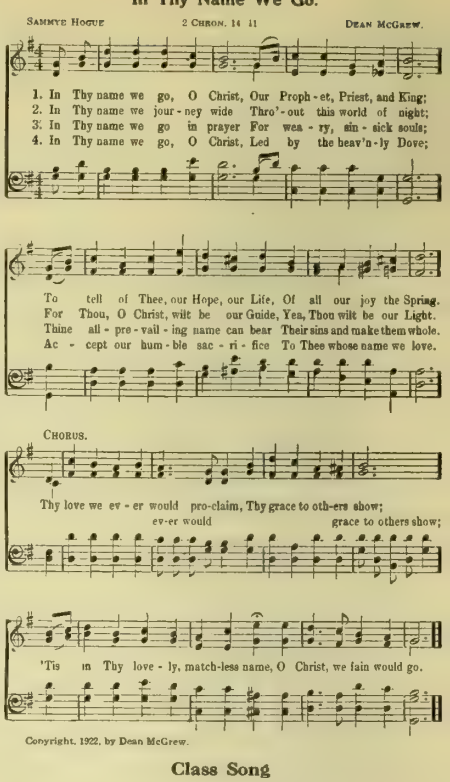
At the close of the address Mr. Bryan Y. Craig, secretary of the Board of Trustees, presented the diplomas. The list of graduates, fifty-five women and fifty-two men, follows:

Lutrella M. Ahler, Bertha E. Bach, Susan C. Bachman, Mabel Balder, Katherine L. Baunach, Erma M. Birky, Helen M. Branch, Evangeline M. Crawley, Mrs. Kathryn A. Davies, Bertine Everett, Louise M. Finn, Margarette Flanigan, Elizabeth P. Frost, Mary E. Fulton, Winifred G. Gorrell, Barbara E. Gramlich, Mary Gramlich, Beatrice A. Green, Tena Heinrichs, Swannie Hester, Sammye Hogue, Ida N. Jackson, Myrtle E. Johnson, Ida E. Larson, Mrs. Dorothy I. Lewis, Helen Nettie Lienhard, Mrs. Edith E. Loraine, Lilla A. Martin, Myrtle C. Miller, Jennie L. Mills, Lillian P. Nelson, Edith M. Peterson, Lily Pierson, Prudence E. Polk, Elsie L. Pottinger, Anne M. Rasmussen, Ida M. Reifsneider, Flora Rice, Noreen A. Sheahan, Lena M. Smith, Marie E. Smith, Nellie Smith, Lucy E. Steele, Dorothy M. Strauss, Mabel W. Sundell, Gladys M. Talbot, Jennie H. Van Koevering, Nellie E. Van Westenbrugge, Mrs. Harriett G. F. Vilter, Velma J. Watters, Gertrude A. Weber, Laura E. Wedekindt, Helen E. Willard, Stella F. Wray, Alice H. Yerxa, George P. Almore, Arthur G. Annette, Richard E. Baker, Rasmus Bernsten, Herbert E. Bollinger, William G. Boykin, Guy F. Carter, William W. Chandler, Isaac W. Clark, Harry L. Fehl, Carl J. Glittenberg, Henry S. Good, Walter E. Granstrand, W. A. Haggai, Henry B. Hardy, Richard N. Hinnant, John A. Huggins, David H. Johnson, Floyd F. Knickerbocker, P. Hubert Konrad, H. McCormick Lintz, Toward Loraine, Ernest S. Luce, Harold L. Lundquist, Norman E. McCrary, Dean McGrew, Edgar R. McLaughlin, James W. Maxwell, Wayne A. Monroe, Joseph O. Nelson, Gerald N. Perkins, Valdo R. Petter, Harlan A. Prall, Harry J. Reed, Thomas C. Ringwald, George W. Sawyer, D. C. Gordon Searle, Arthur P. Sengpiehl, Robert C. Shaub, Thomas P. Sims, Hamilton Sinclair, Joseph F. Sopher, Harvey L. Sprague, Virgil E. Squibb, Harry R. Swanson, Hans J. Tonnesen, Arthur F. Tylee, Harold Voelkel, John R. Warkentin, G. Harlen Wertz, Jacob H. Whitacre, Warren A. Yerkes.

These graduates represent twenty-five states of the Union and seven foreign countries: Australia, Canada, Norway, Russia, Switzerland, Syria, and Wales.



Graduating Class, August, 1922


In Thy Name We Go.
Sammye Hogue
2 Chron. 14 11
Dean McGrew.
1. In Thy name we go, O Christ, Our Proph-et, Priest, and King;
2. In Thy name we jour-ney wide Thro'-out this world of night;
3. In Thy name we go in prayer For wea-ry, sin-sick souls;
4. In Thy name we go, O Christ, Led by the beav'n-ly Dove;
To tell of Thee, our Hope, our Life, Of all our joy the Spring.
For Thou, O Christ, wilt be our Guide, Yea, Thou wilt be our Light.
Thine all-pre-vail-ing name can bear Their sins and make them whole.
Ac-cept our hum-ble sac-ri-fice To Thee whose name we love.
Chorus.
Thy love we ev-er would pro-claim, Thy grace to oth-ers show;
ev-er would
grace to others show;
'Tis in Thy love-ly, match-less name, O Christ, we fain would go.
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Class Song

The class speakers were Miss Lucy Elizabeth Steele and William Wyatt Chandler. Miss Steele spoke from the text, "Except the Lord build the house they labor in vain that build it" (Ps. 127:1), and Mr. Chandler's address was in harmony with the class motto, "In thy name we go" (2 Chron. 14:11).

Dr. Gray presided at the dinner to the graduates, following the reception given them by the Faculty and Business Staff. Harold Leonard Lundquist, representing the graduates, presented the class picture. In his speech of acceptance Dr. Gray said, in part:

"I often find myself standing in the presence of these class photographs, gazing at the students and thinking back over the history of those that I know, and not only thinking of their history while here in the Institute but their history when they leave this institution. I know some of you think I do not know you very well personally and that is true, I am sorry to say, of many of you, and yet some of you I know very well indeed.

"However, I know you a great deal better than you think I do, and it comes about that I get to know you better in some instances after you have left the Institute. I follow your career in the work of the Lord and I begin to know you as I never knew you here, and I am glad to find that as I follow the history of our men and women I have continual cause for pouring out thanksgiving to God for what He has wrought and what He is working in them and through them. Dr. Massee said to me some years ago, 'Dr. Gray, the students of The Moody Bible Institute have held the church of Christ in this country true to the evangelical faith for the last decade.'

"As the years come and go and students come and go, looking on these photographs and thinking through the history of these men and women is certain to give me gladness of heart. Occasionally, though, I come to the history of a man or woman who has gone astray, left the Institute and gone to college, and has at last arrived up to the belief of the modernists and liberalists.

"I want to say to you young men and women that any learning which leads men and women away from the Bible as a revelation of God is a learning that comes from the pit. It does not come through a heavenly vision. This is the education of the god of this age, the spirit that now worketh in the children of disobedience. I believe in education. Would to God that all the students in this Institute had all that one can obtain and use for God and for the glory of His Son, Jesus Christ! There has never been a period in the history of the Bible when the evidence as to the truth of His Word furnishes us so strong a confirmation as in this age. Nowhere is there stronger evidence than is found in the fulfilment of prophecy before our eyes. Now young men and women, do not be turned, but stand on that foundation which is God, which proves that He is faithful and true and every man a liar, for remember the day is coming, and may not be far ahead when we shall stand before the judgment seat of Christ to receive the things done in the body, whether good or bad, and in that day we in this Institute long to believe that we shall see you as those who are bearing testimony to the fact that we have not labored in vain, but that you may be indeed our joy, and our glory and our crown of rejoicing in the presence of the Lord Jesus Christ at His coming."

It was announced at the evening exercises that in the period from March 10 to June 26, 1922, a total of 242 students had completed courses in the Correspondence Department. These students represent thirty-eight states of the Union, and the following foreign countries: Africa, Canada, China, England, India, and the Philippine Islands.

DINNER TO THE SPECIAL SUMMER COURSE STUDENTS

This dinner, given by the Faculty at the close of the Course, was an occasion not only of happy fellowship, but also of many appreciative testimonies. A large proportion of the seventy-eight students enrolled, attended. The first to respond when Dr. Gray gave the opportunity was Rev. D. L. McConnell, pastor of Mt. Zion Evangelical Lutheran Church, Chicago, who said:

"I came first to the Institute to hear the music, about two years ago, and got into Mr. Gosnell's class in Bible Synthesis. I have a preacher's habit, while listening to another speaker, of mentally constructing one of my own sermons, and as I sat there looking abstractedly at Mr. Gosnell, my wife suddenly nudged me and said, 'You'd better wake up, this is good. Mr. Gosnell is teaching Matthew.'

"I had never heard the dispensational view of the Gospel and it was all so new to me I had a headache at the close, trying to get my ideas adjusted to what I had heard.

"I was deeply interested and began attending the Evening Classes regularly. Mr. Gosnell very kindly gave me two books to read on the dispensational view of the Scriptures.

"My contact with the Moody Bible Institute has been epochal in my life. After I had been coming to the Evening Classes for sometime, I was asked to teach in our own Lutheran school on the south side. At first I felt I could not, but then I decided I would, and taught Synthesis. A number of our young people enrolled in the Evening Classes and I recently started a class in Synthesis and a class in Personal Work in my own church.

"I want to know more of the Bible and have decided to take two full years of the work in the Day Classes here."

Miss Fox of Bellevue, O., said:

"I hadn't the slightest thought of coming to the Institute for my vacation. I had planned something else, but this vacation was God's vacation for me and I cannot tell you how thankful I am that I have been privileged to come here and take the Special Summer Course. I am president of the Young Ladies' Foreign Missionary Society of my church and I am sorry to say we have been sleeping, but as a result of my being here I have made some wonderful plans. And I am going back home to be a 'booster' for the Moody Bible Institute."

Mrs. Oscar Reinhardt of Birmingham, Ala., related how she had first come to know about the second coming of the Lord through Miss Millar of the Extension Department and added, "I want to take to our own town the benefits I have received here. Pray for Birmingham. There are some young people there who want to come to the Institute."

Miss Goddard of Knoxville, Tenn., declared no place the world over was like Moody Bible Institute. "It is so wonderful to be in a place like this where all the people you meet are for Christ," she said. "The prayer life in the Institute is beautiful. God sent me here to find myself and I am going back home with the ambition to be a soul-winner."

Mr. Isaacson, North Branch, Minn., said:

"I never was in such a place in my life. The first week I was here I could hardly eat or sleep. The place just gripped my heart and soul, and I am going to come back to enter as a regular student."

Mr. Davis of Philadelphia, a former Institute student testified he had received more than he expected from the Summer Course and regretted that the announcement of it did not reach school teachers more widely. "Just as I was about to leave Philadelphia to come here-he said, "I talked with some who would gladly have come if they had only known of it. I hope that another year the news of the Course may go to teachers all over the country. The teachers reach the children and if many could carry back what they received here, think of the great work that would be accomplished."

Miss Lois Page of the Brooks Bible Institute, St. Louis, said:

"What I have received here will mean a great deal in my work. The fellowship and Christian love manifested here are delightful. I hope many more from St. Louis will be here next year. I took the Scofield Course and prize highly my Correspondence pin."

Miss Pauline Weiss, a school teacher from Newark, N. J., said:

"I was here last summer but did not get as much benefit as I have from the Special Summer Course, because I had to take what I could get from the regular classes. I am glad to know that there is to be a Special Course again next year. After going back home last year I started a Bible class in the high school and the Junior college. Some criticized me and said that the young people needed diversion instead of anything so serious, but God has blessed the class. Three of the students have given their lives to the Lord for Christian service and are planning to come to the Institute."

Of the seventy-eight students enrolled thirty-seven were women and forty-one were men, of whom twenty-one are pastors. They came from nearly all sections of North America.

A BIBLE CONFERENCE IN CLEVELAND

The Extension Department will hold a Bible conference in Rainbow Auditorium, Hotel Winton, Cleveland, O., November 5-10.

It is too early to announce the program, but associated with Dr. Gray will be several leaders in the field of Christian education to whom God has given the power of a timely and moving speech.

The local chairman, Rev. John T. Raymond, 1610 E. 82nd St., Cleveland, O., or the Secretary of the Extension Department will be glad to supply further information.

THE LODGE QUESTION
By K. E. Irvin
Why I Am Not a Mason
The Psychology and Religion of Lodgism
Does any lodge member honor Christ? All conclusions given from the Bible. Price 35 cents. For sale by author. Address:
Rev. K. E. Irvin, Milton, Pa.

HOW GOD POLICES THE WORLD
a study in World Politics from the standpoint of the Bible, 10c.
NICOLAITANISM
the thing Jesus hates and
LAODICEANISM
the thing that makes Jesus sick—
in one booklet for 10c.
Both by WM. M. SMITH
Union Bible Seminary, Westfield, Indiana.

The Realities
H. S. HUGHES, latest booklet (32 pages) deals with the realities of this present life in a "once born" man and woman, living in sin, and the realities of Life Eternal after their second birth. Sent postpaid and free to anyone. Also sent free to any address you may send us. Eight additional copies of the "Cantonment Series" sent free to anyone (for free distribution) who will write the
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PERSONALIA

Edward C. Harding, '12, Mexico, Mo., evangelist, announces that he has several fall and winter dates still open.

G. W. Rohrbough, '94, is a missionoay of the American Sunday School Uninr. He is stationed at Albany, Ore.

William Clews, '04, is pastor of two Congregational churches on the outskirts of Washington, D. C.

Harry S. Ashley, '20, is pastor of the community church at Chilhowee, Mo. He states that the Lord has signally blest his work.

Carl A. Montanus, '96 has accepted a position in the Institute's finance department. His field will be Minnesota and Wisconsin.

Herbert G. Tovey, '14, who is on the music staff of the Bible Institute of Los Angeles, is taking a special course at the University of Southern California.

James B. and Mrs. (nee Annie Jackson, '18) Douglas will leave soon for China to enter missionary work under the Southern Methodist Board.

Frank E. Eden, '09, has accepted a call to the Calvary Baptist Church, Denver, Colo. He was formerly located at Pueblo, Colo.

H. M. Ferguson, '99, recently concluded a seven and one-half weeks campaign at Madison, Wis., at which one hundred professed conversion.

The *Sunday School Times*, issue of June 18, contains a page article by Elsie M. Hopkins, former evening class student discussing the needs of the Belgian Gospel Mission.

C. F. Geiger, '00, has accepted a call to the pastorate of the Presbyterian church at Kasson, Minn. For the past six years he has labored in the Winona Presbytery.

The First Presbyterian Church, Wausau, Wis., Rev. Frederick W. Eastwood, '14, pastor, and Rev. Arthur F. Perkins, '18, assistant pastor, conducted an unusually successful Daily Vacation Bible School this summer.

Claude S. Sprague, '15, and Fred Layfield, '12, conducted a three weeks evangelistic campaign in July and August at South Pittsburgh, Tenn. These services were under the auspices of the First Baptist Church of which Paul R. Hodge, '16 is pastor. There were sixty-five conversions, and many re-consecrations.

Stephen B. Dexter, '94, has resigned at Lincoln, Ill., to enter evangelistic work in the fall. In Lincoln he has been instrumental in cleaning up the pool rooms and in leading one of the proprietors to Christ.

Sarah C. Palmer, '12, conducted two Bible classes during the five weeks of evangelistic services directed by Baxter F. McLendon, '09, at Rockingham, N. C. The *North Carolina Christian Advocate* speaks highly of her work.

Henry Jacobs, '12, is in charge of the Rio Grande and Burlington Baptist Churches, Salt Lake City. These churches, which are a part of the Baptist Home Missionary work, minister to large and growing congregations.

Herman W. Lambert, '10, pastor Christian and Missionary Alliance church Akron, O., writes, "God has opened many places for me since coming here. The first month I spoke thirty-one times. This is a great field for work as thousands of rubber shop employes are located here."

William R. McCarrell, '12, pastor First Congregational Church, Cicero, Ill., is conducting a series of special meetings in a large tent. He is assisted by Joseph S. Flacks, '13, who has just returned from the Orient. Mr. McCarrell publishes a church paper called *The Church Tie.*

A letter has been received from Moses H. Gitlin, '20, Dluga Ulica 5, Tdalbunawo, Walyn, Polska. He has under his care a few young Hebrew Christians who long to come to the Institute for training, and raises the question as to whether help could be secured to bring them here.

S. Graham Fraser, '17, pastor of the Culbertson Heights Presbyterian Church, Oklahoma City, Okla., called at the Publication Office June 15. He recently concluded a fortnight of services at the Presbyterian church, Meeker, Okla., which resulted in the addition of eighty to the membership.

Clarence M., '18, and Mrs. Keen conducted a four weeks campaign at the Baptist church at Laceyville, Pa., in May. The church was revived, souls saved and a number of young people volunteered for service. They are now at Silvara, Pa. The last two weeks of July and the first two weeks of August Mr. Keen will occupy the pulpit of the North Baptist Church, Wilmington, Del. He asks for prayer.

Mabel E. Allen, '19, sent the picture below of former students in Chentu, China. Her address has been changed to Chungking, China.

Back row, left to right: E. N. Meuser, '09; Mrs. Maude Sweetman Ricker, '14; H. J. Openshaw, '93; Mabel E. Allen, '19; F. F. Allen, '12; J. R. Muir, '07.

Front row, left to right: Mrs. Edna Speers Meuser, '07; Mrs. Lena Van Valkenburgh Openshaw, '93; Mrs. F. F. Allen, '12; Mrs. J. R. Muir.

Alexander A. Haggard, '19, recently closed an eight weeks evangelistic campaign in Gaffney, S. C., his home town. He writes, "I have a tent with a seating capacity of four thousand, and am preaching to audiences of from four to seven thousand every night. We are having revivals of the old fashioned type. Our people come to the altar and pray their way through to God."

Johannes J. Berner, '21, and Eldon T. Carter, '21, have been working together since leaving the Institute. They walked the greater part of the journey from Brussels, Belgium, to Digne, France, traveling nearly 2,000 kilometers on foot. Mr. Carter is working for the publisher of a magazine in Digne, and Mr. Berner has now gone to Italy.

William J. Meuller, '16, writes: "I wish to express my appreciation to the Institute for the helpfulness received the two years I was there. I received a great spiritual uplift. I also wish to thank the students of the 152 Building for their kindness in presenting me with the *Life of Charles M. Alexander*, and for their kindness to me while there."

Fred Layfield, '12, has been working among the bootleggers and moonshiners in the mountainous districts in the vicinity of Chattanooga, Tenn. He has established a Sunday-school which has an average attendance of eighty. This is held in a small tent. Within five weeks there have been seventeen professed conversions.

Daily Vacation Bible School of The First Presbyterian Church, Wausau, Wis.

Dr. William Lagerquist, '90, who has had 30 years' service as a missionary in China under the China Inland Mission, accompanied by Mrs. Lagerquist, has returned to the field after a two years' furlough, necessitated by an attack of the sprue. Outdoor life for the past year in Alberta, Can., restored his health. He was the first missionary to leave the Institute for the foreign field. The Emperor of China, and later the President decorated Dr. Lagerquist in recognition of his heroic services under civil war conditions.

J. O., '16, and Mrs. Averill, '17, African Inland missionaries, are in America on furlough.

Writing in the July issue of Inland Africa, Jesse E. Raynor, '07, says: "Recently at our Gathugu out-station we had a service that will be remembered by the people of that district for many years. One of the most feared poisoners of that district who had professed to accept Christ as his Saviour wanted to make a public confession and burn all his poisons. The day was set, and the meeting well advertised throughout the district; and although it was a rainy morning there was a large crowd present."

From Monga i'Uele, Congo Belge, Africa, Mrs. Rowena Becker, '21, writes: "I am very happy in my work. The next nearest Protestant missionary is fifteen days on the one side and about twelve on the other. God is wonderfully keeping me and blessing His Word to the salvation of souls. Recently completed a three weeks evangelizing trip. Many responded to the gospel. The Catholics forbid the people to come near us, telling them they will go to hell if they do. It seems most wonderful to me that no harm comes to a woman alone in the midst of a cannibal tribe, sleeping in a grass house without even a door, in the heart of Africa. All praise to our God who never slumbers or sleeps, but is faithful and does exceeding abundantly above all we could ask or think."

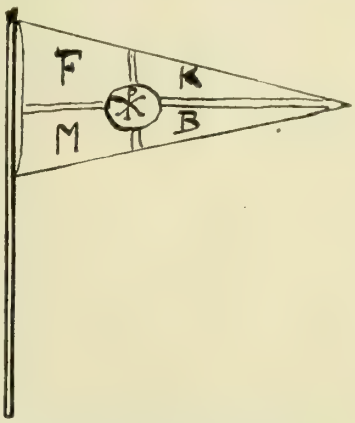
Taken aboard the Holland-American Liner New Amsterdam when Mr. A. Van Puffelen sailed for Holland on Aug. 12.

Top Row, left to right: Andrew Ruch '21 Harold Wentworth, '22.

Front row, left to right: Mrs. Andrew Ruch, '22; Pauline Todd, '22; Mildred Gile, 22; Mrs. Harold Wentworth, '22; Abraham Van Puffelen, '22.

W. G. Kensinger, '18, missionary at Charlesville, Kasai District, Congo Belge, W. Africa, is a teacher of the Bible Training School there. The picture given below shows the class of fourteen which graduated in December. Eighteen more graduated in April. The graduates immediately became teachers in out-stations. Alma Diller, '18 is working with Mr. Kensinger.

Rev. Paul Umlauf, who is conducting a class of about fifteen boys in Berlin, Germany, who are using the study materials of the Correspondence Department of the Moody Bible Institute, recently wrote a very interesting account of the activities of the boys and of their zeal in evangelistic work and their love for gospel singing. He sends us a sketch of a banner that they are using, which we here reproduce. The letters are initials of four German words, *Freiwilliger Knaben Missions Bund* which may be translated into English as *Voluntary Boys' Mission Band.*



The banner of the boys in Berlin, Germany studying the Synthetic Bible Course.

Reunion of Institute Students at Tsaohsien, Shantung Province, North China. The names, from left to right, are:

Back row, H. J., '11, and Mrs. Maier, G. T., '14, and Mrs. Thiessen, Mrs. and F. W., '14, Wiebe, Peter Ratzlaff, '19, and L. H. Bartel. Middle row, J. J. and Mrs. Schrag, Mrs. and C. H., '07, Funk, Lena Gerber, '11, and Mrs. Peter Ratzlaff. Front row, Bena Bartel, Katherine Unruh, John Schmidt, Agnes Bartel, and Mary Epp.
All are missionaries of the China Mennonite Mission Society.

P. J. Andreasen, '16, is located in the Assemblies of God mission, Partabgarh, Oudh, India. He writes: "The needs here are so tremendous that it is only as we receive strength from on high that we dare to face them. In our 1440 square miles of territory with more than 2,000 villages, there is not a single Indian Christian assembly or preacher."

BORN

To H. Edwin V., '06, and Mrs. (nee Gertrude Wonnik, '06) Andrews, a daughter, Edith Jeanne, August 8.

DIED

J. Alexander McLennan, of Lancaster, Ont., a correspondence student, died March 10, 1922.

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NEWS FROM THE CLASS OF APRIL, 1920

Herbert M. Griffin is attending the Northern Baptist Seminary, Chicago.

Mr. and Mrs. Yrjo A. Nummi are in charge of a mission station at Yungshuen, Hunan, China, while their predecessors are on furlough. This district is facing a famine.

Susan E. Beers is studying the language in Choshi, Chiba Ken, Japan.

Elsie A. Robinson is stationed at Ebenezer Mission, Del Rio, Tenn.

Harold P. Blanchard is field representative for the Institute in New York State, 310 Bird Ave., Buffalo.

Marie Duffie is missionary for the City Rescue Mission, South Bend, Ind.

J. Earl Gindlesperger is pastor of a Baptist and two mission churches, Brisbie, Pa.

Gesine Plauck has announced her engagement to C. L. Walford, '21, and they are planning to take further preparation for missionary work in Africa.

Annie Ludwig gave up college for a year to care for her cousin's seven motherless children in Stevens, Pa.

Irene Bartling sailed for Africa in February.

Mrs. Bertha Martin Troutner and her husband have been doing mission work in Chicago, but expect to enter the evangelistic field this summer.

H. Nell Malen is engaged in evangelistic work.

Edward O. Kehler, Lebanon, Pa., has been studying for the ministry.

Herbert G. Carlburg resigned from People's Congregational Church, Chicago, and traveled last summer in the interest of the Susan Gray Memorial, but is now in Union City, Pa., resting on account of troublesome eyes and nerves.

Hazel Chamberlain expected to sail for South America the last of March.

Mahala Williamson was a Bible teacher in the schools of Hereford, Tex., for a year, but is now staying at home in Midway, Pa., on account of her mother's ill health. She is teaching music and has 45 pupils.

A. E. Moore is a pastor in Woodward, Okla., and reports 77 new members in eighteen months.

Jos. T. Larsen is doing evangelistic work in Wisconsin.

Grace Darling is instructor of Domestic Economy and Manual Arts at the Institute.

Florence Shoop, after working as city missionary in Syracuse for six months, was married to Roy J. Stewart, '20, and is now in New Concord, O., where her husband is attending Muskingum College.

Harry P. Wootan is on the music faculty of Cumberland College, Williamsburg, Ky.

G. A. Eakins was ordained by the Cumberland Mountain Presbytery last September and is stationed at Huntsville, Tenn.

Dena M. Wagener is working in a mining district, New Alexander, Pa

Esther Bain worked among the mountaineers at Hill Top, Ark., last year, but had to return to her home in Detroit because of ill health.

Lillian Anderson is in training at Grace Hospital, Detroit, Mich.

Elizabeth DeYoung is in Richards Town, Bangalore, S. India, under Ceylon and India General Mission.

Anton A. Schermer is attending Hope College, Holland, Mich.

Katherine Clause is at home, 674 E. Cuyahoga Falls Ave., Akron, O.

Grace Farr is stationed at Taichow, Ku, China.

Mrs. Rowena Becker is in the heart of Africa, Monga, l'Uele, Congo Belge.

Miss Inga Helland is in Manesoa Benenitra, Betroka via Tananarivo, Madagasgar.

CLASS OF DECEMBER, 1919

Mabel E. Allen is a missionary under the Methodist Board in Chengtu, China.

Evangeline Andre has been doing kindergarten work at Marcy Center, Chicago.

Julia A. Astroth is a mission worker in Holliday's Cove, W. Va.

Ada R. Bagwell is in Hagan, Va.

Carrie Bosserman is a worker at the Mothers' Memorial, Cincinnati.

Clara M. Brown has charge of a Baptist church of 52 members, Pewaukee, Wis.

Anna Bulander is taking hospital training in Chicago preparatory for the foreign field.

Mrs. Ruth Nelson Bulander is doing home missionary work with her husband under the American Sunday School Union, Crookston, Minn.

Arthur M. Clarke is pastor of Immanuel Baptist Church, Mishawaka, Ind.

H. D. Clarke is now on the staff of the Institute Extension Department.

Mr. and Mrs. Harry Colas are working in Jersey Shore, Pa., R. F. D. 4.

Catherine Duff sailed for India last fall under Ceylon & India General Mission; address, 6 Pottery Road, Richard's Town, Bangalore.

Marie B. Faust is a home missionary in Dry Creek, W. Va.

Mrs. Anna Pedersen Fletcher was in Chicago last year while her husband attended McCormick Seminary, but has now gone East.

Mabel C. Fraser worked among the Italians at Olivet Institute, in Chicago, last year.

William A. Genheimer sailed in February for Musonwedzi, N. Rhodesia, S. Africa, under the South Africa General Mission.

Martha L. Girten is an examiner in the Correspondence Department at the Institute.

Eleanor Hanson is in training in a Chicago hospital to become a missionary nurse.

J. M. Hartman has two churches near Wakarusa, Ind.

John Huizer is a Methodist pastor, Glassboro, N. J.

Hilda M. Huppert is church missionary for the Fourth Baptist Church, St. Louis.

Victor E. Isaacson is studying at the Baptist Theological Seminary, Chicago.

Wm. L. Jester is studying at Maryville College, Maryville, Tenn., in preparation for foreign mission work.

Charles Jollay is associate pastor, Baptist church, Suffolk, Va.

Neva Jordan is at present in Chicago.

Mrs. Jessie A. Koontz has several Bible classes in Joplin, Mo.

Lillie Lindsey is working with Dr. Dale at East Liberty Presbyterian Church, Pittsburgh.

Mrs. Gertrude Long is the wife of a Methodist pastor, Blue Mound, Ill.

Gilbert Miles is studying at the Northern Baptist Seminary, Chicago.

M. W. Mosbacher studied at Lewis Institute, Chicago, last year in preparation for missionary work in Africa. He is now in St. Louis, 2619 Missouri Ave.

H. H. Moser was married last fall and is pastor of the Mennonite church, Grabill, Ind.

Mary Newton is preparing for missionary work in Africa, expecting to sail this spring.

David A. Noble is studying at Pikeville College, Pikeville, Ky. He is also physical director and Bible instructor.

Viola Nourse has another year of hospital training in Minneapolis and then expects to go to India.

Ida Peltz is doing Jewish Mission work, 1914 S. 6th St., Philadelphia.

Mina Pletcher is attending Denison University, Newark, O.

Mrs. Helen Bell Powell gave up her work as director of religious education in the Y. W. C. A., Kalamazoo, Mich., to be married, and is now in Palo Alto, Cal.

Gertrude E. Riecke is a missionary in Honduras, Central America.

Hazel Ryckman sailed for Africa recently under the Sudan Interior Mission.

Mrs. Helena Salmon Schmaigemeier is expecting to go to Africa this year with her husband and baby.

Sarah Sloan is working in Lake Forest, Ill.

Ralph E. Stewart is in evangelistic work with Dr. H. Wyse Jones of New York Baptist State Convention.

Mrs. Ruth Lamberton Supplee sailed for India last fall under American Baptist Mission Society.

Pauline Thiers is a missionary in Koon Shan, Sai Ch'in, S. China.

Henry O. Tweed is studying at Wheaton College, Wheaton, Ill.

Grace Williams is a pastor's assistant in Wilmington, Del.

Roscoe F. Wilson, Plymouth, Ind., is engaged in evangelistic work.

C. L. Winters is in Monon, Ind.

Johanna H. Wunderlich is a Bible teacher in the Chicago Lutheran Bible School.

THE DEATH OF BISHOP SAMUEL FALLOWS

This distinguished clergyman was the supreme head of the Reformed Episcopal church in North America, and was a conspicuous figure in Chicago's public life for more than half a century. He died in Chicago on September 5, at the advanced age of 87. Bishop Fallows was born in England, but while still a boy emigrated to America and became acquainted with prairie life.

He was graduated from the University of Wisconsin, and at a very early period of life was made president of the embryonic University at Galesville, Wis. He married a sister of former Bishop Frederick D. Huntington, of New York. When the Civil War broke out he volunteered and was lieutenant-colonel, soon becoming colonel of the forty-seventh Wisconsin, and afterward brevetted brigadier-general.

For years he was active in educational matters, and in 1875 was called to St. Paul's Reformed Episcopal Church of Chicago.

From his pulpit Bishop Fallows consistently preached strenuous good citizenship. He was a fervent admirer of Theodore Roosevelt, and lived a life little less strenuous than the late president's. He rendered his country important aid in the Spanish-American war and later in the war with Germany. He was very prominent in Grand Army circles, and affiliated with all men who were true Americans.

He was a trustee of the United Societies of Christian Endeavor, editor-in-chief of the *Human Interest Library*, chairman of the Grant memorial committee, president of the Chicago School for Home Nursing and president of the Society of the Army of Tennessee.

The passing of Bishop Fallows so soon after that of Bishop Cheney is a great blow to the Reformed Episcopal church in Chicago and the United States.

THE PACIFIC GARDEN MISSION

The forty-fifth anniversary of the organization of this famous mission was held September 15-17, the services consisting chiefly in prayer, praise and testimony.

Three great missions are operated by this central one. One at 67 W. Van Buren St., one at 1009 Wilson Ave., and one at 6342 Cottage Grove Ave. The superintendents of these missions are highly trained men, and they are offering their service to Chicago churches in the following departments: Boys' work, adult Bible classes, open air work, and Sunday-school singing.

Correspondence should be addressed to Louis A. Crittenton, general superintendent, Room 305, 123 W. Madison St., Chicago. Telephone, Randolph 3617.

BISHOP NUELSEN DOCTORED

Nothing is more indicative of the great changes taking place in Germany, especially in the religious life of the former empire, than the recent bestowal of the highest honor of the theological faculty of the University of Berlin upon Bishop Nuelsen of the M. E. church. When the degree of *Doctor Theologiae Honoris Causa* was bestowed upon Bishop Nuelsen, Germany formally accepted one of the "hated and despised sects," which but a short time ago were a thorn in the flesh to the State church authorities, as an equal. Dr. Nuelsen has been for a number of years bishop of the M. E. church in Germany, Austria and Switzerland, and has since the war been directing the magnificent welfare work the American M. E. church has been carrying on in Germany and Austria. It was in recognition of these services that the faculty of Berlin University did the unprecedented thing of bestowing the Doctor's degree upon some one outside the State church circles.

CHRISTIAN FUNDAMENTAL LITERATURE

The Colportage Association, 822 N. LaSalle St., has a few copies of *Scriptural Inspiration vs. Scientific Imagination* in stock. This book contains the messages delivered at the Christian Fundamentals Conference at Los Angeles in June.

MARY MORRILL AND GENERAL FENG

That which follows is the monthly "Pray for Revival" appeal from the Great Commission Prayer League in October, and is gladly given space.

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in *The Literary Digest* of August 12, quoting in part *The Christian Advocate* and *The Sunday School Times*. Mary Morrill was an American missionary, who in 1900, was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

> "Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911. During the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if EVERY ONE of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng. Multitudes will be if *you* who read these lines *pray persistently and believingly and prevailingly—if you pray for revival.*

A FUNDAMENTALS CONFERENCE IN SAN FRANCISCO

This conference was held July 2-9 under the direction of W. E. Pietsch, '12, and on its program several present-day leaders of Fundamentalism, including Rev. W. B. Riley, D. D., and Rev. J. W. Lawrence, D. D., were found. The interest that was aroused in Bible study in these conferences on the Pacific Coast was to Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary, almost a revelation.

"SOME MOTHER'S GIRL"

Mrs. J. A. Gore, who is a student in the Correspondence Department of the Moody Bible Institute, has written a book with the above title expressly for the purpose of warning girls of the dangers of life, and to assure those who may be down in sin that there is a loving Saviour who can deliver and cleanse them. Her address is 1532 Euclid Ave., Philadelphia, Pa.

MASSACHUSETTS' BIG SUMMER INSTITUTE

With a well-rounded program of conferences, addresses and good times, the sixteenth annual institute of the Massachusetts' Christian Endeavor Union was held at Northfield, August 14-21. In addition to the Round Top meetings and the evening addresses, this year's program included classes in Bible study, missions, expert endeavor, vocational training, elementary and advanced union work, and conferences for local society workers, junior and intermediate leaders, introduction, press and alumni superintendents.

Among the speakers were Rev. Francis E. Clark, D. D., Rev. Herbert Judson White, D. D., Hartford, Conn., Dr. Samuel H. Woodrow, Newton Center, Mass., Dr. Abram E. Cory, New York City, and Rev. Arthur V. Rudman, Springfield, Mass.

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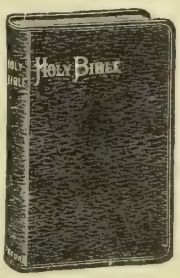

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REV. SIDNEY M. BERRY DECLINES

Dr. Berry was called to be the successor of Rev. J. H. Jowett at the Westminister Church of London, but has declined the call and will remain with the Carr's Lane Church of Birmingham, England. This call elicited wide-spread interest throughout the Christian world, largely because of the great prominence of the man called and the man whose place he was to take.

DR. SHELFORD'S NEW WORK

Rev. M. T. Shelford, D. D., who was dean of the Practical Bible Training School, Bible School Park, N. Y., has accepted a similar position on the Union Missionary Institute, Brooklyn, N. Y. The National Bible Institute under whose auspices the work is conducted reports an enrolment of students for next year that will make necessary the rental of an additional building.

REMINISCENCES OF SLAVERY DAYS

A special Bible was recently given to a church, by the Scripture Gift Mission, the membership being composed largely of the descendants of the last slaves who were brought over to the United States from Africa. Four of the members of the church were ex-slaves, natives of Africa and brought over in 1858 on the last slave ship. In Alabama there are 275 teachers who are studying, and a number of them are reading the Bibles that were given to them sometime ago by this mission.

AN EVANGELICAL COLLEGE

Taylor University, located at Upland, Ind., recently reorganized on an independent basis, is pushing forth most energetically, and announces that the institution stands for gospel truth and that the faith of young people who complete study there will not be destroyed. It fosters the revival spirit among the students; extravagance of all kinds is discouraged, and extreme athleticism is not permitted, although healthful physical exercise is required. The student at the university will not become narrow or sectarian. A new president is being chosen and a general forward movement is on the program.

PRESBYTERIANS PLAN TEMPLE

Plans for the erection in Washington of a great Presbyterian temple, or, as an alternative, a large Presbyterian building to house an auditorium and offices for other religious uses, have been announced by the Presbytery of Washington City.

The vision of a great Presbyterian cathedral was first conceived by the late John M. Harlan, associate justice of the United States Supreme court, and it was said to have been the disappointment of his life that he was unable to bring his ideal to fruition.

As furthered by a committee of Washington pastors, the plans include a building to be erected at a cost of approximately $10,000,000, to be contributed by members of the Presbyterian church (North) from every part of the country as a gift to the capital city.—*Daily News (Chicago)*.

MODERN CHURCH TERMED LAX

The modern church was flayed for its laxity and indifference by the Rev. Paul G. Prokopy of Chicago in his sermon at the opening of the Thirtieth Annual International Walther League Convention here, July 16.

"There probably has never been a time when the world was so torn by doubts and fears; when there was so much deceit and fraud," he declared. "The disregard of law and order borders on mob rule. Pleasure madness and money madness are the great idols that engross the attention of countless thousands. There is something wrong with the world. Decay has set in. The so-called social gospel is turning churches into mere social clubs."—*Daily News (Chicago)*.

DEATH OF ROBERT S. MARTIN

Robert Stephen Martin, former assistant district attorney, Pittsburgh, Pa., and husband of Mrs. M. A. Martin, a friend who has long been helpful to the Institute in many ways, died suddenly on Aug. 22. Mrs. Martin's friends in the Institute extend their sympathy and pray for God's grace to sustain her in this heavy sorrow.

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CHRISTIAN READING NEEDED!

Truth is to the mind and soul what food and drink and fresh air are to the body. Jesus Christ is the living Bread of Life. The Word of God, the Holy Scriptures, is food to be eaten daily, and many of God's children have found it to be more than their "necessary food." The preaching of God's truth is for the refreshing and nourishing of God's people. But there are many who do not come to church. There are many who will not read the Bible. There are multitudes who do not feast upon Christ in living and loving faith.

A most important thing it is to get religious truth before the people in a way that they will read it, and become savingly acquainted with Christ. The religious paper, tract, leaflet or book becomes a very important agency. It should be emphasized a thousand times more forcefully and persistently, than it is. Through the printed page many people may be reached, and there should be a constant campaign for reaching them in this way.

Many a person has been brought to Christ by being led to read a tract or a religious paper or book. We should be making our efforts to bring the truth to those who are not in the way of being reached by it, unless we make some special efforts to attract their attention and win them to notice and heed what they need to know about God and their souls.

Years ago the colporteur was one of the regular agents of the church in distributing the truth. Up and down throughout the land these men went, from home to home, selling and giving away religious books and tracts. One of these men, Harlan Page, rejoiced to know that he had led one hundred souls to salvation. This same work needs to be done today. Of course the secular papers and magazines are widely distributed, through sale on the street and on news stands, and carried everywhere by the rural free delivery of the mail service. But all of this does not take the place of religious truth, and there is, in many places, no way of getting this to the people, unless it is carried to them by the colporteur and sold or given away in their homes. There is nothing to take the place of the old-fashioned tracts, in such form as to attract the attention and to touch the heart.

The matter is worthy of profound consideration. It will not do to allow a generation to grow up feeding only upon the chaff of secular reading. If it is thus permitted, our nation will lose its religious tendencies and become shallow and secular.—From editorial in *Herald and Presbyter.*

Pray for colporters and "book missionaries" everywhere.

THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the reformation in France. But the tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beam!" Who knows what the power of this tract may be?

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from August 1 to 31, 1922, inclusive:

Prison Book Fund: New York, 21 books, 25 Pocket Treasury, 45 Gospels. Georgia, 321 books, 270 Gospels. Louisiana, 25 books, 25 Gospels. Arizona, 35 books, 25 Gospels. North Carolina, 25 Pocket Treasury. Michigan, 71 books, 45 Gospels. Pennsylvania, 235 books, 65 Pocket Treasury. Washington, 50 books, 75 Pocket Treasury. Illinois, 164 books, 25 Pocket Treasury, 50 Gospels. Missouri 25 books.

Pioneer Book Fund: Montana, 227 books, 191 Pocket Treasury, 150 Gospels. South Dakota, 150 books, 75 Pocket Treasury, 75 Gospels. North Dakota, 35 books, 30 Gospels. Minnesota, 25 books, 50 Gospels. Colorado, 15 books, 15 Gospels. Arizona, 10 books. Idaho, 50 books, 50 Gospels.

Latin Book Fund: Cienfuego, Cuba, 50 books. Paraguay, 54 books. Morocco, North Africa, 100 books. Morelos, Mexico, 35 books. Chiapas, Mexico, 200 books. Ponce, Porto Rico, 72 books. Santo Domingo, Rep. Dom. 100 books. Chile, S. A., 50 books. Temuco, Chile, 50 books. El Salvador, C. A., 50 books. Guatemalo, C. A., 450 books. Carlsbad, New Mexico, 50 books. Mexico, 100 books. Lima, Peru, 12 books. Puerto Cabello, Venezuela, 276 books. Argentine, 904 books Oriente, Cuba, 200 books.

Hospital Book Fund: Alabama, 3 books. Illinois, 25 Pocket Treasury. Arizona, 10 books.

Lumber Camp Book Fund: California, 50 books, 25 Pocket Treasury, 100 Gospels.

Africa Book Fund: Cape Province, Union of South Africa, 50 books. Gold Coast, South Africa, 2 books, 1 Pocket Treasury.

Alaska Book Fund: Wales, Alaska, 30 books.

Fire Station Book Fund: Illinois, 10 books.

Lodging House Book Fund: Illinois, 60 books.

Life Saving Station Book Fund: Michigan, 50 books.

Miners' Book Fund: Kentucky, 75 books. 30 Gospels.

India Book Fund: California, 40 books.

Mountain Book Fund: Virginia, 180 books, 100 Pocket Treasury, 65 Gospels. Kentucky, 70 books, 55 Gospels. Tennessee, 20 books. North Carolina, 18 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 1 to 31, 1922, inclusive:

Africa Book Fund: 2 Contributions, $1.10; **Alaska Book Fund;** 2 Contributions, $1.25; **Army and Navy Book Fund:** 2 Contributions, $20.10; **Fire Station Book Fund:** 1 Contribution, $.10; **Hospital Book Fund:** 6 Contributions, $35.64; **Hotel Room Book Fund:** 1 Contribution, $.10; **India Book Fund:** 3 Contributions, $7.60; **Latin America Book Fund:** 51 Contributions, $411.11; **Life Saving Station Book Fund:** 1 Contribution, $.10; **Lodging House Book Fund:** 2 Contributions, $2.10; **Lumber Camp Book Fund:** 2 Contributions, $5.10; **Miners' Book Fund:** 2 Contributions, $.35; **Mountain Book Fund:** 6 Contributions, $15.60; **Pioneer Book Fund:** 17 Contributions, $63.06; **Prison Book Fund:** 152 Contributions, $855.98; **Railroad Men's Book Fund:** 1 Contribution, $.10; **Seamen's Book Fund:** 2 Contributions, $5.10.

"As thy days thy strength shall be."
God has sent this word to me.
Are thy burdens hard to bear?
Does there seem no refuge there?
Ere you sink beneath the load
He will find you on the road,
Give you strength upon the way,
Added strength from day to day.
This is what it means to me—
"As thy days thy strength shall be."

—Kate Harrie Dane.

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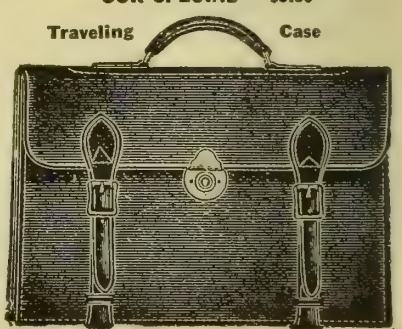

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MOODY BIBLE INSTITUTE MONTHLY

UNIVERSITY

Volume XXIII | November, 1922 | Number 3

CORN HUSKING

From Painting by Eastman Johnson. (*Courtesy Art Institute of Chicago*)

Psalm 65:13—"The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Proverbs 11:26—"He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it."

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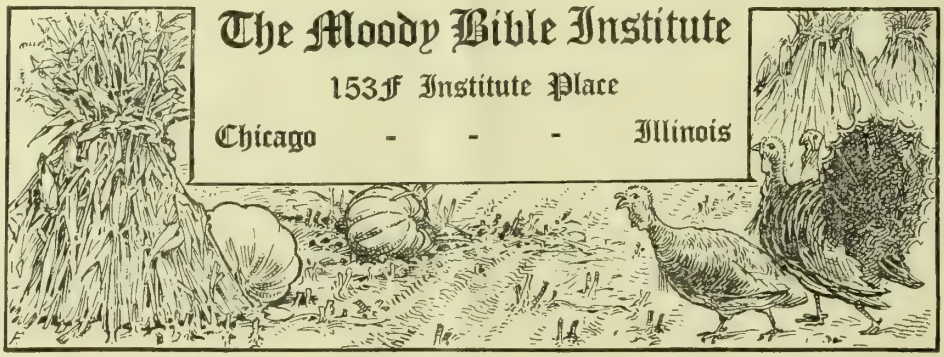
A Thought on Thanksgiving

This is the season universally thought of as one of plenty. On the farm the crops are all gathered and the granaries are full. The good housewife has her basement shelves heavily loaded with canned goodies and is prepared to face the winter.

Naturally our hearts, therefore, turn in gratitude to God who has so wonderfully blessed us. But we are here reminded of the words of James, "Faith if it have not works is dead," (R.V.) so we believe also that true thanksgiving moves one to good works. Real thankfulness is always accompanied by a desire to do something for the one to whom we are thankful.

Shall we not therefore at this season give careful consideration to the matter of what we can give in return to the "Giver of every good and every perfect gift"? If it is truly our desire that our hearts be more inclined toward heavenly things, then we should be placing our funds in causes which are representing those things, "For where your treasure is, there will your heart be also." Matt. 6:20.

If you would be interested in a plan of investment which would enable you to show your thanksgiving to God, and which in years to come would cause many others to be thankful, you should write for full information regarding our Life Annuity Contracts.



Moody Bible Institute Monthly

NOVEMBER, 1922

EDITORIAL NOTES

THANKSGIVING
By Bertha Wulf

This year has been a strange, sad year,
The days of which I can't recall;
A shadow dark has passed me by—
I see the shadow, that is all;
For this I thank Thee, Lord, that Thou
Hast heaped forgetfulness so blessed
Upon me, walking on the earth,
And quieted a troubled breast.

The shadow turns into a cloud,
A cloud that gives thirst-slacking rain;
'Tis watering the barren earth,
And now the flowers appear again.
For this I thank Thee too, O Lord,
That Thou dost change to cloud and rain
The dark gray mist, so that I now
May see the flowers bright again.

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The Shadow of Mars

On this Thanksgiving Day in our great land, while we are assembling in our places of worship to praise God for overflowing harvests, busy industries, healthful and happy homes and international peace, the shadow of Mars is lying as black as ever athwart the earth and still dominating the minds of men. Experts estimate that there are a million more men under arms in Europe today than just previous to the world-war, and this in spite of the fact that the armies of Germany, Austria, and Hungary have been greatly reduced.

The World Alliance for International Friendship through the Churches, from whose bulletin the above is taken, assures us that no material reduction of land armaments is at present in sight, indeed even the discussion of the question was ruled out of the Genoa Conference. It explains it all by the element of fear in the hearts of men and of "that form of megalomania known as economic and nationalistic imperialism."

"We are nearly all afraid of one another," the bulletin says; and it speaks the truth. But it is only the truth which our blessed Lord set before us as marking the days preceding the coming of the Son of man: "Upon the earth distress of nations with perplexity * * * men's hearts failing them for fear, and for looking after those things which are coming on the earth; * * * And then shall they see the Son of man coming in a cloud with power and great glory."

But mourning is turned into joy so far as the faithful children of God are concerned, since He added: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:25-28).

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Let Us Give Thanks

The approaching Thanksgiving Day finds this nation with so much to be grateful for! The President has tried to voice it in his Thanksgiving Day proclamation, but how could it be done? We have had our trials, many of them, but they have been largely of our own making, while, as we compare our condition with that of almost any nation of the old world, we are fairly dwelling in Beulah Land. No war, no famine, no pestilence, no poverty, no international intrigue to worry us, why should we not be glad, and above all, why should we not be grateful?

But within the sphere of the church, and addressing Christians only, let us be careful to count our blessings. It is true that the enemy of the Cross under the name of liberalism has never been bolder nor more active; but he has overreached himself as on other occasions and drawn together the defenders of the faith in a closer union than they have known for a generation. There has been a re-examination of the foundations, and a re-affirmation of the faith that spells the magic word revival, and already as a result evangelism is returning to its own, and souls are being begotten in the Lord.

Mr. Kemp's article on another page shows the moving of the Holy Spirit in the British Isles, reminding us that at least three times in our history the wave of spiritual blessing sweeping over England, Scotland, and Wales has broken upon our shores with quickening power.

The great awakening under Whitefield, the wonderful revival of 1857, and the season of refreshing we experienced in the Moody and Sankey days—all had their beginning across the water. Is this history to repeat itself? How profoundly we hope it may. And in how more likely a manner shall it be brought to pass than by our acting on the counsel of Mr. Kemp and obeying his exhortation?

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"Revive Us Again"

We have given an important place in this issue to Mr. Kemp's article, because we believe it represents our greatest need—a revival, and Jonathan Edwards taught us that one of the best ways of promoting a revival is to spread the news about one.

Further along in the issue is an article by one of our editors on "The Deadline of Doctrine Around the Church," in reply to Dr. Fosdick's widely circulated sermon, "Shall the Fundamentalists' Win?" The editor has tried in a serious way to expose the sophistries of that dangerous teacher, and to prevent the unwary, especially among our younger ministers, from being entangled in his web. But we realize that after all, it is not argument and evidence that men need primarily, but life. Let a real revival come amongst us, such as Mr. Kemp is talking about, and the sophistries of liberalism will disappear as chaff before the wind.

It is a real revival that puts "the print of the nails in us" believers, as Gordon Watt expresses it in his contribution on page 95, and also that makes such men as Dr. Barnardo, whose work for the London waifs is so thrillingly described by Dr. Weddell's pen in "Up Against the Heart of East London," page 97. Do not fail to read it.

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A Grateful And Sympathetic Nation

One good thing accomplished by the President's veto of the Bonus Bill was the concise and concrete information he set before us as to the actual treatment of our brave men since the war. The debate over the bill in the press has clouded this somewhat in the public mind, and therefore we are pleased in our Thanksgiving issue to impress it on the attention of our readers by the following extracts from the presidential message to the House of Representatives:

"In the current fiscal year we are expending $510,000,000 on hospitalization and care of sick and wounded, on compensation and vocational training for the disabled, and for insurance. The figures do not include the more than $35,000,000 in process of expenditure on hospital construction.

"The estimates for the year to follow are approximately $470,000,000, and the figures may need to be made larger.

"More than 99,000 veterans are now enrolled in some of the 445 different courses in vocational training. Fifty-four thousand of them are in schools or colleges, more than 38,000 are in in-

dustrial establishments, and a few more than 6,000 are being trained in schools operated by the veteran's bureau.

"Approximately 19,000 have completed their courses and have employment in all cases where they desire it, and 53,000 have deferred for the present time their acceptance of training. The number eligible under the law may reach close to 400,000 and facilities will continue to be afforded, unmindful of the necessary cost, until every obligation is fulfilled.

"Two hundred and seventy-six thousand patients have been hospitalized, more than 250,000 discharged, and 25,678 patients are in our hospitals today.

"Four hundred and sixteen thousand awards of compensation have been made on account of death or disability, and $480,000,000 have been paid to disabled men or their dependent relatives. One hundred and twenty-five thousand disabled ex-service men are now receiving compensation along with medical or hospital care where needed, and a quarter of a million checks go out monthly in distributing the $8,000,000 payment on indisputable obligations.

"I recite the figures to remind the congress how generously and how properly it has opened the treasury doors to discharge the obligations of the nation to those to whom it indisputably owes compensation and care."

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"At the Mercy of the Workers"

That was an ominous remark in the President's address to Congress last summer that "the country is at the mercy of the United Mine Workers." Coming from any one else, and coming from him at some other time and on some other occasion, it would not have arrested the same attention, but circumstances being as they are, the words must not be forgotten until the cause of them no longer menaces the welfare of our country. The President indeed might have gone further and included the railroad workers in his complaint, for between the two we were held in a mighty vice.

Talk about trusts! It used to be the steel trust, and the oil trust, and the beef trust, and the sugar trust, and the railroad trust; and Gary was denounced, and Rockefeller, and Armour, and Havemeyer, and Harriman and the rest. But as between those trusts and the Labor Union trust, and those men and Gompers, Fitzgerald, Foster, Lewis, Jewell *et al* is there any choice?

How long is this going to last in this free country? Has the public any rights which such groups are bound to respect? Where is the Sherman Anti-trust Act? If it does not apply to such conditions as oppressed us last summer to what does it apply? Senator Cummins in the debate on August 24, declared that Congress ought to "look the existing emergency squarely in the eye and make it a crime to strike and tie up transportation and basic industry." Senator Nelson, of Minnesota, had more courage than most of his associates and declared that "we're afraid to meet the issue. You are all afraid to say anything about the unions." He would have had the government tell the anthracite operators to reopen their mines on an open shop basis and guarantee them full protection.

Perhaps the reason the government did not take the action suggested by Senator Nelson, was presented by Senator Calder, of New York, who said he would favor such a course were it not doubtful whether any anthracite miners could be found who were not unionized. That was the situation in Illinois. The Governor of Illinois said he was powerless because of the state law, that none but union miners could be employed because none others could obtain a state license. This illustrates what the President meant when he said "the country is at the mercy of the United Mine Workers."

The Labor Unions have been of great advantage to the workers of this country, and the country itself has shared the benefit. We have not a word to say against them in principle, but very much to say in their favor. We should have a wild orgy of profiteering on the other side of the house if they failed to function healthily. But, like Jeshurun they have "waxed fat and kicked," and until they learn that there is law for them to obey, there can be no such thing any more as our dwelling safely under our own vine and fig tree. The Government can not get busy too soon for the general public, and it will find that public behind it in good shape, including the self respecting membership of the unions themselves.

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Government, Hands Off!

In the whole history of the railroad strike last summer, nothing stirred our hope for better things like a remark of Mr. W. G. Lee, president of the trainmen. It came at the close of the separate pacts that were supposed to be reached with sixteen lines, when he is reported to have said: "We are trying to get our wage problems and working conditions out of the hands of politicians. The lawyers and politicians just want to make a record, but we have been in this business all our lives and know how to handle it."

This last remark sounds good to us. We believe the workers on the one hand and the executives on the other, know how to handle their business with one another, and ought to be left alone to do it. This was the policy of President Cleveland in the Debs' strike, the first of its kind in this country, and to which reference is frequently made. Mr. Cleveland, guided by the advise of Mr. Peter B. Olney, the Attorney General of that day, said, "I will keep the peace, and will keep the mails going." There was no presidential arbitration as we remember. Indeed, it was the strenuous Roosevelt who first brought that innovation into the White House program, and though his motives were the best, yet his policy, in our judgment, has been a mischief breeder ever since.

We were surprised to have Mr. Lee say that railroad labor never requested passage of the Adamson eight-hour law, and that he personally, when the bill was under consideration, asked senators to keep their hands off. Nothing so injured Labor Unionism in the estimation of the public up until that time as the Adamson law, considering the crisis in the nation when it was forced upon President Wilson. His part in it was forgiven by many because it averted a strike when we were at war, but labor was not forgiven. If now it is found that labor did not sin, it is only another argument why employers and employes should be left to work out their own problems with as little interference as possible on the part of the Government.

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"Do You Know?"

There is a small bi-monthly paper published in Philadelphia called *The Herald of the Epiphany*, whose editor, Mr. P. S. L. Johnson, has written a striking article, first serially, and later under one cover, entitled, "Do You Know the Signs of the Times?" In it he sets forth certain biblical and historical facts as to the papacy by a series of questions so constructed as to impress the information on the minds of Protestants and arouse them in defense of their principles against Romish aggression.

In the course of sixteen pages he raises the question, "Do you know?" about four hundred times, and with telling effect. We do not agree with him by any means in all the conclusions he draws, but we certainly do in this, that our forefathers won for us our present heritage of civil and religious liberty by their vigilance, labors, trials, suffering, and in many cases, martyr deaths."

We also agree with him that their children are now witnessing both in Europe and America a menacing effort to destroy this heritage by the Roman hierarchy, which we believe to be on the highway to greater power politically than it has enjoyed for a century. We were impressed recently by a contribution from the pen of David Baron, of London, showing the efforts of Rome to frustrate the full effect of the British mandate for Palestine.

Mr. Johnson feels that Rome's success is largely due to the ignorance of Protestants as to the principles which our forefathers expounded and defended, and he would lay upon Protestant papers and magazines the responsibility of educating the present generations in those principles.

Reformation truth has indeed been deplorably neglected of late years, but we feel that a revival of interest in its proclamation should begin with the Christian ministry. It is a matter of preaching and Bible exposition which has gone by the board like a good many other things since the New Theology came into vogue with evolution and social service as its slogan. This Thanksgiving time when we are supposedly taking stock of things, is opportune to put Mr. Johnson's inquiry to ourselves, "Do you know?"

For Better Preaching

We think it was the *Watchman-Examiner* that recently published the report of a church which had advertised for a pastor and received something like ninety replies. This would seem to contradict the statistics which show an unprecedented number of pastorless churches, but nevertheless, we think otherwise. Rather does it show that a large number of pastors are seeking a change.

And why are they seeking a change? Many would put the responsibility upon the people they serve, who are difficult to please, parsimonious, etc., and of course there are such things to be said. But recent circumstances have strengthened our conviction that the pastors themselves are frequently to blame because of poor judgment, tactlessness, absence of real interest in their work, and downright indolence.

Pastoral indolence is shown markedly in the poor preaching to which the people are often obliged to listen. We are not thinking of great oratory and culture, but such a practical and primary thing as clear enunciation, avoidance of disagreeable mannerisms, and thoughtful discourse. Dwelling particularly on the last, it is evident that many pastors give very little reading, to say nothing of study, to the Bible, or indeed to any other books that are even relatively worth while. They do not think half through their subjects, and are lacking in definiteness and intelligence of purpose and aim, so that without always being conscious of it, their people have no deep respect for or confidence in them as spiritual leaders.

These are plain words we know, but where they do not apply no offense will be taken, while in the other case we will risk the offense for the sake of the good they may accomplish.

If the criticisms were for the unavoidable, we would pass them over, but given a fair measure of brains and the common opportunities of education and training in these days, there is no excuse for some of the defects we have mentioned. Indeed, brains and effort are all that is needed, for where they are, the education and training will be acquired somehow.

Is not the cause of Christ, the welfare of the people, and for that matter, the betterment of your own prospects, worthy incentives, brethren? Why not turn over a new leaf and begin to exert yourselves this fall as never before?

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Preaching In Court

Rev. George E. Guille, of the Extension staff of the Moody Bible Institute, was recently conducting a series of Bible meetings in a Kentucky town when the circuit court was sitting, and the judge invited him to speak for fifteen minutes each morning in the courtroom. He took for his general theme "World Movements in the Light of Scripture," and he reported that he never saw deeper interest anywhere. We mention the fact because it is so out of the usual, and in the hope that some other Christian judge learning of it may follow the precedent. Surely this is preaching the Word "instant in season, out of season" (2 Tim. 3:2).

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A Christian Jailer

Our last issue contained a poem, "God Satisfies," whose author, we had intended to mention, is the deputy warden of the Oklahoma penitentiary. One usually looks upon jailers as cold and heartless men, but Mr. Garrett, is a channel of God's blessing to the poor souls who contemplate departing from this world by way of the electric chair.

Every penitentiary has its chaplains and Christian workers to be sure, but what a profound impression must be made upon the condemned when the warden, whose duty it is to mete out the mandates of the law, comes to them as a messenger of life, pleading as a mother for a wayward boy. In our supplications and intercessions for all men let us include those like him, whom God has stationed in the out of the way places of the world to witness to His saving grace.

For Smyrna Sufferers

In response to appeals from Constantinople and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more refugees made homeless by the advance of the Turks, and the burning of the Christian sections of Smyrna. The condition of the innocent and homeless victims of this disaster, especially the women and children is most pathetic.

Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation which is growing worse daily makes these wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna in charge of relief work. Contributions are transmitted by cable from the headquarters in New York.

Since the Smyrna relief must be an addition to the work of the organization in caring for its 100,000 orphan wards, contributors to this emergency fund are asked to mark their checks "Smyrna." Checks may be mailed to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City.

Dr. Dixon in China—The Home Going of His Wife

Translated from letter in *Missions-Wannen*, September 12, 1922, from Missionary Joel S. Johnson

"Kuling, China, Aug. 6, 1922.

"DEAR Brother—Peace!

"Knowing that you were a good friend of Dr. Dixon's during the time he was pastor of the Moody Church in Chicago, and being confident that today was one of his greatest days—the greatness and beauty of which we have all been sharing with him—I shall herewith send you a little greeting. I can truthfully say that we have today had the privilege of standing very close to the gates of heaven.

" . . . The past week has been Convention Week here at Kuling. This is an annual affair. Some renowned and Spirit-filled speaker from Europe or America is always invited for these occasions. This year Dr. Dixon was to be the principal speaker. He arrived in China six weeks ago, in company with his wife. They had already visited the great meetings at Peitaiho and Chikungshan, two other summer resorts where hundreds of missionaries gather during the few weeks when the weather is hottest.

"Just a week ago today the meetings at Chikungshan came to a close, and the journey to Kuling commenced. They were obliged to go by way of Hankow, through a section of the exceedingly hot Yangtse Valley. This was too much for Mrs. Dixon, who contracted meningitis, with other complications, so she arrived at Kuling—the place for which she had been much in prayer while en route from America, unconscious.

"But in spite of this fact, Dr. Dixon has been preaching in Spirit and in power. Never shall we be able to forget the meeting this morning. More than a thousan missionaries, as well as a large number o Chinese who understood English thronged the church to the utmost of its capacity. There were even some Chinese present who had received doctor's degrees at American universities. Dr. Dixon's subject was: 'Why I am a Christian, seen from an anti-Christian point of view'—a fitting subject for China today, when anti-Christian movements are arising and spreading faster than any one could have dreamed of a few years ago.

"At the beginning of the service a few minutes were devoted to prayer for Mrs. Dixon, who, we all knew, was in a critical condition. In mounting the pulpit, Dr. Dixon explained that he did so because he knew positively that it was in accordance with God's purpose, as well as the wish of his wife, to thus glorify God. Otherwise he could never have appeared in the pulpit that hour.

"His message was one which will never be forgotten but which will be sounded out all over China through the multitudes of missionaries and natives present. It seemed as though we stood in the very presence of God in eternity, as the wonderful words of truth rolled forth like mighty waves over the congregation, dispelling doubt, uncertainty and discouragement—especially toward the close of his sermon, when with all the power of his powerful voice he cried: 'I am a Christian because I am—and always shall be, yea, even in the darkest moment that can come to anyone—an optimist, even as Paul was on that last day of his earthly life, knowing that he was soon to

be the victim of the executioner's axe. He was a Christian. And I am a Christian and ever shall be. The most dreaded? No! the most glorious moment for a Christian is when, like Moses, we are "kissed" from the earth to our home.'

"Even as he uttered these words the message awaited him that God had already 'kissed' his wife home from the earth and that her spirit had flown to the home above. What a testimony! This day shall be a memorable one. 'Precious in the sight of the Lord is the death of his saints.'

"Burial will take place tomorrow in the little cemetery here in Kuling, but the spirit is home with God and forever loosed from the bonds of earth.

"Joel S. Johnson."

In the Glow of Revival Enthusiasm

By Rev. Joseph W. Kemp, Auckland, N. Z.

"THE history of the church flows on from one time of revival to another." wrote Principal Lindsay, and so it would seem. Any one who has read Henry Johnson's *Stories of Great Revivals* will need no further proof. What memories such a book recalls! What soul-thrilling scenes it suggests! The names of the Wesleys, Whitefield, Grimshaw, Berridge, Fletcher of Madelay, the Countess of Huntingdon and many more in the century before last, and of Weaver, Finney, W. C. Burns, D. L. Moody and others of recent years, make a panorama of revival work.

But the wise of the earth persist in telling us that revivals of the old-fashioned sort have gone out of date, and that revivals of the future must come through ethical and social reforms.

Such language is not new, and we need not be afraid of it. We have heard it often during the last twenty-five years, and while men have been thus airing their views, God has been sovereignly moving "in the midst of the golden candlesticks," kindling into a holy glow the lukewarm, anointing the blind with eyesalve, and quickening into life those "who having a name to live" were dead.

Scotland Stirred

Not for years has Scotland been so stirred with spiritual activity as at the present, and certainly not for two decades has the spirit of expectancy been more keen and widespread. The northeast coast of that stern land has yielded to the gracious influences of the spirit as the plastic clay to the potter's fingers. Fishing towns and villages have been cleansed of their moral filth and whole communities have leaped into a new life by the power of the vitalizing breath. We may fight shy of revivalism and quarrel with its irregularities, but tell me where we can find a city or town that would not be the better by such a baptism.

Fletcher, Brown and Pat Smith in London

In England too, the wave of revival is spreading. The great question which has been agitating the hearts of many, "Is London too hard for the Lord?" has received its partial answer in Paddington, where Lionel Fletcher, of Australia and more recently of Cardiffin, Wales, has been at work. On the opening day of his gospel campaign over one hundred came out for the Lord. In central London also, at Bloomsbury—the scene of the labor of Rev. Thomas Phillips; here Mr. Douglas Brown campaigned for a while, and so great was the interest that nightly the commodious building was crowded. The blessing was beyond all expectation, and now the members of the church "go out" to tell of "The Revival at Bloomsbury."

In East London tabernacle, where F. E. Marsh is pastor, one hundred and ten decisions for Christ took place in one night. These are less than a drop in the ocean of London's great sea of humanity, but such heart-warming news indicates a stirring begotten of the Holy One. In Exeter the churches have been crowded to hear Captain Gipsy Pat Smith. In fact no place was found large enough to hold all who pressed upon the evangelist to hear the Word, and great was the company who believed.

Sixteen Hundred Converts in Ulster, Ireland

From Ireland word reaches us of wondrous things being wrought in the name of Jesus. This movement goes back to October 1920, and has continued all these months until its progress eclipses the memorable movement of 1859. Under the preaching of W. P. Nicholson, Bangor has undergone a quickening and cleansing and reports not fewer than six hundred cases of conversion.

In Portadown such is the thrill of the movement that every section of the community has been moved. In one business house thirty to forty of a staff of sixty have been converted, while whole families and Sunday-school classes have found the Lord. In all, one thousand six hundred have registered their decision for Christ.

At Lurgan the crowds were so eager to learn the way of life that the evangelist was in the pulpit practically from 2 to 10:45, P. M. Buildings were no sooner emptied than they filled again with new congregations, keeping the preacher incessantly engaged. Here again great numbers were obedient to the faith. And so the story of revival enthusiasm might go on. Stated only in terms of arithmetic the results are impressive.

Where Revivals Begin

It is recognized that real revival never commences with its leaders, and in some of the instances cited it took two years to prepare, and in at least one case known to the writer, three years were spent in prayer for the blessing now enjoyed. There is only one way in which the longing that "these miracles of grace" may be realized in every town and village throughout the world. Human hands may repair the altar of the Lord that is broken down, and lay the victim on the wood; but if we try to organize a revival, to achieve by mere machinery that which belongs alone to the power of God, we shall be condemned to the helpless futility of the Baal priests of old. Let the prophet of the Most High but cry out with faith to the God that answereth by fire, and the fire of Jehovah will not tarry.

Beyond all other duties and opportunities there lies now before the church the call to instant and continued prayer that what has been *so far local and partial may become universal and overwhelming.* Shall we respond to this call? God is willing to grant us a universal rain of blessing. Let His supplicators unite in definite prayer for it. If the church will pray, and pray in reality and faith, He will multiply His blessing and revival fires will spread with resistless energy.

How to Get Ready

The set time has come for God to favor Zion. Why should the zone of the divine operations be limited? Why should not the fire kindled on Britain's shores burn and spread to the ends of the earth? Let us get ready for it. When Daniel found the time of blessing was at hand, he said, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." Hosea announced the coming showers of blessing and commanded the people "to break up the fallow ground"—ground once cultivated, but neglected The fallow ground of the barren church must be plowed anew. The neglected Bible, the forgotten place of prayer, the despised fellowship—these constitute our fallow ground. Let us repent and return to the old paths. Let our beliefs be turned into practice, and we shall see the impossible become an actuality. Let us not make the application too wide, and so miss the very thing for which we wait

When Sam Jones attended a ministerial conference on "How to Secure a Revival," he told them there was only one way. Let every man go home, lock himself in his study, draw a circle with a piece of chalk, kneel down in it and pray this prayer till it was answered: "O Lord, revive Thy work, and let it begin inside this chalk line."

"Christ's servants humbled at His feet
Behold the longed-for blessing,
And quickened faith and hearts aflame
Are His dear name confessing.
While far and near the streams of prayer—
A world-wide interceding—
Are breaking round the throne of grace
In one great wave of pleading."

The Print of the Nails in Us

By Rev. Gordon B. Watt, Glasgow, Scotland

An address at the Moody Bible Institute, stenographically reported.

I AM to speak to you from the words of Thomas in John's Gospel chapter 21 and verse 25, "Except I see the print of the nails, I will not believe."

Thomas spoke these words in the upper room when the other disciples told him they had seen the Lord. He was a man of an unbelieving mind and a critical spirit. A Danish sculptor has represented him in a group as holding a measuring rod in his hand, suggesting that he was a man who would believe only what he found true in experience.

Men Who Demand Proof

I wish to take Thomas as a specimen of the men about us to-day who are not necessarily antagonistic to Christ and Christianity, but who must have the proof that Christ is living and that what we say about Him is true. After all, the best definition in the world today, and the best proof of the reality and power of the fundamentals of our faith is just a life. It is not what we say but what we are that proves the reality and power of these things.

The demand of Thomas was a legitimate one from his standpoint, or our Lord would never have answered it, and the demand of men today that the spiritual shall be practical in daily life is quite as legitimate. They ask and rightly so, that there shall be some proof in our lives that the truths for which we stand can touch the deepest bonds of the human heart; that the outburst of song which is heard is not passing emotion but the symptom of a permanent peace and joy; and that what we speak about is something that must be faced.

Are You a Type of Christ?

My dear brethren, I think I hear the world say to us who profess to be the children of God, "Except I see in you the print of the nails I will not believe." The word "print" is in the Greek "tupos" or type, and means a figure of something, a pattern. This is the thought underlying the expression, the "print of the nails," the pattern that is visible to others.

Are you and I of the type of Christ? As our neighbors come into contact with us in daily life, as they rub shoulders with us in our churches or in our easier intercourse, in our buying and selling, in the little details of life as well as the crises, in money matters, in the courtesies of daily instances, does the type give to them a correct impression? Is the pattern shining out clearly? Is it apparent to others that our lives are grouped with God's own character.

My brother and sister, you and I are going out to touch other lives, to speak to other lives in this city, in all parts of the world. I do not believe the people ever can believe in Jesus Christ, whom they cannot see, if they cannot see Jesus Christ in you and in me. They have a right to say, "Unless I can see Jesus Christ in you I cannot, I will not believe."

Now what is going to be worked out in this pattern of Christ in you and me? What caused the nail prints in the hands and feet of our blessed Lord? Not merely the nails. It was the four-fold relationship that His life bore in this world when He was in it; and just as you and I enter into some real experiences of that relationship will the print appear in us and become visible in the character of our lives.

I

The first is *His relationship to the Father*. Jesus Himself says, "I came down from heaven not to do my will, but the will of him that sent me" (John 6:38.) That was the supreme purpose of His divinity; that was the strong position of His life: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." What did that mean for Him? The complete abasement of Himself to the carrying out of his Father's plan. You have noticed that the Lord simply gave up everything in that wonderful description in Philippians 2:6-8. You noticed how He gave up His position, which was God, to become man. He gave up His rights. He was the Son, yet He became a servant. He gave up His will. He was a King, but He became obedient. He gave up His life, and when He had done that He had nothing left. His was an absolute giving up of Himself. This is the pattern. Is it being worked out in you and me? Are we willing to do the will of God in the ordinary things of life as something so supreme that any sacrifice is worth making in carrying out that will?

Insisting on Our Rights

My dear friends, if others have something to say about us will it be that we are very selfish in regard to position? Do we ever take time to think that He who had the highest position in God's universe gave it up that he might redeem you and me? Have others to say of us that we are very careful to insist upon our rights in Christian work? Do we ever take time to think that He who alone had the right to rights gave them up in order that He might redeem you and me? What if others should say of us that we are much more certain in our church, in our missions, in our work, to get our own will done than to seek the best for others? Do we ever stop to think that He who was the King gave up His will in order that He might redeem you and me? Do others have sometime to say of our purpose, behind our backs, and as they look us through, that the care of our life is self-pity, self-love and self-preservation?

You see if we measure ourselves with others we get a wrong standard of measurement, but whenever we apply the touch of the absolute, warranted life of the Son of God to our lives then we begin to understand what we are and where we stand.

If I am speaking to some one who has become conscious even this very day how far he has failed, how often he has been defeated, how frequently he has allowed forces to enter into his life that have marred the pattern; if you and I can recall this afternoon actions that have poorly shown the pattern of our Lord Jesus Christ or given a poor impression of what Christianity really meant, let us hear in that the call to set things right, to understand better what the will of God claims for us. While we are here let the Holy Spirit remake us by His grace and power, and send us out of this place to let Jesus show more clearly in us the print of the nails, the character, the pattern of Himself.

II

The second is *His relationship to the world.*

Take for example Matthew 8:1-4, where the leper meets Him as He comes down from the mountain and says, "If thou wilt thou canst make me clean," and Jesus answers, "I will, be thou clean."

I think that just epitomizes the attitude of the Lord Jesus Christ towards the world. His was the attitude of perfect sympathy. Sinners gathered around him, lepers sought his face, no one too vile and loathsome for the Saviour's grace. It was because the world was such a place and that all of its needs were caused by sin that He went to the cross. His sympathy was poured out towards that world in this service.

Now this is the pattern for you and for me. Is it being worked out in our lives?

A Dirge or a Carol?

Someone said that life can be made either a funeral dirge or a burst of music. What is ours? Is our attitude toward this world, like a funeral or is it like the burst of music? What is our attitude to the outcast, the sinful, the needy? What do we see in men today as we look at them from the standpoint of Christ?

When I was a student at Aberdeen University, finishing my curriculum of divinity, my minister, under whom I was brought to Christ more than thirty years ago, gathered some of us into his house every Saturday evening to speak to us of the practical side of the ministry, how to deal with this one and that one. There was one phrase he used that I have never forgotten, "Cultivate the art of listening."

It is a good art and it has need to be cultivated. What the world needs today is listeners. People who understand its longings; people who are able to interpret the throbs of its weary heart; people who are in such close touch with God that they can penetrate beneath the hardness and show it a Christ-love and do something for it because of Jesus Christ.

The Woman Saved by Love

My country has often been swept by God with revivals. We are having a little bit of it now, just a little bit.

We want a great deal more of it. In the north of Scotland, quite into the Highlands, there was a mighty movement of the Spirit of God, and the crowds gathered there. It was on the Burn of Farendahl. Not far away was a little cottage where a a woman of terrible character lived. No one would go near her because of her evil ways. The Spirit of the Lord spoke to her, but she rejected and resisted. Then her body was afflicted with a most loathsome disease. At last a lady of high degree who was interested in the people in the district went in to see her and began to talk to her about the Lord Jesus Christ.

"You need not talk to me; if you want to show me that you are a Christian come and wash me, wash my body, look after my wounds."

It was a terrible test, but she went home to get her dressings and do what she was asked. She washed her body, tended and dressed her wounds, and shortly after she was startled by this woman calling out, "I hear it again, I hear it again, the voice that spoke to me at the Burn."

It was the Spirit of God. By the ministries of this lady to her body her dead conscience was awakened and her heart began to live again and she came to the Lord. That house became a Bethel, a temple of the living God, and she was visited by people from miles around to receive the testimony she gave through her lifetime to the power of Jesus Christ.

O beloved, there may be somebody outside waiting for you to do just something like that, to let the Lord Jesus Christ live through your fingers. There may be some one just waiting for that touch of the Holy Spirit, and if you will allow the Lord Jesus Christ to take possession of you from this afternoon on, then His own words will be fulfilled; then will flow living waters and the pattern will be all right. People will see that Christ is living.

III

The third is *His relationship to sin.* You will find what he did with sin in Colossians 2:14. He not only nailed the handwriting and everything that was against us on the cross, but He took evil and triumphed over it on Calvary. He went to the cross because of sin, and gave His life there in order that He might break down the barrier between us and the living God. His triumph over sin makes it plain that we can be free from the power of sin, and reveal to those who are in the grip of sin what Jesus Christ can do for it.

Christ died for sin that you and I might die to sin. Christ gave His body in death that you and I might be saved through death. How is it to be accomplished?

You will remember that when we are going to meet our blessed Lord in the air we shall be changed in the twinkling of an eye—*changed.* The same thing happens when Christ comes into the life. Old things pass away, behold all things become new; and it is the passing away of the old things in our lives that causes others to see Christ in us, and to see Christ as living. This is the Christ I want to have.

How To Be a Success

Am I speaking to some one this afternoon who has long been struggling with an evil habit, perhaps known to nobody but herself or himself? Do you not know that Christ can set you free? There may be some one here whom the Devil has taunted with being a failure again and again, and made you so depressed and miserable that you have said, "I will give the whole thing up."

Do not you know that the Lord Jesus Christ is living for the very purpose of making you a success, and will put your feet on the head of the Devil as the latter has been putting his feet on you? Perhaps there is some one stumbling in life, falling before some sin. Do not you know that Christ can make you the victor? Do you know that any child of God can be the greatest success that the world has ever seen, and so give to the world a pattern of Jesus Christ? Just by the same power by which He won the victory on the cross, by allowing the Holy Spirit to reveal to you the meaning of the cross, and then to work in you the full purpose and power of the cross.

Beloved, there is the great apparent fact of God—that your old man was crucified with Christ, and on that fact you are to stand. That is the direct, incontrovertible fact that was true two thousand years ago. This is a fact that does not depend upon you and upon me, but that fact is meant to call out an act from you and from me—the act of faith.

I believe that I am crucified with Christ. I stand there upon that wondrous fact of God, I reckon myself therefore to be dead unto sin. That act of God and that act of faith means that you and I must take our position in Christ, and in the face of every attack of evil reassert ourselves that we are dead to the old habit, that old force of evil.

Sin Does Not Die, But We Die to Sin

It is not sin that dies, nor self, that dies, but you and I that must die. This is God's way of victory over sin. Victory over sin is not going to come to you through the mere exercise of self-control, or in the mere strength of the will. We conquer by dying. O that we may learn that today and go on learning it from day to day!

We conquer our sins by learning to die. After that, and when we co-operate with the Holy Spirit, and He demands that for the children of God there shall be absolute truth and surrender to the power of the truth of God, then the truth must be in us. The Holy Spirit demands that in every child of God there will be absolute surrender in regard to everything, in our aims, actions, everything in our lives. We want to get back today in Christian living to the spirit of the old Puritans of England who said, "Let us do right though the heavens fall." The Holy Spirit leads us in absolute surrender, and when you and I have the victory over our own lives then people will begin to see, dimly it may be, the Christ that is the Saviour that will meet their needs. That is the Christ that I want, and He is living.

IV

The fourth is *His relationship to His great enemy Satan.*

Do you remember the temptation, the challenge that was flung in our Lord's face when He hung upon the cross, "Save thyself and come down from the cross?"

That was the old temptation. He had met it in the wilderness. He had met it once through Peter and had to rebuke Peter. In other circumstances many evil forces had striven to divert Him from the cross—the temptation in the wilderness, the temptation on the cross. It was to work an actual miracle which would have saved Him further suffering and lead the people to believe on Him.

Satan Did Not Send Christ to The Cross

Now I want you to see what our attitude must be as we go into full contact with evil. Behind every sin that dogs us a great enemy is at work, and his one aim is to make us shirk the cross. He never sent Christ to the cross. The cross meant his defeat and he knew it, and every ring of the hammers that drove the nails into those blessed hands and feet was the death knell in his ears; and those who are sending away Christ are throwing away their one chance to meet the Devil; and the one purpose of Satan for the Christian today is to keep you from the cross. It is to keep you from knowing the print of the nails in your character. Death indicates that the cross, the cross for you and for me means death to the old life, the self-life, our aims and our ideals. The grain of wheat does not die; and because the grain does not die there is no fruit. It is going into the place of death that opens the hard shell of our natures and grasps and gives the outlay to the Lord Jesus Christ.

Satan will use everything to make us shun the cross, the cross of pain of service, and put every temptation in our way and fill our lives with every suggestion that we might take the cross of self-pity, self-preservation.

The Fight Is Getting Hotter

If we are to be used of God we must brace ourselves. We are in a fight today. We all know it and it is getting hotter and still hotter. Powers inspired and controlled and directed by the powers of this world are out upon us as never before, and this challenge is being thrown in the face of every child of God, "Save yourself." You can do that, but it will be at the cost of the Lord, and the cost of others, and your own spirit.

O, beloved, Christ is calling; not to go alone, but in co-operation with His blessed Spirit, under a God that will lead to certain victory; for God is there and it means the nails for you and for me. Service, the magnificent service of unlimited possibilities are certain for children of God; but it means dying to those nails, dying to every thing that Satan can use.

We have just got to make up our minds

that we can die and that we are to yield to the Spirit and say, "I am willing for all that the cross means."

Shall we live and take ourselves down from the cross or shall we give ourselves over anew and surrender in a fuller way to Him? If we do, we shall occupy from this hour a place of triumph with Christ and have the nail prints clearly seen. We shall have the joy of the Lord shining forth in our character so blessedly clear that many with weary hearts will find their way to the feet of the Saviour, and say what Thomas said, "My Lord and My God."

Up Against the Heart of East London

By Rev. John Weaver Weddell, D. D., Marietta, O.

COME, walk with me in East London, Its streets and closes, its factories and small shops, its mile upon mile of plain, meager homes, its throngs of men and women and little children out upon the streets are surpassingly interesting. It is the greatest sociological field of study in all the world. Here you see real London. London, old London, how we love the city!

It yet remains to be determined whether Caesar built its first quaint roofs, or the ancient Briton, but there stands the fine old city, starting with the Christian era. I have often wondered why adventurous and ambitious students of America should pass it by with all its stores of available learning for the doubtful findings amid the smoke and smell of Germany and Italy. Here is your treasure house of olden record and of new inspiration.

And if you want to mingle among the people go over into East London, along Mile End Road, Barnaby Rudge's Town, no aping of other cities here. The West End tries to be like New York, at least for traveling folks from across the water. Not so beyond Aldgate. Sir Christopher Wrenn in his new plan for London after the fire, had no thought of East London, it was marsh and mystery in his day; but today its two or three millions of population that have sprung up have laid out a city at their own sweet will, and settled themselves in it as they will; it is a good place to ramble, fancy free.

The Patron Saints

The historian of East London is Sir Walter Besant, who knew its "all sorts and conditions of men," as no one else. But its patron saints are Commander Booth and Thomas J. Barnardo, broad minded philanthropists both of them, living and working for the common people.

May I remind you of the latter? It was mine to spend two summers in ministerial charge of the well known "Edinburgh Castle," his evangelistic and institutional plant at Rhodes Well Road in the East End—his last American guest, ere God called him home in 1905.

The story of the humble but providential beginnings of this work are worth telling again. I had it from his own lips. An enthusiastic Christian young man from Ireland, of excellent family connections, and well to do, but seeking to invest himself to the best advantage for his Lord and Master, he had come to London to study in the medical school and then launch out with Hudson Taylor in Inland China.

While pursuing his studies in connection with East London hospital he sought and found opportunity to be helpful, in mission work in the vicinity. And one night when locking up his mission station he saw little Jem Jarvis, a ragged urchin, hovering around.

"Time to get home, my boy," said his teacher.

"Haven't got no home," replied the lad.

"Well, get to your folks right away."

"Haven't got no folks."

"Where do you live?"

"Most anywhere."

"I'd like to see the place," said Dr. Barnardo, turning on the boy.

"All right," said his plucky little friend, "when do you want to go?"

"Right now," answered the mission worker, ready to see it through.

Off they started together toward Radcliffe and White Chapel's perlieus, and down a narrow way Barnardo saw his guide disappear over the edge of an overhanging roof. The next moment a hand was stretched down, and in a minute the young medic found himself upon a shed roof, and lying about in all postures, asleep and half asleep, a dozen or more boys of the street, their poor bodies showing through their torn garments, under the moon light.

It was like a sharp summons from the skies to Dr. Barnardo, and there and then, trembling with emotion, he said, "God helping me this is my work. I'm going to take care of these fatherless boys!"

That was the first but effective call to the man who came to be familiarly known as "The father of nobody's children."

A Dress Suit Party

The next evening the medical student, who was popular in the West End, was with his companions in one of the fashionable but reputable clubs there, and he told of his strange experience.

"Take us to see it," cried his friends, young men of the "Quality," not only on the earth beneath but in the heavens above—they have them in old England.

Dr. Barnardo was nothing loath. They called carriages, and clad as they were in dress-suits and all, they were presently following their leader up the East End alley way.

But to the chagrin of the young doctor when he climbed up on to the roof—"I have feared it," he said—there was no one there.

But the officer who was with them saved the situation.

"They are hiding for some reason tonight," he said, "Offer them something, and they'll turn up."

And so the cry was lifted "A tuppence for all who will tumble out!"

And here they came, from ash bins, cellar ways and hid places, at leass thirty boys, clamoring for their largest, but keeping an eye on the cop.

It was enough. "Barnardo," they said, "You are right, go ahead, and we will stand by you."

When it is known that one of those large-hearted young men was Shaftesbury, we are prepared for what followed. The consecrated wealth of England from rich and middle class came pouring into Dr. Barnardo's hands for this great service to the homeless lads and lasses of East London, the royal family itself giving generously.

The work began by careful steps. Homes were built. Matrons and masters installed, school teachers secured, where the free school system was not yet known. The spacious Stepney Cause—way shops and the factories, out of time house way, were set in motion, and the boys and girls of the street were picked up, cleansed, clothed, taught their letters, and trained, each of them, in some useful occupation—making brushes, brooms, shoes, articles of clothing, handling the saw, the plane, the lathe.

Soon there sprung up the Girls' Cottage Homes, each cottage a family circle under a competent mistress; needles flying, kitchens installed, young girls taught to be good housekeepers and helpers in the homes of the realm. They went out welcomed and respected in all directions, ship loads of them regularly to Canada and all lands, skilled workers, upstanding young men and young women in every sphere of wholesome activity.

Five thousand a year were in residence when I was there, and it had been going so for the better part of a half century. It cost something, a million dollars that year, they said, but it paid. All the nations have had the benefit of it, and all the world has reason to thank God for the consecrated courage and prowess of Dr. Thomas J. Barnardo, and his noble company of attendants, a vast selected army of them.

Peter Bilhorn Cured of Homesickness

It was mine to have modest but convenient rooms in the upper floors of the "Castle" where I could see and hear all that was going on. The smoke of the factories, the tramp of the school children in the rooms below, the rattle of the cups and saucers in the coffee rooms, that had taken the place of the Bass ale house. The gathering of the people for their bank deposits, and several times a week for their social clubs, particularly the assembling of the Christian evidence band for their study of the Word, and pre-eminently the thronging of the great congregation, three and four thousand strong, for the great song and preaching

services in the tabernacle at the center.

I think I can hear them yet as the boys come marching down the street, thousands of them from the near-by homes, headed by their band of music playing "Onward, Christian Soldiers," and the answering chorus going up from the vast assemblage, a choir of a hundred men leading them, with such volume as only an English or Welsh congregation can give us.

May I tell you of one afternoon service? There were three on a Sunday, besides the great Saturday night peoples' prayer meeting.

It was the P. S. A. (Pleasant Sunday Afternoon). Peter Bilhorn had come over to take dinner with me in my rooms; we had been together long before at Dearborn chapel, Chicago. He was a bit lonesome and depressed, and I said, "Stay with me till the next service, and we'll give you a good time."

It needed only an intimation to the famous choir master, and when my friend went down the steps and onto the great platform they were singing one of his own hymns—they loved American songs—and they kept on as they caught sight of us and sang nothing else that whole hour, but Peter Bilhorn's songs, till at last, lifted out of himself, he raised his voice and gave the high tenor of his own "Sweet peace, the gift of God's love," as I have never heard it sung, before or since.

The P. S. A.

The "P. S. A." or Pleasant Sunday Afternoon, called also "The Men's Own," is not unknown in this country, but it took its initiation and found its best demonstration of religious freedom and fraternity in those regions of East London. There is nothing like it in spontaneous religious enthusiasm. A big round English penny lets you in and pays all the expenses, which are slight. But once in, you are in the thrall of a great men's meeting which is something unique and impressive—unconventional speech, direct, passionate prayer, and song, song, song—that lifts the roof. I declare the thrill of those thousands, of faces and voices is with me yet. Why should we not have more of it? There is something in Christ's religion that appeals particularly to men and there is something in men, met *en masse* and in glad accord, to give it full and adequate expression.

And at Dr. Barnardo's they had the "Women's Own" to correspond. Shall we ever forget their songs in the quaint racial accent of the streets—I like to hear it—

"Praise Him, Praise Him,
Jesus our blessed Redeemer,"

and

"Take my moments and my days,
Let them flow in ceaseless praise."

And they meant it. Religion, Dr. Barnardo's type of religion, was understandable to them, and it had put a new inspiration into their otherwise somewhat prosaic lives.

A Day in Epping Forest

And may I tell you of a day with the people in Epping Forest? It is hard by, out beyond Stratford, and heavy wagons or "breaks" as they are called, carry the men and women, who flock to the "Castle" at the morning hour, to the picnic in the historic woods, which Shakespeare made familiar to us all. It was a great procession of happy, shouting people, singing and waving banners as they went through the busy streets, four horses to the wagon, each labeled for its familiar source or its destination, a fine popular advertisement for the schools and homes.

I chanced to be sitting by the driver who flourished his whip in the first drag, filled to overflowing, and all eyes were bent in our direction.

"I hope they are not imagining this is Dr. Barnardo," was the fearsome and unwary remark ventured.

Quick from behind came the answer of an English housewife, under her hood, "You might be taken for a worse mon, sir."

They loved the man who had done so much for them. He was the little laird of the realm of East London.

Then came the pretty swards and leafy lanes of the forest; kept trim and neat, flocks of deer, here and there. "Green pastures, still waters" in every direction, bowers of pleasantness, dainty parks and bosky dells, is there anything more inviting or more delightful—when the way is open—than the "forests of Arden"?

And now the humble folks themselves—music and games and laughter and copious refreshments, mainly "tea and sweets"—till all were satisfied. It was the one great day of the year.

These too ambitious feet carried the writer once so far into the depths of the inviting solitudes that he was like to be left in the evening as a veritable babe in the woods; only the distant music of the leave-takers wafted to his ears saved him from so unaccustomed and undesirable an experience. But what a day it was and what a capacity for enjoyment there is in every breast! And how it brings us all together, and makes us love one another!

Another day with the children of the Sunday school, 2000 of them carried afield by countless railway carriages from Burdett Road, taught us the singleness and simplicity of heart there is among the boys and girls of every land when on pleasure bent; bubbling over with the joy of free speech and free action, when the bars are all down. They had their own childish games, but they were quickly responsive to anything a sympathetic visitor might suggest.

And how they clamored for their tea! It was given to them for once, all they wanted. One boy, asked if he would take more, answered, "I think if I stand up, I can."

Open Air Preachers

Something has been said of the "Christian evidence bands." I wish we had them in every church.

Dr. Barnardo conceived the idea of a kind of seminary extension in Bible study among his own people to fit them to know the Scriptures, and to meet the hecklers and skeptics of the way-side in open-air work, so liberally resorted to in England. You look in on them in the lower rooms of "Edinburgh Castle," and there they are, strung along either side of a long table, book in hand, a teacher at either end, leading them into the ready explanation of the way of salvation, and a swift deftness in meeting the sharp arrows of the enemy.

And it is wonderful how the witnesses are developed. I counted six bands of them after one of the early evening preaching services, each with its portable organ and platform, and speakers and singers, at convenient corners and courts, each ready not only to deliver the Word but to defend it and enforce it.

And happy? I never saw more healthful, happy Christians in all my life. It would put wholesome life and energy into any young people's society, to have such work to do. Was there ever a louder call for it in our own America than today! And the signs are strong that we are going into it as never before. With the diversive tendencies that we see today, how else than in soul-winning work are we going to get hold of the multitude!

Then those Edinburgh Castle social meetings! I saw something of them not only here but at Charrington Assembly Hall down the way where my friend Dr. W. A. Waldo continuously ministers in the summer time, and nearer by at East End Tabernacle, Dr. Archibald Brown's old preaching station. Their idea of sociability is of a religious sort.

Did you ever see an English prayer meeting? I have found it to work well occasionally, on this side of the water. This is it. First part of the service given to the people—song, testimony, requests, prayer. The closing word is from the preacher, and the flock go home with a bit of Scripture truth expounded to them. It leaves a good taste in the mouth.

I have given but a glimpse of one phase of the varied efforts for meeting the insistent spiritual need of this people. Our English brothers are alive to it. There are seventy-five establishments for the poor in East London alone. Inns, and alms houses and charity stations are everywhere.

But best of all is the helping hand and the helping home, thrust under Christian auspices into the midst. We must get under the load. And Dr. Barnardo and the men he left behind him are doing it. Thirty thousand lodged in one year, 119,000 fed, 57,000 clothed, 17 ever open doors, 37 schools, 44 homes, doubtless a hundred thousand rescued from the start—it was 60,000 while Dr. Barnardo lived, and the work is going on. And the best of all is the personal soul-winning work right in the midst. To do this kind of saving work one must take the path of Jesus, who left his glory throne to live with the people and make them His own.

Love Wins Out

Brave, noble little father of the poor! He had to fight his way in, as with Commander Booth. But love at last won out, love and respect. Four mottoes Dr. Barnardo taught the members of his school and shops,

"Never do a mean thing."

"Always speak the truth."
"Keep honest and straight and clean."
"Don't forget to pray."

But most of all he *got under the load, and he stayed by.*

No more impressive or beautiful spectacle was ever seen in London, not excepting the great cortege of their lamented queen, than when at the death of their noble benefactor and friend the people gathered on the streets to pay him their tribute of respect; signs of mourning everywhere.

Said the bus driver, pointing to the crepe on his arm, "I was obleeged to wear a bit of it for the little father."

All Mile End was black with silent throngs, as the vast procession of workers and beneficiaries moved down to Liverpool station. Nothing needed to be said, the tears on all faces were the tribute, that and the little children out at Barkinside under drooping skies, singing their sweet song,

"There's a home for little children,
Far beyond the bright blue skies."

So passed Dr. Thomas J. Barnardo

"Time's sentries cry, halt!
Hark the sturdy reply:
'Be ye lifted, ye gates,
The Commander goes by.'
Pass on, grand Crusader!
Hearts beat at thy name,
Goodnight, to thy form,
And good morn, to thy fame!"

Rev. P. W. Philpott Replies to an Open Letter

Mr. Philpott recently accepted the pastorate of the Moody Church, Chicago, after twenty-five years of blessed and fruitful ministry in Hamilton, Ont. For about a third of that time there was another pastor in that city who is now the editor of *The Congregationalist*, Boston. This journal used to be a true witness to the faith delivered to the saints once for all (Jude 3), but in late years has gone with the tide of liberalism in the other direction. When the editor learned that his former acquaintance had accepted the call to the Moody Church, he addressed him an open letter in the pages of his paper, appealing to him to put the strength of his new position "upon the side of love and brotherliness!" That Mr. Philpott correctly interpreted the meaning of this exhortation is seen in his reply to the editor, a copy of which follows, and which gives assurance to the friends of Moody Church the world over, that its traditions will be faithfully conserved under his pastorate, for which they will give thanks.—Editors.

"The Moody Church, Chicago,
Sept. 13, 1922.

"MY DEAR Mr. Gilroy:

"You write me an 'open letter' in *The Congregationalist*, issue of August 3, 1922, the purpose of which, as I gather it, is to suggest how, as the pastor of Moody Church, Chicago, I may help, with yourself, in establishing in the United States, to use your own words, not mine, such relations between conservatism and liberalism in the evangelical churches as 'would be a gain to love and brotherhood and no loss for truth.'

"You mention also the 'Moody School,' by which I presume you mean The Moody Bible Institute of Chicago. It is necessary therefore to inform you that the Moody Church and The Moody Bible Institute are separate enterprises, located more than a mile apart, with happy fellowship existing between them, but with no official connection one with the other. Personally, I bear no relationship to the Institute.

"Let me remind you also, that as I bear no relation to that educational institution, neither do I sit in the editor's chair of a denominational journal, my constituency being restricted to such as choose to come to hear me. I am coming to Moody Church therefore with no ambition to exercise 'a position of commanding influence' as you picture it, but to save souls, and when the Lord cannot use me here to this end, I shall cease to be the pastor of Moody Church.

"My reply to your letter was written nearly nineteen centuries ago, when the Apostle Paul laid bare the purposes that moved him when he changed his field of labor from the city of Athens to the city of Corinth. It is, 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified.'

"There is a truth, brother, without which love, brotherhood, everything to be desired in time and eternity fails, and that is, 'There is none other name under heaven, given among men, whereby we must be saved.' I come to Moody Church to preach a personal, crucified, risen Saviour—and God's promise of salvation to as many as accept and believe in Him as such; and the fear of man, God helping me, shall not prevent my faithfully holding up the converse truth that refusal to accept and believe brings eternal condemnation.

"This, as I understand it, was both the spirit and the faith of Dwight L. Moody, and the doctrine which he preached. Speaking from a long and somewhat intimate acquaintance with the Moody Church and the Moody Bible Institute, I can assure you the spirit, the faith, and the purpose of their founder lives unchanged in both; otherwise, I would never have responded to the call.

"If the preaching of this truth, in both aspects, will conduce to the 'relations' you desire, I shall be happy; if it will not, I take you to witness, the fault is not mine. I can preach no other.

"Heartily do I agree with you that the Christian's fight is 'against sin and the Devil.' I also believe that the greatest sin of men is persistent refusal to believe God and accept the salvation He has provided in the person and by the shed blood of His Son in the flesh, Jesus Christ. This sin, I must fight, and I do not know how otherwise to fight it than by holding it up as sin, and plainly declaring its eternal punishment.

"O brother! This is the great fight, this mortal combat 'with sin and the Devil,' as you say. When we enter the fray in our own wisdom and strength, what failure and defeat! But One to whom was given a revelation of the final conflict and its triumphant issue, has given us the song of victory. 'And they overcame him by the blood of the Lamb, and by the word of their testimony.'

"There is no other path to victory. I have found it so in my own life. I have personally seen it in the lives of some thousands of others. You, yourself, brother, have seen and know that the Gospel Tabernacle, Hamilton, Ont., has had this preaching, unchanged for twenty-five years, and under it the congregation grew from thirty-five members to more than fifteen hundred.

"To sound forth this testimony is my one commission, and the one goal of my ambition.

"Believe me,
"Yours sincerely,
"P. W. Philpott."

SHADOWS

By Rev. Howard W. Pope, Chicago, Ill.

Dark shadows flit across the sky
Of every living man;
Afraid to live, afraid to die,
Some—hoping that they can.

A guilty conscience is one foe,
Which waketh many fears;
It follows us where'er we go,
And seldom disappears.

A child born blind, reveals to some
What cannot well be said—
That their own sin at last has come
In judgment on their head

And some are filled with constant fear—
Employment soon will cease,
A son go wrong, disease appear,
And trouble thus increase.

The Bible, which few would dare to doubt
Most plainly doth declare,
"Be sure your sin will find you out"—
For this you must prepare.

For all these clouds upon our sky,
One blessed hope we see;
The cross of Christ, who once did die
To give us victory.

He ushers in eternal day,
And darkness doth defy;
He drives the shadows all away,
And leaves a cloudless sky.

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

The Poet Gives Thanks

THANKSGIVING

By Herman Bernhart, Chicago, Ill.

I thank my Saviour and my God,
That though my feet have often trod
In paths not chartered for His own,
He never left me all alone;
That Jesus Christ is still my guide,
And ever watches by my side;
That He will hear me when I call,
That He will lift me when I fall.
For peace and joy He gives me still,
For strength enough to do His will,
For words of kindness I can say,
And deeds of love to do each day,
For burdens that He helps me bear,
For friends He gives me here and there,
For all the daily needs of life,
For comfort through the storm and strife.
I thank Him for the birds and flowers.
For this most wondrous world of ours,
For all of nature's harmonies,
For rivers, mountains, fields and trees.
But best of all I thank Him for
The love which He to mankind bore,
That He has paid the penalty
For all my sins on Calvary.
That by believing on His name,
I may be saved from sin and shame,
That I may thus be wholly free,
And dwell with Him eternally.

WITH THE PSALMIST

Psalm 117

Mrs. Jean Palmer Nye, Shenandoah, Iowa

O praise the Lord,
O praise the Lord,
Ye nations of the earth!
Ye people, praise His holy name,
To joyful song give birth!
Upon the green tops of the hills,
And from each snow-crowned peak,
His praise shall rise
To Paradise,
While men His praises speak!
The valleys shall give forth a sound,
The trees shall joyful be,
As all the people praise the Lord,
Who built eternity!
To His great name shall ever rise,
The perfume of each flower—
The noise of many waves shall be
An emblem of His power!
The roll of thunders shall be heard
In His deep harmonies.
O praise the Lord, ye people, praise,
And sing His melodies!
Toward us His kindness shall be great,
His truth shall never fail—
Praise ye the Lord,
Praise ye the Lord,
Before whom devils quail!
Arise, arise, and praise His name,
Let all the people sing!
Arise, proclaim His holy name,
Arise, arise, and sing!

LOVE'S BLESSINGS

By Fred Scott Shepard, Toronto, Ont.

Thanks be for Love's bestowals!
Blessings which seemed not great,
But great became, as time revealed them—
Work worth the doing, and the doing well;
Life's conflicts, calling for the true and strong;
Goals worth the effort and the stress of gaining;
And victories worth the winning and the fight;
For grace of God, vouchsafed that I
Might live, and love, and serve,
Thanks be!

Thanks be for Love's withholdings!
Things I desired, which time's unfolding
Has proven of the smallest worth—
Wealth, which if gained, might have impoverished;
Power, with its very might o'erpowering;
Fame, sought as children seek for baubles,
Which, if attained, would just as useless prove;
For things which ignorantly I sought,
Which God in gracious love denied,
Thanks be!

Thanks be for Love's revealings!
For vision clarified to see
The deeper meaning of God's ways and plans;
For heart attuned more perfectly to hear
The wondrous sweetness of life's melodies;
For wisdom to adjudge more nearly right
The value of the things God places first;
For faith to trust, when clouds obscure the sight,
And will too gladly leave all things to Him,
Thanks be!

The Truth About the Christian Reformed Church

By Miss Jacoba G. Tibma, Chicago

A reply to Rev. H. Bonnema

AS A GRADUATE of the Moody Bible Institute and a member of the Christian Reformed Church I write a few words in reply to Rev. Mr. Bonnema in the September issue of the MONTHLY.

One unacquainted with the Reformed churches in general and the Christian Reformed church in particular, would get a one-sided conception of them by reading his article. As a student of the Institute I was taught to have respect for the confessional standard of any church based on the Word of God.

Being convinced that the confessional standards of the Christian Reformed church are based on the inspired Word of God I would say that it is the same standard which has: (1) Prevented destructive criticism from gaining root and growth in the church; (2) kept politics and a social gospel out of its pulpits; (3) required its ministers to preach one sermon every Sabbath on one of the fundamental doctrines of our Christian faith; (4) maintained church discipline in obedience to Holy Writ; (5) given God His right place as Sovereign, Christ Jesus as only Saviour, and man as a hopeless sinner without Christ Jesus the Saviour; (6) held and kept the faith once delivered to the saints by accepting the Bible as the Word of God.

If every evangelical church would adhere strictly to its confessional standards then there would be more power issuing from them; then men who deny the truth of the virgin birth, the incarnation of the Son of God and inspiration of the Scriptures, would not be occupying pulpits as is the case today in many churches, and destructive criticism would not be able to make such inroads upon the church of God as it is doing.

As to the warnings in the church papers against the Moody Bible Institute, Mr. Bonnema has again given but half the truth, having failed to mention the *Banner* which commends the Institute for the stand it takes for the fundamentals of the faith; for the spirit of love and Christian fellowship manifest there, and mentions the Dean as a "prominent orthodox Bible teacher" and the MONTHLY as being one of the periodicals which is "uncompromising in its attitude towards a destructive higher criticism and the new theology, etc."

And let me conclude by saying that the Christian Reformed church believes in the personal and glorious return of the Lord Jesus Christ: and though as a whole it is not premillennial, it hears the promise of Jesus who said, "Behold I come quickly," and in love and longing responds, "Even so, come quickly, Lord Jesus."

May God give grace to His children to pray more in the spirit of Christ exemplified in John 17:21. Then would the world have less occasion for scoffing at the church of God; then would their ridicule be turned to envy; and then would they be compelled to exclaim, as did the early Christians, "Behold, how they love one another."

The Deadline of Doctrine Around the Church

By James M. Gray, D. D.

A reply to Dr. Harry Emerson Fosdick's sermon entitled "Shall the Fundamentalists Win?"

I DO NOT call myself a Fundamentalist, not because I lack sympathy with the Bible truths for which that name now stands, but because I think the name itself is unnecessary and perhaps undesirable.

It is unnecessary in my judgment because the body of truth for which it stands has always had a name which requires neither explanation nor defense. And it is undesirable for the reason that it is needlessly irritating to some opponents, and also gives them a two-fold advantage before the public. It enables them to speak of Fundamentalism as something new, and not only new but divisive in the churches which are said to be already "sufficiently split and riven."

And yet there is nothing new in Fundamentalism except, it may be, its name. It is the same old "offense of the cross" which Paul's words to the Galatians imply shall never cease. It is the same old "stumbling block to the Jews" and the same old "foolishness to the Greeks."

It was Fundamentalism under another name, and perhaps without a name save that "name which is above every name," which explained the martyrdoms of the Diocletian era and of the middle ages. To be a Fundamentalist cost life then. The Waldenses and the Hussites were Fundamentalists. The most succinct, and yet comprehensive statement of Fundamentalism of which I know is the Apostles' Creed, and surely this has never been divisive of the churches? It has not "split and riven" them. We have always regarded the Apostles' Creed as a bond of union, and have praised God for it as a near-inspired expression of the evangelical faith.

That is what Fundamentalism is, namely, the evangelical faith, the

> "Faith of our fathers, living still,
> In spite of dungeon, fire, and sword."

And it is in the light of that fact that I desire, in all fairness and charity, to examine Dr. Harry Emerson Fosdick's sermon of last May, entitled, "Shall the Fundamentalists Win?"

Misapplying the Scriptures

I select this sermon as a text because it is an authoritative statement of the present opposition to the evangelical faith, and because it has been published and circulated with a definite request for comment. For the time being its author seems to be considered as an accepted spokesman for the liberal school of theology.

With strange infelicity, however, he commences his sermon with a reference to Gamaliel's advice to the Jewish council as recorded in Acts 5. The Jewish council, as he says, had haled before it Peter and the other apostles because they had been "preaching Jesus as the Messiah." They proposed to slay them, when in opposition Gamaliel, a doctor of the law, rose up and said: "Refrain from these men, and let them alone; for if this counsel be of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

The preacher makes the Jewish council to represent the Fundamentalists, and Peter and the other apostles to represent himself and his brother Liberalists. But is not the opposite nearer the truth? Peter and the other apostles who "had been preaching Jesus as the Messiah," were Fundamentalists. One has only to examine the content of their preaching in the preceding chapters of the Acts to be assured of that.

Moreover, the preacher claims that the Fundamentalists are dividing the churches, but if so, they could not be represented by the Jewish council. The council was not the dividing body, but the body that was being divided. And what a happy thing it has been for the world and the church that it *was* divided! Yes, blessed be God, Peter and the other apostles kept right on "preaching Jesus as the Messiah," until before long the council was very seriously divided, "and the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7).

Therefore let not the Fundamentalists slack their hand nor forego their testimony; but at the same time let them have their behaviour seemly among the Liberals, that wherein they speak against them as evil doers, they may by their good works which they shall behold, glorify God in the day of visitation (1 Pet. 2:12).

What Justifies Liberalism?

Dr. Fosdick justifies the Liberalism he

represents on the ground that "there have been strange new movements in Christian thought," "new knowledge about the physical universe," "about human history, and in particular about the ways in which the ancient peoples used to think in matters of religion, and the methods by which they phrased and explained their spiritual experiences."

He assumes all this so-called new knowledge to be truth in the same sense that the Bible is the truth, a revelation from the God of the Bible, and of the same value as the Bible. The Christian faith must now be seen and stated in the terms of this new knowledge, he affirms. In other words, if he is understood correctly, the revelation in the Bible must now be qualified by modern philosophy, by the evolutionary hypothesis, and by comparative religion.

He offers only one analogy to support his affirmation, however, and that is the change in the planetary system from the Ptolemaic to the Copernican. But does he mean that the evolutionary theory of the universe is to be accepted on the same scientific ground as the conviction that the sun is the center of our system? Will a gentleman of his distinction in the religious and educational world stand sponsor for that opinion in the face of the testimony of noted specialists to the contrary? And will he at the same time affirm that the concepts of modern philosophy are in themselves so superior to those underlying the Christian faith of all the centuries as now to be substituted for them?

"By their fruits shall ye know them." What have these "strange, new movements in Christian thought" yet accomplished for the world? The late world-war and Bolshevism are a correct answer. "Strange" indeed are these movements, and perhaps relatively "new"; but while they may be *in* Christian thought, as Christians themselves are in the world, yet they are not of it, but absolutely alien to it.

And about the ways in which the ancient people used to think in matters of religion, what call have we Christians, having "escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ," to be again entangled therein and overcome? Shall it happen unto us according to the true proverb, "The dog is turning to his own vomit again, and the sow that had washed to her wallowing in the mire" (2 Pet. 2:20-22)? If this is what the Liberals are disposed to do, are not the Fundamentalists entitled to respect at least for standing by the old faith?

Is Liberalism Christianity?

Dr. Fosdick notes four stakes which the Fundamentalists are driving *"to mark out the deadline of doctrine around the church"* he says, every one of which he and his liberalistic school would uproot. But one may appeal to the consciousness of regenerated men and women to say whether these four stakes are not only biblical but vital to the Christian faith.

The first he names is *the virgin birth of our Lord;* the second, *the plenary inspiration of the original Scriptures;* the third, *the substutionary atonement of Christ;* the fourth, *the second coming of Christ* to set up a millennium on the earth. He claims that no one has a right to deny the Christian name to those who do not hold these doctrines, or to shut against them the doors of Christian fellowship.

"To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (Isa. 8:20). In other words, "What saith the Scripture" about the Christianity of such men and the shutting of the doors of Christian fellowship against them?

Paul was a Fundamentalist surely, and he testified against the false teachers in Galatia, saying, "Though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed." He repeats the anathema twice to make it the more sure (1:8, 9).

Writing to Timothy, he says: "This charge I commit unto thee . . . that thou mightest war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I delivered unto Satan, that they might learn not to blaspheme" (1 Tim. 1:18-20).

Peter stands with Paul. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1).

John stands with Peter. Writing unto the elect lady, he says: "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. . . . If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works" (2 John 7:11, R. V.).

It is not therefore a question as to whether the Fundamentalists so-called, I use the term simply for convenience, it is not a question as to whether they shall withhold the Christian name to and shut the door of Christian fellowship against deniers of such doctrines, but the question rather is whether they can consistently and conscientiously do otherwise?

I

Argument For and Against the Virgin Birth

But now on what grounds would Dr. Fosdick question the virgin birth of our Lord? Two are named. For one he goes back to "the ways in which ancient peoples used to think in matters of religion," and for another he mentions the silence of John and Paul on the subject.

He tells us that "to believe in the virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority," . . . especially in the case of founders of great religions. Buddha, Zoroaster, Lao-Tsze, according to the records of their faiths, were all supernaturally born, he says. "That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth." In this way large groups of people in the evangelical churches came to think of Jesus as coming especially from God, "but they phrased it in terms of a biological miracle that our modern minds cannot use." So far, Dr. Fosdick.

But would he permit a few questions?

1. Would he consider it as making any difference in Jesus' case that men and angels also did not wait until His personality arose "high" before they adored Him, but that they actually adored Him while He was yet a new born babe? Or, would Dr. Fosdick possibly deny the historicity of the song of the heavenly host, and the visit of the wise men from the east, and the prophesying of Simeon and Anna, to say nothing of Elizabeth, the virgin's cousin, who recognized her even before the birth of Jesus as "the mother of my Lord" (Luke 1:41-43; 2:8-38; Matt. 2:1-10)?

2. Touching those records of the pagan faiths of which he speaks, were they contemporaneous records as in the case of the Gospels, or were they written hundreds of years later? Was the claim of virgin birth made by them in the very period and in the very place when and where the founder of the religion lived and toiled and was best known, as was true of Jesus? Were those records filled with other evidences of the supernatural in the lives of those men as the Gospels are filled with such evidences concerning Jesus? Did any of those men cast out evil spirits with a word and heal all that were sick with all manner of diseases? Did the winds and the sea obey any of those men (Matt. 8:23-27)? Did any of them raise the dead, or perchance, did any one of them himself arise from the dead? In other words, was the supposed biological miracle in their case a logical and consistent event in an otherwise unique life, or was it an isolated and contradictory occurrence in comparison with their subsequent history? Moreover, has Dr. Fosdick himself perused these records, and will he affirm that any of them make a distinct claim of *virgin* birth comparable with that recorded in the Gospels? Was it not rather a birth resulting from the supposed carnal intercourse of a pagan god with a victim of his lust?

3. Is Dr. Fosdick fairly well acquainted with the biblical description of Satan? And would it occur to him that possibly the prince of darkness might wish to forestall the effect of the biological miracle of Jesus' birth by counterfeiting it in the annals of paganism? And would Satan have had any reason or suggestion for doing so arising out of the divine promise in the Garden of Eden concerning the seed of the woman that should bruise the serpent's head, or because of Isaiah's prophecy that the Messiah should be born of a virgin, which was known some seven hundred years before the event?

4. Does Dr. Fosdick believe, and would he have his hearers believe, that Matthew and Luke, who so explicitly record the circumstances of the virgin birth, are guilty of actual fraud? Is that his real position? And would he in so far give aid and comfort to the Jews who charged Jesus with imposture and with being a bastard, and would he in so far justify them in His crucifixion?

5. Finally in this particular connection, just what kind of an impression is Dr. Fosdick seeking to make when he speaks of "*large groups of people in the evangelical churches as coming to think of Jesus as coming especially from God,*" and phrasing it "in terms of a biological miracle?" As one not unacquainted with church history, would he deny that the virgin birth was from the beginning a criterion by which genuine and spurious Christianity were distinguished? Or, would he question the primitive origin of the Apostles' Creed, and assume to say that practically the whole church was not back of the article, "Who was conceived by the Holy Ghost, born of the virgin Mary"?

Does Science Prove Anything?

To pass now to the silence of John and Paul, Dr. Fosdick says that these "two men who contributed most to the church thought of the divine meaning of the Christ, never even *distantly allude* to the virgin birth."

Even if this were absolutely the case (which it is not), could it nullify the plain and unmistakable testimony of Matthew and Luke? In the mouth of two witnesses a fact must be established in Jewish law, and Matthew and Luke are two witnesses to the fact. If one discards their testimony to this fact for any arbitrary reason, why not do the same with any other fact that does not run alongside of his mind?

There are four Gospels, and each is different from any of the others. Each was written with a particular object and for a particular class of people. John's Gospel, up until the record of the passion at chapter nineteen, is almost entirely new in its relation of facts, as compared with the other three. For example, he omits all reference to the life of Jesus prior to His baptism. Does this silence cast doubt upon everything else that Matthew and Luke wrote covering that period?

And reversing the situation, shall we say that John is not to be believed in the marvelous events he relates because Matthew and Mark and Luke are silent to them?

Dr. Robert Dick Wilson has discovered that William Cullen Bryant's *History of the United States* with its 3,500 pages quarto, makes no mention of Thanksgiving Day, nor of the days of fasting and prayer during the Civil war, nor of the Bible, except in the relation of the Bible Society to slavery. Shall some destructive critic later on affirm therefore that this nation ignored God in that sad chapter of its history?

The work of Bryant has fifty-three pages of index, double column, and yet the word "Presbyterian" does not occur in it, nor the word "Christian" except in the title of the Christian Commission, and the word "church" only occurs twice. And yet as Professor Wilson remarks, that work is a history of a republic founded by Christians, observing the Sabbath, devoted to foreign missions, and full of churches and their activities. The argument from silence therefore proves nothing absolutely.

But Dr. Fosdick errs when he says that these two men, John and Paul, "*never even distantly allude* to the virgin birth." For instance, John says: "In the beginning was the Word, and the Word was with God and the Word was *God . . . And the Word was made* (or became) flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

It did not occur to Dr. Fosdick to mention these words of John to his hearers, but had he done so, might his hearers have surmised that while John did not definitely name the virgin birth, he certainly did more than "distantly allude" to it? Surely if God became man, as John says, there must have been a biological miracle of some kind.

And a similar conclusion is almost equally obvious from Paul's words to the church at Philippi: "Let this mind be in you," he says, "which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men." If this is not an affirmation of the virgin birth, does it not, as in John's case, at least "*distantly allude to it*"?

Paul's epistles, like John's Gospel, were penned for a very distinct purpose, not to recite the history of Christ's life already familiar to and believed by the whole church, but to build up a great body of truth on the basis, not of His incarnation, but His atoning death and resurrection.

Quoting Professor James Orr, of Glasgow, "Did not Paul know of Christ's birth from a virgin? Certainly he did, for Luke, who narrates it in his Gospel, was the traveling companion of Paul, and everything Luke knew, Paul knew."

The same inquiry might be made of John. Did he not have the other Gospels before him when he wrote his Gospel? And was not the virgin birth of Christ an already accepted article of belief in the church? But does he repudiate or contradict it? And if not, on the supposition that it was untrue, how could one believe anything else that John wrote? When it comes to an argument from silence, if it proves anything in this case, it proves that the record in Matthew and Luke is correct.

II

Argument For and Against Inspiration

But passing from Dr. Fosdick's views about the virgin birth of Jesus, let us consider those which he entertains about the inspiration of the Scriptures.

First, he reminds his hearers that the original documents of the Scriptures are no longer in our possession. This is true, of course, but it does not invalidate their inspiration.

The Declaration of Independence may be taken as an illustration. How many American citizens now living ever saw the original document, or even know whether it exists? And yet it is important to know that there was such a document, and that we possess accurate copies of it. We are zealous for its very words, for all the significance and authority attaching to the original attached to the copies. Is it unreasonable that as much importance should be attached to the original of the sacred Scriptures which furnish the foundation for the Christian faith?

Dr. Fosdick's idea of inspiration is confused. He thinks that the verbal or plenary inspiration of the original documents means, to quote his words, that "whether we deal with the story of creation, or the list of the dukes of Edom, or the narrations of Solomon's reign, or the Sermon on the Mount, or the thirteenth chapter of First Corinthians, they all came in the same way and they all came as no other book ever came."

On What Does Inspiration Terminate?

But this is not so, and it is difficult to believe that so intelligent a gentleman wishes to be taken seriously in saying it. He must know that the inspiration of the Scriptures terminates on the *record.* They who maintain its plenary character may leave others to determine the human source of the story of creation, for example. It is not incumbent upon them to say, nor is it with them a primary matter to determine, just how, or where, Moses obtained that story. They merely say that the story has the stamp of God upon it, that as a *record* it is correct and the story of creation which God desires man to believe.

The same is true of the list of the dukes and the other examples which Dr. Fosdick names. All of them did not come in the same way but in different ways, and yet putting them all together in the one book, it is competent to say that the book came as no other book ever came. That is, no other book as to its *record* is inspired of God (2 Tim. 3:16, 17).

To illustrate this from another point of view, Dr. Fosdick says the Fundamentalists believe that everything was "inerrantly dictated—scientific opinions, medical theories, historical judgments, as well as spiritual insight, all is infallible." And the way he says it we fear is intended to make Fundamentalists appear ignorant and silly.

But his remark should be qualified. There may be scientific opinions, medical theories, and some other utterances in the Bible which are in themselves untrue, and yet the record of them may be an inspired record for all that.

The True and the False in the Bible

Take the book of Ecclesiastes as an example. It contains some statements that are only partially true, and some that are altogether false, yet the *record* that its author said, and thought, and acted in accordance therewith on the different occasions named is an inspired, and hence an absolutely true record.

If Dr. Fosdick knows this to be the Fundamentalists' view of inspiration, and it is reasonable to suppose that he *does* know it, how can he justify the placing of the Koran on the same level as the inspiration of the Bible? He finds things in the Bible which he dislikes and he finds the same things in the Koran; and he scarcely saves himself from something approaching blasphemy by saying that in the Bible they are not final, that "they are always being superseded, that revelation is progressive."

This last remark, "revelation is progressive," as he uses it, is another evidence of his misunderstanding of the subject, inasmuch as he confounds revelation with inspiration. Revelation in the Bible is indeed progressive, "dynamic," to quote a favorite word of his, but inspiration in contradistinction thereto is static. Revelation in the Bible progresses from the first promise of the Redeemer in the Garden of Eden to His closing words in the apocalypse, "Surely I come quickly." But the inspiration of the record, from the writing of Moses in Genesis to that of John in the apocalypse remains ever the same, so that we have precisely the same reason and the same authority for accepting the divinity of Moses' writings as we have for accepting the divinity of the writings of John.

How Far Is Revelation Progressive?

Dr. Fosdick says that to him and to those he represents the Bible "is more inspired and more inspiring than it ever was before." More inspiring it may be, but more *inspired* we wish to say, it can never be, inasmuch as it is and always has been *God-breathed*.

But this part of the subject should not be left without a cautionary word. We have admitted that revelation is progressive. But we mean revelation as contained in and limited to the Bible. We are not talking about a progressive revelation outside of the Bible.

The Bible is now a completed revelation. "If any man shall add unto it, God shall add unto him the plagues that are written in it, and if any man shall take away from it, God shall take away his part out of the book of life" (Rev. 22:18, 19).

There was progress while that revelation was in process of delivery to men, but the progress ended where the process ended. And that which was thus delivered to the saints, was delivered, as Jude instructs us, *once for all*, and it is this which constitutes the reason why we are commanded to earnestly contend for it against false teachers who have come in amongst us unawares. Jude 3, 4.

III

Argument For and Against Christ's Second Coming

Dr. Fosdick does not enlarge upon his objection to the substitutionary sacrifice of Christ, but proceeds to do so with reference to the second coming of Christ, approaching the subject with his customary preconceptions. Instead of coming to the Bible as the Word of God to ascertain what is therein revealed concerning the second coming of Christ, he begins to tell his hearers what the ancient world thought and did not think. For one so ambitious to be progressive it is astonishing how he loves to linger in the teaching of the ancient world, the heathen world at that.

"No one in the ancient world had ever thought as we do of development, and gradual change as God's way of working out His will in human life," he tells us. That is, no one in those days ever thought of evolution.

"They thought of human history as a series of ages succeeding one another with abrupt suddenness."

Thus would he forestall on the part of his hearers any acceptance of Daniel's interpretation of Nebuchadnezzar's dream of history as visioned in the metal image. It was not in his opinion a divine revelation, but "the Hebrew way of expressing hope for the victory of God and righteousness." And "when the Christians came they took over that phrasing of expectancy, and the New Testament is aglow with it."

In other words, the second coming of our Lord is not a divine promise ever to be literally fulfilled, but merely "the early Christian phrasing of hope," a remark which, for Simon-pure rationalism, can hardly be surpassed.

He says that the literal coming of Christ externally on the clouds of heaven, to set up His Kingdom here, was a teaching that he never heard in his youth, as if that proved anything. There are many who never heard it in their youth, and yet like him presumably, were brought up in Christian homes and in the habit of attending church. Some of them, however, have since come to learn that it is one thing to believe the Bible in a general way, and quite another thing to know what the Bible actually contains.

In other words, there is such a thing as progress in the knowledge of God's revelation and in the knowledge of what really constitutes the Christian faith, and it is lamentable that one should increase in years and in general erudition and yet make no progress in that direction.

On What Shall We Base Our Thinking?

He tells us that the group to which he belongs believes that Christ is coming, "but they are not thinking of an external arrival in the clouds."

Why are they not thinking so, may one ask in all sincerity, inasmuch as Christ Himself witnessed before the Sanhedrin, saying: "Hereafter shall ye see the Son of man sitting at the right hand of power and coming on the clouds of heaven" (Matt. 26:64)?

Why are they not thinking so, when the angels on Mount Olivet said to the waiting disciples: "This same Jesus, which was taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven" (Acts 1:11)?

Why not, when Paul writes to the Thessalonians: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16, 17)?

Why not, when John says: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1:7)?

If the preacher is not thinking of an external arrival on the clouds, of what kind of a second coming of Christ is he thinking?

He explains the kind he is thinking of by saying that man's music has *developed*, man's painting has *developed*, man's architecture has *developed*, development is the way in which God works. Therefore the second coming of Christ simply means that "slowly but surely His will and principles will be worked out by God's grace, in human life and institutions."

This is the evolutionary hypothesis applied to the "Blessed Hope," the underlying principle of which is that of continuity, no break, no abrupt change, no *cataclysm*.

Now, this is beautiful and interesting if it were only true. But it is not true if the Bible is to be taken at its face value, or, if Christ Himself is to be believed.

A Solemn Warning

Moreover, there is at least one passage of Scripture that squarely opposes it and does so in connection with a most solemn warning to any who are tempted to believe it.

That passage is where Peter says "that there shall come in the last days scoffers, walking after their own lusts," or as the Revised Version puts it, "mockers shall come with mockery, and saying, Where is the promise of His coming? For since the fathers fell asleep all things *continue* as they were from the beginning of creation." "For this they wilfully forget," he adds, "that there were heavens from of old, and an earth compacted out of water and amidst water, by the Word of God; by which means the world that then was, being overflowed with water, perished."

In other words, the theory of continuity, no abrupt changes, no cataclysm, is contrary to history, contrary to fact.

Then follows the warning: "But the heavens that now are, by the same word, have been stored up for fire against the day of judgment and perdition of ungodly men. Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise (the promise of the return of our Lord, he means) as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:3-9).

It is a solemn matter, indeed, in the face of this warning to deny, and to lead others to deny, the "Blessed Hope," for as the same apostle says in another place: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (2 Pet. 1:16).

The Question at Issue

It remains only to inquire into the meaning of the title of this sermon,

"Shall The Fundamentalists Win?"

Win what? It might be supposed that the preacher was thinking primarily of Christ and the Scriptures. Would it eventually be found that the Fundamentalists are right as to the inspiration of the Scriptures? Would it eventually be found that Christ is more than a religious teacher, that He is the Very God, conceived by the Holy Ghost and born of the Virgin Mary, and that He died as a sacrifice for human guilt, and that He is coming again personally and visibly in power and great glory? It might be thought that these were the questions uppermost in the use of the word, "win."

But not so. The inquiry is more mundane and personal than that. For, after distinguishing between the view of the Fundamentalists and the Liberalists on the virgin birth, the preacher says: "Here in the Christian church are these two groups of people, and the question which the Fundamentalists raise is this: "*Shall one of them throw the other out?*" He repeats the question after distinguishing between their views of inspiration, and again after distinguishing between them as to the second coming of Christ, "*Shall one throw the other out?*"

In his opinion "the Fundamentalists are not going to succeed," i. e., they are not going to be able to throw the Liberalists out, and doubtless he is a true prophet in saying so. If the Liberalists will not go out of themselves, as they did in John's day (1 John 2:19), if their sense of fairness and consistency and honor will not lead them to relinquish their hold upon the treasure and the institutions which Fundamentalists of other generations have accumulated and built up for the furtherance of the truth, the latter, we prophesy, will not lay hands upon them. Fundamentalists have suffered the loss of all things to follow Christ in other days, and if necessary they will rejoice to do the same again.

The preacher pleads for tolerance and Christian liberty, but on that score of what can he complain? He is a Baptist minister who, over his signature, has renounced and denounced the evangelical faith; and yet he is occupying a pulpit in the Presbyterian church whose confession of faith affirms the four essential doctrines which it is the purpose of his sermon to refute.

A preacher, therefore, who is permitted to do this and be generously compensated for doing it besides, so far from suffering intolerance or the curtailment of spiritual liberty, must feel rather that the lines have fallen unto him in pleasant places, and that he has a goodly heritage.

The Preacher's Idea of These Great Doctrines

He tells us that if we are to reach a happy solution of this problem, what we need "is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over *little matters* when the world is dying of great needs."

But the question will not down as to who introduced this "quarreling" if it so be, and who is responsible for this controversy over the inspiration of the Bible, the God-hood, the atoning sacrifice and the second coming of our Lord? To seek to fasten it upon the Fundamentalists would be like Germany laying the blame for the world war upon Belgium because she defended the forts of Liege. If the Liberalists, in other words, had not sought to introduce their strange and subversive doctrines among God's saints, would the latter have need to contend for the faith delivered unto them once for all?

And really are these *little matters* over which they are contending? Is the preacher justified in calling them as he does in a further sentence, "the tiddledywinks and peccadillos of religion?" Is that a sane or reverent estimate of the importance of the Bible and the truth as to the person and the work of Christ?

He speaks of the world as "dying of *great* needs" while the quarreling is going on, and he cites Armenia. "They are killing the Armenians yet," he says, "the Turkish deportations still are going on; lately they crowded Christian men, women, and children into a conventicle of worship and burned them together in the house where they had prayed to their Father and ours."

Why the Armenians Suffer

Yes, the name of the Armenians belongs in the inspired Hall of Fame which Bible lovers recognize as the eleventh chapter of Hebrews. But has Dr. Fosdick paused to think *why* the Armenians are willing thus to suffer the loss of all things? Has he reflected that they might escape their afflictions if they would? Does he know that if they were not Fundamentalists in principle they would not be persecuted?

If the Armenians could take the position of the Liberalists, if to them Christianity were only *a* religion and not *the* religion; if the origin of the Bible, if the nature of Jesus Christ, if the atonement of the cross, if the second coming of the Lord of glory, bringing His reward with Him, if these truths were to them the "little matters" which they are to Dr. Fosdick and his sympathizers, if they were merely "the tiddledywinks and peccadillos of religion," if, in other words, they were not to them the "main issues of Christianity," ancient as well as modern, and modern as well as ancient, would they consent to be "made a gazing stock by their reproaches"?

The Armenians have been "tortured, not accepting deliverance, that they might obtain a better resurrection. They have had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they have been stoned, they have been tempted, they have been slain with the sword; they have wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy" (Heb. 11:33-38). But let not twentieth century Liberalism add the remaining grief of professing to minister to their deepest needs. That can be done only by the Saviour whom Liberalism rejects.

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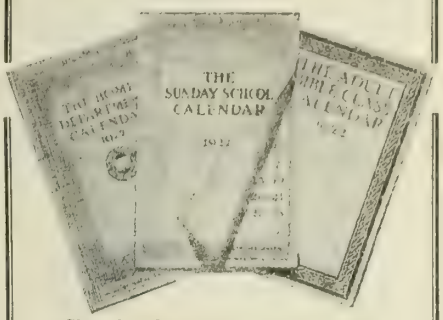

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PRAYING ON THE GROUND OF THE CROSS OF CHRIST

Against

The Professing Church's Apostasy

("For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day."—Eph. 6:12, 13.)

"The prayer-warrior" says Rev. Gordon Watt in "The Strategic Value of Prayer," "is not to accept any fatalistic position that, because evils are prophetically revealed as certain, it is therefore needless to oppose them. That would be to allow the prince of evil to have his way. Rather is it to remember the meaning of Calvary, and to translate it into the most determined action on the battlefield.

"It is in this sense that prayer must be considered as a warfare. Real prayer is opposing a great spiritual force to the onslaught of evil, and asking God to put into operation the work done by His Son on the Cross, which was not only the redemption of man, but the defeat of the prince of this world.

"The condition of the Church is extremely perilous. We are in a perfect landslide of apostasy from the faith once delivered to the saints."

Also, says the same author, "We are in a confused world, driven on by evil powers; **but we are in it to claim that Christ shall have His way, and that the will of God shall be done.**"

For

The True Church's Revival

("Praying always with all prayer and supplication in the Spirit . . . for all saints;" that spiritual life and utterance may be given unto believers who are now paralyzed or indifferent, that they may open their mouths boldly, to make known the saving power of the Gospel of Christ.)

"The secret of revival," writes Mr. Watt in a brief article for publication, "is both Divine and human. The Holy Spirit uses the Cross to produce the conditions in which revival becomes a reality.

"The human element is the measure of our yieldedness to the blessed Spirit. As He works out, in the members of the Body of Christ, the purpose of the death of the Lord Jesus, the life of Christ is imparted to them, the very life which is His now in heaven.

"The Church needs Cross-moulded Christians, who will allow the Holy Spirit to do all His will in them through the Cross. **Will YOU be one of these?**"

Furthermore, says Mr. Watt in his little book on prayer, "The supreme power on the battlefield today is the prayer which wages war upon the rulers of darkness. . . . . **Revivals ought to create a spirit of aggressive prayer. The past is an encouragement for the present. There is a throb of hope among the children of God. The expectations of coming victory fill many hearts. There are movings among men which only the Spirit of God can produce.**"

Accompanying the foregoing is this earnest appeal for intercession: "Prayer is our weapon with which to rally to the side of the Lord. And just as the defectiveness of human governments is leading up to the revelation of the man of sin, so effectiveness in prayer-warfare is preparing the way for the coming of Christ, and the establishment of His millennial government over the whole earth. . . . . The Church may yet triumph, and hasten the dawn of earth's glad morning, if, here and there, led by the Spirit of God, there are those who will cooperate with Him . . . . . **through the weapon of prayer.**"

Again, as above, we ask, **WILL YOU be one of these?** Are **you** ready for the coming of the Lord? Is **the Church** ready for His coming? For remember that **"Every one** that hath **this hope** in him purifieth himself, **even as He is pure"** (1 John 3:3). Do you not, and does the Church not, need **a heaven-sent, purifying revival** in preparation for the Lord's return? Does it not seem that Revival **must** come before Rapture **can** come? Therefore, Pray! **Pray on the ground of the Cross!**

Pray Against Apostasy! Pray For Revival!

Note—The American edition of Rev. Gordon Watt's valuable little book, "The Strategic Value of Prayer," from which many of the quotations on this page have been taken, is published by "The Sunday School Times," 1031 Walnut Street, Philadelphia. Price, 25 cents. Multitudes of Christians were blessed through Mr. Watt's personal and public ministry in America last summer. These and others will be glad to know that arrangements have been made for his return from Scotland early this coming year to labor under the direction of the Extension Department of the Moody Bible Institute. Pray for his enduement. This notice, as well as the prayer appeal above, are entirely without human solicitation or suggestion. The writer has only in view God's glory in the spiritual welfare of the Church of Jesus Christ. In common with multitudes of others, he rejoices that there is a growing burden of intercession in many quarters.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

WHY NOT?

Eastern Methodist

New Rochelle, N. Y., May 30.—The memory of Thomas Paine, author of "The Age of Reason," was honored today in exercises held under the auspices of the Thomas Paine National Historical Association on the site of what was formerly his home here.

Inasmuch as nearly every criticism of the Old Testament record taught in Methodist theological seminaries and Book Concern publications and found in the course of study for our English speaking young preachers and styled "Modernism" and "New Theology" can be found in "The Age of Reason," it would seem to have been a fitting thing to have had the Methodist church represented at the memorial services at New Rochelle. Why not? Fifty years ago Bradlaw, Ingersoll and Conway were doing the same work as Paine, Voltaire, Bolingbroke and others had done long before. These men were all outside the church and called infidels. There are no such characters outside the churches now. The men who are contending as they did are inside the church. Mr. Ingersoll was asked: "Why are you not lecturing against the Bible as you used to?" He replied, "Preachers and teachers in the church are doing that now, and they have audiences and influence that I never had." Certain it is, the criticisms he made of the writings ascribed to Moses are believed and taught in nearly all Methodist schools, and he taught what Paine did of this matter.

SINN FEIN METHODS HERE

The Tribune (Chicago)

William Coote, a member of the British and of the Ulster parliaments, is making speeches in the United States and asking for contributions to the Irish Protestant cause. He made a speech in the Western Avenue M. E. Church. Sinn Fein sympathizers interrupted him. Disorder in the church resulted. Several women were knocked down. Several fainted. There was a fight and the disturbers were thrown out. Then bricks were thrown through the church windows.

Mr. Coote denounces the Sinn Feiners. He does what Americans generally believe is useless and mischievous. He attacks a religion. Ireland has religious war, to its injury. Mr. Coote offends Catholic Irishmen, but he does not offend American law, and if the congregation of an American church wishes to hear him and wishes to give money to the Protestant Irish, it has that right, and the church edifice is entitled to respect and to protection.

The Sinn Feiners have had every liberty in America. They have talked where and how they pleased. They have raised money. They have denounced everybody they wanted to denounce. They have been accorded every privilege of speech and action, and they have been organized in and out of politics to attack their enemies from American soil.

Now if an Ulsterman comes along and says things which offend them they have the privilege of staying away from the meetings where they would be offended. They cannot exercise the rights of American freedom and then throw bricks into a church where the other side of the fight is being discussed.

HIGH MINISTERIAL STANDARDS

Literary Digest

Placing highly educated ministers in backward communities is like trying to fit a square peg in a round hole for all the good it may do, since the raw fact of the matter, we are told, is that very few preachers trained and familiarized with the conveniences and comforts of modern home life in prosperous communities can ever be persuaded to become pastors of the little broken-down churches in these exceptional districts. Not only are such preachers discontented with their lot, but their high degree of literacy illy suits them to pastorates where much learning is neither appreciated nor understood. It works like a two-edged sword. Yet, says *The Herald of Gospel Liberty* (Christian), practically every denomination has grown into the habit of thinking so chiefly of its churches in the city and in the more favored communities that they are requiring a complete college education for all of their ministers, and on top of that perhaps a seminary training. *The Herald* makes the point that:

"This program, which is being adopted by nearly all denominations, is making it almost impossible for backward communities to secure pastoral oversight from other than the preachers of backward denominations which require no educational standard for their ministry. These are usually the advocates of peculiar dogmas—such as the 'holy rollers,' for instance. Thus the religious situation of these neglected sections becomes more serious every year, and is likely to be turned over almost entirely to freak sects unless larger denominations devise some plan of furnishing a type of minister who will be willing to work under such conditions and live in such communities. It is a wonderful field for the genuine mission spirit—and a field against which the larger interests of the denominations are militating quite seriously just now."

Religion is the tie that connects man with his Creator, and holds him to His throne.—Daniel Webster

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THE NEGRO PROBLEM

Buffalo (N. Y.) *News*

Why should there be such a problem? Color of skin and servitude have marked off the Negro from the American Caucasian. The race barrier is extreme. But color of skin should not blind men to the natural rights of the human being covered by that skin. In round numbers about one-third of the population of the globe is white, about one-third is yellow, and another third is black and brown. That is, two-thirds of the human race is colored. There are over ten million blacks in the United States and they are here to stay.

This Negro problem was initiated by the Anglo-Saxon and not the African. The Negro was lured to America under constraint. He did not choose the time or way of his coming. From African villages the natives were driven with slaughter to slave pens on the coast. In chained gangs below deck, with a brutality allowed no beast today, these victims were shipped to the American shores. Since 1885 over 4000 Negroes have been lynched or murdered by mobs; that is, over one hundred a year within the United States. Neither in India, nor China, nor Japan, nor West Indies, nor South America are human beings lynched. In East St. Louis not long ago 6000 Negroes were driven from their homes, 700 shot, burned or beaten in race war.

Negroes may be low in the scale. Only a half century has elapsed since the Negro was the white man's chattel. But in these fifty years Negro home owners have grown from 12,000 to 650,000; men in business from 2000 to 165,000; literacy has risen from 10 per cent to 80 per cent; school teachers from 600 to 4300; churches from 700 to 7500; church property from $1,500,000 to $90,000,000. The Negro needs not to be boosted or coddled, but given a fair human chance and a square deal in an atmosphere cleansed of race hatred.

MENTAL INDIGESTION

The Tribune (Chicago)

A public librarian says there are too many cases of "mental indigestion" among children, due to choosing "all sweets and desserts" in reading. That sounds reasonable; but why confine it to children?

Carrying the comparison further, we find that too many sweets and desserts consumed by children are not so likely to cause indigestion in youth as to reveal themselves in bad skin, bad teeth, flabby muscles, and so forth. Physical infirmity in middle age is more likely to be the result of improper feeding in youth than in acute indigestion. So with books, mental deficiency in middle age is more likely to be the result of poor selection of youthful mental pabulum than is any noticeable evil effect at the time of selection.

But the important conclusion is that results of poor selection of books for children inevitably are bad. It is even worse that these bad results should become evident in middle life, when the sufferer should be vigorous, than in childhood, when at best the mental powers are formulative, not constructive.

Children can be taught good taste in reading. An interest in good reading can be inculcated as well as interest in reading of no mental nutritive value. It is as certain as that satisfaction of a childish appetite with oatmeal and cream can be used to reduce the appetite for chocolates and bon bons.

But it requires some effort on the part of parents. Many men and women who realize their own mental deficiencies due to lack of cultural reading, and who wish to see these deficiencies corrected in their children, fail of their desire. They do so partly because they have not the knowledge necessary to proper selection of books which would start the children on the right path, but more so because they fail to show their children a good example. The selection of books is fairly simple. Any good public librarian can satisfy that need. But the example is more difficult.

THE KU KLUX KLAN AND POLITICS

The United Presbyterian

It was thought a few months ago when some leading newspapers of the country made an expose of the purpose and methods of the Ku Klux Klan that the light thus thrown upon its activities would be sufficient to destroy its influence. However, there are many indications that in certain parts of the country, particularly in the South, the membership of the Klan has reached such proportions and its influence has become so strong as to create a real problem. The recent primary for the selection of candidates to be voted on at the fall election for the United States Senate in Texas, resulted in the nomination of Earl B. Mayfield, a Klan candidate for the Democratic nomination, which in that state is practically equivalent to election. Mayfield won against the candidacy of the venerable senator Culbertson, who has represented the Lone Star state in the upper house of the American Congress for twenty-three years. The campaign in Oklahoma terminating in the primaries of that state last week was waged largely on the Klan issue particularly with respect to the office of governor. Mayor J. C. Walton, of Oklahoma City, the anti-Klan candidate, was nominated on the Democratic ticket by a substantial majority, although the Klan candidate, R. H. Wilson, polled a very heavy vote. Whatever may be the secret of the popularity of the Klan it must be admitted that it is growing in power and influence. Reports of many initiation ceremonies coming from such widely separated parts of the country as Los Angeles, Chicago, Massachusetts and Ohio, indicate that many new members are being received. The Tulsa, Okla., *Tribune* for June 24 states the following with reference to an initiation: "One thousand and twenty men pledged allegiance to the Klan at a ceremony which lasted long into the night." More than 30,000 motorists from Tulsa and surrounding towns tried to reach the scene of the spectacle. It is estimated that there were more than 10,000 automobiles on the roads leading to this point. Cars were lined three deep on the broken arrow road for nine miles on the way to the amphitheater. In Texas the Klan has openly announced in a public statement that it will hereafter function as a political organization. In the Lone Star state it is being opposed by a citizens' league formed to combat the Klan's political activities.

MR. HARRY D. CLARKE

At the close of last month Mr. Harry D. Clarke, who has served so well in our Educational and Extension Departments, entered the field independently as an evangelistic singer and leader.

After filling an engagement at Toronto, he plans to visit the Pacific Coast and Canadian Northwest, and ultimately his home in England.

The prayers and best wishes of the Institute follow Mr. Clarke.

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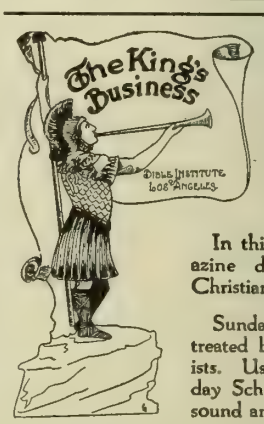

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Young People's Society Topics

John C. Page

November 5
Better Thinking
Philippians 4:4-8

The sins of the flesh are many, the sins of the mind are more. Both of these are mentioned in Ephesians 2:3. Many people who escape the former are enslaved by the latter.

In many quarters the badge of distinction desired above all others, is to be regarded as a thinker. The test question of character, however, is not, "Are you a thinker?" but, "What do you think about?" The mental machinery should certainly be in good working order, but the material which goes into the loom of thought determines the quality and usefulness of the finished product.

"What shall I think about?" some one asks. "Think on these things," says the Apostle. "Whatsoever things are true"—that is, essentially true; things revealed by God, therefore true as He is true. "Sanctify them by thy truth," our Lord prayed for His disciples, and then He added, "Thy word is truth." "Whatsoever things are honest," or honorable, or worthy of regard and reverence —that which is worthy and serious as opposed to that which is trivial and worthless. "Whatsoever things are just," or equitable in human relationships. Think not of gaining advantage over another, but of fairness and square dealing instead. "Whatsoever things are pure," that is, the things that lead to victory over temptation. "Whatsoever things are lovely," or lovable, or worthy of one's love; "Whatsoever things are of good report," or as it appears in the Revised Version margin, "Gracious things, or winsome, and winning." "Think on these things," says the Apostle. Meditate on them; set value upon them; invest in them. Here is the material out of which the mental tapestry may be woven, to adorn the rooms of the soul and to beautify and enrich the whole being.

There is a vital relation between all this and the things that are found in the preceding verses. Thinking on the plane of verse 8 is possible only to those who have the peace of verse 7, and this peace is in turn the possession of those only to whom verse 6 is real in experience. The mind set upon God, and crowned by His peace is free to follow the better thinking suggested by this Scripture lesson.

November 12
The Meaning of Church Membership
Matthew 10:32, 33

The words of Bishop J. C. Ryle are pertinent to this topic,—"There is hardly any subject in religion which is so much misunderstood as the subject of the church. There is probably no misunderstanding which has done more harm to professing Christians than the misunderstanding of this subject."

We should be clear concerning this matter—there is but one church; many names, many denominations, many assemblies, but only one church is in the world. That church is known in Scripture as the body of Christ. This name is suggestive. As in the human body there are many members, animated by one life and controlled by one head, so is it in the spiritual body of Christ—the church; one body, indwelt by one spirit even the Holy Spirit, and controlled by one head, our divine Lord. In this body we are given a place, when we put faith in the Lord Jesus Christ as our personal Saviour. Then it is that I Corinthians 12:13 becomes actually true in personal experience. See also Ephesians 1:13 and John 7:39. No one except the Holy Spirit can put us into the body of Christ. This is his special prerogative. "No man can say that Jesus is the Lord but by the Holy Spirit."

Uniting with the local church in any community, is simply a confession of a great spiritual fact; namely the fact of our spiritual union with Christ through faith. The implications issuing from this fact are many: the Lordship of Christ, loyalty to Him, fellowship with his people, a common interest in the prayer life of the church, and in its purpose to make Christ known to the world in order to hasten His coming and His Kingdom. This involves the giving of time, strength and money to the work of the Lord in the local church, where that church is true to the Scriptures, so that its power for salvation and all that is good may be felt throughout the community, and extend to the uttermost parts.

November 19
How We Can Help Home Mission Work
Galatians 6:6-10

We can help home mission work first by remembering that the field is the world; by lifting up our eyes and looking out upon the field. This we can do through the reading of the Bible and other missionary books. A study course in missions spiritualized by prayer and directed by a competent leader adds greatly to our knowledge of the field. We must not forget that missionary facts are the fuel for the kindling of missionary fires. Get hold of a few home missionary facts; present them wisely to your society and you will do much to help home missionary work.

We can help missionary work by giving proper emphasis to the present Scripture lesson which says "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." The Apostle is not simply laying down a general principle but is speaking

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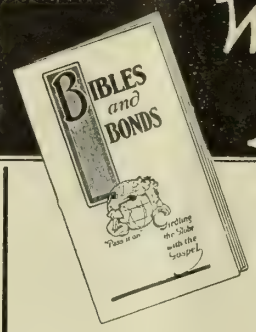
especially about penurious giving or stinginess and its baneful effect upon life. Be not deceived in this matter of giving. God is not mocked. The law of the harvest operates here; sow much, reap much. Invest in the things of the flesh and you get a harvest of ashes. Invest in the things of the Spirit and behold, great is your reward in heaven, and great is your joy on earth. If returns seem slow be not weary in well doing. Sacrifice is the law of spiritual progress. It is enough for faith that God has said, "In due season we shall reap if we faint not."

How can we help mission work? By looking forward to a definite place and part in that work. The harvest is plenteous, but the laborers are few. "Is it vain," asks a recent writer, "to hope that there may be found, young men and young women with hearts prepared and souls afire to step forth from the ranks and say, 'Ready?' Surely not. The need of the world is met by contact with that need rather than by any contact on the part of others far removed from the need. Both are necessary, but he who can have personal contact with darkened hearts and give them the message of Christ and His salvation is doing the most for mission work whether it be in home or foreign lands.



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Write for Booklet 51

AMERICAN BIBLE SOCIETY

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November 26
Praise God
Psalm 145:1-21

What God is and what God does is the burden of this Psalm and the basis of its praise. "The Lord is great" (v. 3). "The Lord is good" (v. 9). "He is gracious" (v. 8). "Righteous and holy" (v. 17). These qualities find perfect expression in Him who is our God. He is to be praised and loved for what He is in the perfection of His own being. "All thy works shall praise thee." They do so even now, especially in those places where their primitive beauty has been preserved. As another has well said, "Take for instance the gladness of one summer day, when from the little green lizards upward, there is a perfect murmer of enjoyment in the stilly heat." In the coming day, the time of restoration, God's works shall show His power and His praise in even greater measure. See Romans 8:21-23; Acts 3:21; Matthew 19:28.

"Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." Let us do this. To man alone has speech been given through which he may express the praises of God. Praise God for salvation from sin—the salvation that meets every obligation involved in our sinning and every need of the human soul. Praise God for restoration. Often have we failed, but just as often have we been lifted up. Forgiveness and cleansing from God always follows confession on our part. Praise God for the peace that keeps one when everything around is going to pieces. Praise God for hope in a world of confusion and strife. He is our hope. Praise God for health and home, liberty of conscience, and the joy of service. Let everything that hath breath praise the Lord.

OPEN AIR PREACHING IN THE CHICAGO "LOOP"

The loop of Chicago is the center of its business section, and is roughly bound by the loop that the elevated railroads make in the down-town district, covering more han fifty of the most populous blocks of the city. For years the Night Church, an organization that is directed by Rev. Ernest E. Bell, has held meetings on Quincy St. at State. The Volunteers of America hold meetings Sunday mornings in Monroe St. at State. The Central Y. M. C. A., in cooperation with the Church Federation, holds noon meetings on Thursdays during the summer in Arcade Court, beside the Y. M. C. A. building on La Salle St. They also frequently cooperate with services on Quincy St. at State.

Chief of Police Fitzmorris has given police protection to these meetings and has promised the same protection to a meeting to be held on Saturday nights at Clark north of Washington St., under the shadow of the City Hall, the first meeting having been held September 23. It is well known that for many years there has been but one Christian church in the loop, the First Methodist. This church has been torn down and a great structure, to be known as the Chicago Temple, under the control of the Methodists of Chicago, is now being erected on its site.

Older Chicagoans will recall the days when Dwight L. Moody preached from the steps of the Court House, which was located where the City Hall now stands, and that some of his experiences were not of the most pleasant character.

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A BIBLE CONFERENCE IN CLEVELAND

The Extension Department will conduct a Bible Conference, November 5-10, in Cleveland, O., to be held in Rainbow Auditorium of Hotel Winton.

Dr. Gray will be on the program and Mr. Bittikofer, of the Music Course. Others who will assist are Rev. John Roach Straton, D. D., pastor, Calvary Baptist Church, New York, Rev. Robert Dick Wilson, D. D., professor of Semitic Philology in Princeton Theological Seminary, and Rev. A. L. Lathem, D. D., of Chester, Pa.

Other information will be supplied by the chairman of the local committee, Rev. John T. Raymond, 1610 E. 82nd St., Cleveland, O., or the Secretary of the Extension Department.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

CHRISTIAN SCIENCE AND BODILY RESURRECTION

L. A. M., Duluth, Minn.

Question: Does Christian Science deny the bodily resurrection of Jesus Christ?

Answer: In *Science and Health* (p. 292, 1913 edition) the resurrection and ascension is referred to, but is vaguely explained away upon pages 313 and 314. Since death itself is merely a "mortal illusion" (p. 289), what more could the bodily resurrection of Jesus be? Resurrection means only "spiritualization of thought" (p. 593).

THE GOSPEL AND THE CHURCH

J. E. M., Verona, Neb.

(1) It is unscriptural to say that the good news of salvation must be preached in all the world before the Church is translated, for we are taught to be watchful for Christ's return at any time (Luke 12:36; 1 Thess. 1:9,10). (2) The Bride is composed of both Gentiles and Jews (Acts 1:8; 15:14; Eph. 2:12-15). (3) We cannot say what proportion of Bible scholars regard the tribulation saints as part of the Bride. (4) Apparently the gospel will be proclaimed by Jews during the tribulation period. Rev. 7:9 gives the results of their testimony. (5) Those who proclaim the gospel of the kingdom (Matt. 24:14) may be Jews who live towards the end of the age, but in a sense it is now being proclaimed by all who know how to rightly divide the word of truth. (6) We do not believe that reaching a few of the heathen in the various countries constitutes witnessing to that nation. (7) This dispensation does not end with any single event, but with a series of events. (8) Missionary work should be done with a view to saving men, not merely to complete the Bride.

CRIME, CHILD DELINQUENCY, WHITE SLAVE TRAFFIC

S. H., Newport, Wash.

(1) If we may judge from newspaper reports of crime in our large cities and from the spirit of lawlessness that is abroad, we would say that crime is on the increase; but we are not in possession of the necessary statistics to prove this.

(2) In cities where a great amount of social welfare work is being carried on there is a consequent reduction of delinquency. There is probably less than there was ten years ago. Upon the other hand the tendency to disregard certain proper and healthful kinds of work which boys and girls are fitted to do is being fostered by reprehensible moving pictures.

(3) International and nation-wide traffic in white slaves was broken up some years ago. Since the war many cities have become exceedingly lax in their enforcement of the laws. This was especially true in the city of Chicago, but recently conditions have been greatly improved owing to pressure brought to bear by the Illinois Vigilance Association. It is reported that in Europe thousands of women have given themselves up to prostitution, prefering vice to starvation.

THE FATHER OF CHRIST

N. F. and G. T., New York City.

Questions: "We, two Jews seeking enlightenment, respectfully submit the following questions—(1) Who was the father of Christ? (2) What is meant by the "virgin birth" of Jesus Christ? (3) Does the Old Testament say anything about a virgin birth? (4) What do Christ, Mary, Joseph, and New Testament writers teach about the birth of Christ? (5) How can God be the father of Christ since God is not a man? (6) Since God is invisible and Christ was visible, how could Christ be God?

Answers: (1) Christ has no human father. He always said that God was His Father, and that He and the Father were one (John 14:9, 10). (2) That Jesus Christ was born of a virgin who had never known a man (Luke 1:34). (3) The phrase "the seed of the woman" (Gen. 3:15) is thought to so intimate, for no seed of the woman by natural generation could possibly utterly crush Satan. The clear statement of the "virgin birth" is found in Isaiah 7:14 and 9:36, Micah 5:2, Matthew 1:22, 23. (4) Christ said nothing about His birth, but he spoke about His pre-existence before He was born of Mary (John 17:5, 24), and how He had come down out of heaven from God (John 6:38, 62). Mary's testimony is very clear (Luke 1:31, 34); also that of Joseph (Matt. 1:18,19). For John's testimony see John 1:1-3, 14. For Luke's testimony see Luke 1:26-35. For Paul's testimony see Philippians 2:5-7. (5) God is not the father of Christ by natural generation. Christ is the eternal Son of God, who existed with God in perfect equality and likeness from the beginning (John 1:1). (6) The person of Christ was visible because He took the form of man (Phil. 2:6-8).

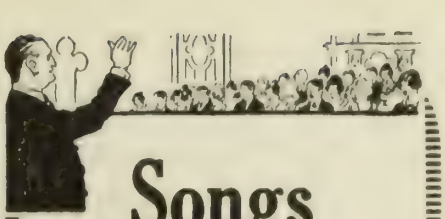
QUESTIONS UPON BIBLE TEXTS

A. J., Muskegon. Mich.

(1) Amos 8:11, 12. This prophecy has been fulfilled.

(2) To us the Oberammergau play seems sacrilegious, but many earnest Christians would not agree with us.

S. M. C., Crum, W. Va.

1 Peter 3:18-20. Nothing is said about Jesus' preaching *the gospel* to the spirits in prison. The "spirits in prison" may have been fallen angels to whom the victory of Christ was proclaimed as a part of His triumph. Ephesians 4:8; Colossians 11:15.

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I. G., Guelph, Ont.

(1) 1 Kings 22:20-23. Such language probably is not to be interpreted literally. A "lying spirit" was permitted to mislead Ahab who already was determined upon an evil course.

(2) 2 Kings 2:23-25. "Young lads" rather than "little children." They might even have been full grown. Their punishment was none too severe when all the circumstances are taken into account.

J. T. L., Mounds, Minn.

(1) The book of Daniel is not classified among the major prophets on account of its size, but probably because of the great sweep of its prophecies.

(2) Lamentations may have a proper literary classification as a poetical book.

(3) Ecclesiastes 9:5-7 does not teach that souls are not consciously existent in the next life, but only that they cease to function in relation to this life.

(4) 1 John 1:8-10 is applicable first of all to Christians, but does not exclude any repentant sinner who comes to God through Christ.

(5) The character of the contents of the Apocryphal books excludes them from the list of those which are divinely inspired.

(6) Roman 6:18-22 refers to victory over present sin because of the new life which we have in Christ.

L. J. C., Cedar Falls, Iowa

(1) The tribulation saints are raised at the close of the tribulation and then receive their rewards.

(2) Revelation 2:17. The "hidden manna" symbolizes the overcomer's spiritual satisfying and unfailing food. The "white stone" with the secret of the "new name" would suggest not only reward but credentials, entitling the holder to special further benefits and privileges.

(3) Mark 14:51. We do not know the name of the young man, but some have supposed that he was Mark.

(4) Mark 5:6. The man himself did not worship Jesus, but under demon control he took the attitude of worship in order that the "unclean spirit" might make his request (v. 7).

(5) Matthew 25:5. The wise virgins were sleeping, but prepared beforehand for the call of the Bridegroom.

(6) Deuteronomy 4:19. "Imparting" the hosts of heaven to all the nations probably means that the stars and constellations were given to them for their common blessing and guidance, and not for worship.

BRIEF MENTION

M. T., Berwick, Pa.

We know of no Scripture making it wrong for us to eat meat.

W. S. T., Beebe, Ark.

While true that most of the promises in the Old Testament relate to this life, yet belief in the resurrection of the body and in eternal life was also taught. Luke 10:25, 28 and Matthew 22:23-29.

W. T., Sand Lake, Mich.

John "the Baptist" was probably so-called to distinguish him from John "the apostle."

G. A. F., West Tisbury, Mass.

The Law of the Offerings, by Andrew Jukes is wholly reliable, although some others may disagree with him as to some interpretations.

R. M., Minneapolis, Minn.

As an official of the government a man would not be guilty of murder should he kill a mail robber. Neither is an individual held guilty for a similar act who is in the service of a private concern. Likewise it is right for a Christian to go to war in defense of his country or in a righteous cause.

J. M., Whitestown, Ind.

We are not sufficiently familiar with the association you mention to pass judgment upon it, but too much super-organization is not good.

O. S., Racine, Wis.

The so-called "Mispah benediction" is not strictly a benediction as we now make use of the term, but approaches to the spirit of those in the Epistles. See Ephesians 6:24, etc.

L. E. F., Nashville, Tenn.

Thank you for the appreciation of our answers in this department of the MONTHLY but no "compilation of the cream of our replies" has been made.

W. S. B., Sandwich, Ont.

(1) Praying in Christ's name means praying according to His will or asking for such things as will honor His name. Hence it is proper to end our prayers with "for Jesus sake."

(2) Luke probably got his information concerning the birth of John and of Jesus from Mary herself, or from some member of her family or from intimate friends of the families.

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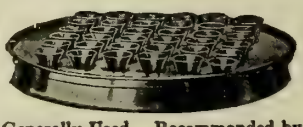

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November 12

Jesus the Great Teacher

Luke 6: 20-49

Golden Text: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

I. Characteristics of the Subjects of the Kingdom (vv. 20-26).

Only those who are subjects of the kingdom know what blessedness is. The spiritual experience of the subjects of the kingdom are marked by the following steps:

1. Poverty of Spirit (v. 20). This means consciousness of one's lost condition and worthlessness. It is spiritual bankruptcy. It means to come to the end of oneself and to show sorrow for sins.

2. Hunger for Righteousness (v. 21). The one who has come to know his poverty desires the true righteousness of Christ.

3. Weeping because of His Lack (v. 21). This is the godly sorrow which worketh repentance (2 Cor. 7:10).

4. Treatment Which the Subjects of the Kingdom May Expect (vv. 22, 23). When the subjects of the kingdom become like the King they incite the hatred, contempt and persecution of the world. Those who pass through this for Christ's sake should rejoice, for there is great reward laid up in heaven for them. Those who are rich, self-centered and seeking the applause of the world have woes pronounced upon them (vv. 25, 26).

II. The Governing Principles of the Kingdom (vv. 27-38).

1. Love Your Enemies (v. 27). To love friends is easy, but to love enemies is only possible to those who have been made partakers of the divine nature.

2. Do Good to Those Who Hate You (v. 27). Love acts according to its own nature. Enmity only stimulates love to act in harmony with its own laws.

3. Bless Them that Curse You (v. 28). Injury by words is hard to let go unchallenged.

4. Pray for Them Which Despitefully Use You (v. 28). Christ's own example is the best commentary on this precept (Luke 23:34; cf. Acts 7:60).

5. Patiently Endure Wrong and Injury (v. 29). The Christian is not to bristle in defense of his rights, but rather to suffer insult, injury, and even loss. This should not be pressed so far that evil-doers can go on unchecked. It expresses the law which should govern individual action.

6. Give to Every One that Asketh (v. 30). We should give to every one that asketh, but not necessarily the thing asked for.

7. Do as You Wish to Be Done By (v. 31). This is called the "Golden Rule." If men were to live by this rule the labor problem would be solved. An end would be put to war. International relations would be peacefully adjusted and all profiteering in business would end. This is the grand and unfailing test of all that calls itself Christian. The practicing of this precept proves that we are children of God (v. 35).

8. Be Merciful (v. 36). The mercy of the Heavenly Father is the grand example.

9. Censorious Judgment Condemned (v. 37). We should not seek out the evil in others for our satisfaction. This should not be interpreted to prohibit the estimation of another's character by his deeds.

10. Danger of Following False Teachers (v. 39). The one who does not know God and the way to heaven will lead others to ruin. Happily we have the Scriptures, and the Holy Spirit is ready to make His meaning known, so there is no excuse.

11. Those Who Reprove Others Should Strive to Live Blameless Lives (vv. 31-46). It is easy to see others' faults, but hard to see our own. We should remove evil-doing from our lives before bringing others to account. This should not be so interpreted as to prevent from reproving another until his own life is faultless.

12. The Sin of Profession Without Fruits (v. 46.) The one who professes a life and fellowship with God should practice the principles which reveal the nature of God.

III. The Judgment to be Applied to the Subjects of the Kingdom (vv. 47-49).

1. The one who hears and does the sayings of Christ the King shall be as secure as the house built upon the solid rock. The storms of the judgment cannot destroy him, for the Rock of Ages is immovable.

2. The one who hears and does not Christ's sayings shall be overwhelmed in the judgment and go down to utter ruin and destruction.

November 19

Jesus the Friend of Sinners

Luke 7:37-48

Golden Text:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Timothy 1:15.

I. A Penitent Woman's Act of Love (vv. 37, 38).

1. The Place (v. 37). It was in the home of Simon the Pharisee while Jesus was sitting at meat. When she knew of Christ's visit in this home she came to lavish upon Him her affection.

2. The Act (v. 38). She washed Jesus' feet with her tears and wiped them with her hair. Through some means she had heard of Jesus' pardoning grace, and God had opened her heart to receive Him as her Saviour. Out of a heart of gratitude she kissed His feet and anointed them with precious ointment.

3. Who She Was (v. 37). Her name is not mentioned. There is no good ground for assuming that she was Mary Magda-

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lene. She was of a notoriously bad character. Though known to the public as a bad woman, something had happened which transformed her. She was now a saved sinner because she believed on Jesus Christ. The moment one believes on Christ he is saved regardless of what his former life has been.

II. The Pharisee's Displeasure (v. 39).

Simon felt scandalized by such a happening at his table. He was a respectable man. For Jesus to tolerate such familiarity on the part of a woman of such evil repute greatly perplexed him. Though he believed Jesus enough to invite Him to dine with him, he questions within himself as to whether after all he was not mistaken. He reasons if Jesus were a prophet he would have known the character of this woman and would have either withdrawn His feet from her or thrust her back with them, or if He knew her character His tolerance of such familiarity proved that He was not a good man. Simon's righteousness was of that sort which gathers up its skirts and gives the sinner a backward push into his filth. If he had known who Jesus was and what a change had been wrought in the woman's heart he would not have been so severe.

III. Jesus Teaches the Pharisee (vv. 40-48).

He taught him by means of the parable of a creditor and two debtors. Observe that Jesus made it very clear that he not only knew the woman, but knew Simon also.

1. The Common Debt (v. 41). The woman was a sinner, so was Simon, though he was not the same kind of a sinner that she was. There were two debtors, though the one owed ten times as much as the other. This is representative of all sinners still. The Bible declares all to be sinners, yet recognizes degrees of guilt. Full credit ought to be given to the man who is honest, virtuous, generous and kind. Yet such a life will not secure entrance into heaven. Much harm has been done by even evangelical preachers by failure to recognize the essential difference in human character. On the other hand the Saviour's words are a severe rebuke to the respectable Pharisees who are sitting in judgment against the sinners of a coarser type.

2. The Common Insolvency (v. 42). "And when they had nothing to pay." Jesus freely granted the difference in the degree of the woman's sins and those of the Pharisee, but drove home to him the fact that they were both debtors and had nothing with which to pay (Rom. 3:23). As sinners we may quit our sinning and hate our deeds, but that does not make satisfaction for the sins of the past. What we have done is irrevocable—it has passed from our reach. Every transgression shall receive a just recompense of reward (Heb. 2:2). We must come to our Creditor, God Almighty, and acknowledge our insolvency and accept the kindness of Jesus Christ who bore our sins in His own body on the tree (1 Pet. 2:24). We are all paupers, and instead of judging each other as to relative guilt, we should come to God and sue for pardon.

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3. The Relation of Forgiveness and Love (vv. 44-48). Simon's reluctant answer to Jesus' question shows that he got the point of Jesus' teaching. In order to make His teaching concrete He turned to the woman, calling Simon's attention to what she had done in contrast to what he had done. Simon had neglected to extend to Jesus the common courtesies of a respectable guest, but this forgiven woman had lavished upon Him her affection and gifts. The measure of one's love is determined by the measure of the apprehension of sins forgiven. The one most forgiven will love most. Frequently the worst sinners make the best saints. The wasted life of the sinner often spurs him on to the utmost endeavor; but let no one think lightly of sin. Through the grace of God forgiveness of sins is possible, yet sins leave their scars.

November 26

Jesus the Great Missionary

Luke 8:1-39

Golden Text:—"The Son of Man is come to seek and to save that which is lost."—Luke 19:10.

I. The Great Missionary's Field (vv. 1-3).

He went throughout every city and village. The true missionary goes to everybody, for all need the gospel.

1. His Message (v. 1). He preached the glad tidings of the kingdom of God. The gospel message is truly good tidings, for the great King is offering to rebellious sinners salvation through Jesus Christ.

2. His Helpers (v. 1). The twelve apostles were with him. The missionary should utilize the help of others. Those who have heard the good tidings of the gospel gladly join in preaching it to others.

3. Supported by Saved Women (vv. 2, 3). Out of grateful hearts certain women who had experienced the saving power of the gospel ministered unto Jesus of their substance. This throws light on how Christ and the apostles were supported. Saved men and women delight to supply the temporal needs of God's missionaries.

II. The Great Missionary Teaching (vv. 4-21).

Jesus was not only a gospel preacher, but a great teacher. When the people from every city gathered unto Him He taught them.

1. The Parable of the Sower (vv. 4-15). (1) The sower—Jesus (Matt. 13:37). (2) The Seed—the Word of God (v. 11). (3) The kinds of ground (vv. 5-8). This shows the condition of the human heart as the Word of God is preached. (a) Wayside (v.5). This foot-trodden path pictures the hard-hearted upon which no impression can be made. The preached Word finds no entrance, and Satan snatches it away as birds pick up the grain from the hard-beaten path. In such cases faith cannot spring up and result in salvation (v. 12). (b) Stony ground (v. 6). This is not stones mixed with earth, but a thin layer of earth on a ledge of rock. The seed falling upon such earth springs up quickly, but the plant soon dies when exposed to the sun. This pictures the hearer who receives with joy the message of the gospel, but when persecution and trials come because of following Christ they give up and desert the cause (v. 15). (c) Thorny ground (v. 7). This ground is good but it has thorns growing in it. The seeds spring up but the plant has no room to develop. This pictures the Christians who bear no Christian fruit because of being preoccupied with cares, riches and pleasures of this life (v. 14). (d) Good ground (v. 8). The seed here sprang up and bare fruit to the full measure. This pictures the honest heart which receives the gospel message and allows it to produce in its life a full harvest of grain (v. 15).

This parable graphically represents the different classes of hearers wherever the gospel is preached. The application of this parable is found in verses 16-18. The Word of God is compared to a lamp or lighted candle. A Christian who has received the seed in an honest heart is as a lamp. A lamp is of use only as it sends out light. One who hears God's Word and does not witness for Christ is as a lamp covered up. Moreover, to fail to witness for Christ will result in having his light taken away. May this be a warning to everyone!

2. Kinship with Jesus Christ (vv. 19-21). Jesus teaches here that there is a relationship to Him which is closer than the tie of blood. Only those who receive the message of God's Word and render glad obedience to it can claim relationship with Christ.

III. The Great Missionary Doing Wonders (vv. 22-39).

1. Calming the Storm (vv. 22-25). (1) Jesus asleep (v. 23). While the disciples were sailing the ship, the Master fell asleep. (2) The frightened disciples (vv. 23, 24). The storm was an unusual one. These sturdy men were used to the storms, which were common to that sea, but as their ships were filled with water they awoke Jesus with their cry of peril. (3) Jesus rebuked the wind and water (v. 24). At His word there was a great calm. (4) Jesus rebuked the disciples (v. 25). After rebuking the raging elements, He turned to the disciples. He did not rebuke them for wak-

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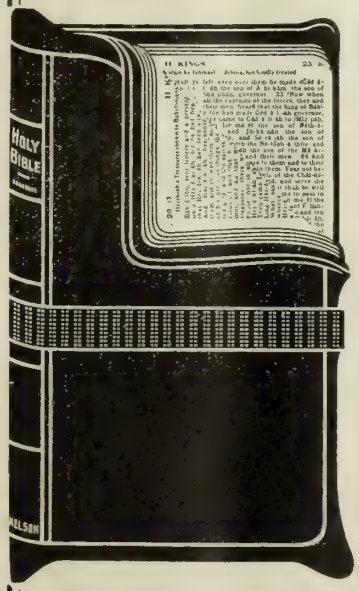

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ing Him, but for their lack of faith.

2. Casting Out Demons (vv. 26-39). Demon-possession was in that day, and is today, an awful reality. The characteristics are so similar to cases of insanity that usually we fail to discern a difference. Many are called insane who are really demon-possessed. (1) Jesus met by the demoniac (vv. 26-29). This poor man's suffering and nakedness were awful. Sin imposes upon its victims anguish and shame. He was helpless under the demon's power. His cry of anguish shows his consciousness of torment. There is no doubt in the minds of demons as to the reality of a place of torment. The Devil blinds men's minds as to it. (2) Jesus' question (v. 30). The purpose of this question doubtless was to bring the real man to consciousness to enable him to distinguish between the demon and himself. The answer shows that the man thought his case hopeless. He said that many demons were entered into him. If he had known just who was speaking to him he would have known that deliverance from even so many was possible. The Devil delights in getting men to believe their case is hopeless.

3. The demons' request (vv. 31, 32). They asked permission to enter into a herd of swine. It seems that the demons have a dislike for disembodiment. In the presence of Jesus the demons quaver and beg permission to act. The Devil cannot act without divine permission. (4) The request granted (vv. 32,33). Just why this was done we do not know. Since Jesus did it we must believe that it was wise. (5) The effect upon the people (vv. 34-37). (a) The keepers of the swine went and made it known in the city and country. (b) The people made investigation. They saw the man clothed and in his right mind, and heard the testimony of those who had seen what was done. (c) Besought Jesus to depart from them. How sad in the face of the mighty works of Jesus that men will not open their hearts unto Him! (6) Request of the man whom He healed (vv. 38, 39). He desired to be with Jesus. This was natural and right, but his responsibility was to go home and show them what great things God had done for him. He went his way and published throughout the city what great things Jesus had done unto him.

December 3

Jesus Sending out Missionaries

Luke 10:1-24

Golden Text: "The harvest truly is great, but the laborers are few; pray ye, therefore the Lord of the harvest that he would send forth laborers into his harvest."—Luke 10:2.

I. The Seventy Sent Forth (vv. 1, 2).

1. Appointed by the Lord (v. 1). Only those should go forth who are appointed by the Lord.

2. Sent forth Two by Two (v. 1). The purpose of this was that they might mutually help, counsel and support each other. This is a good policy today. These seventy were to be pioneer missionaries.

3. Reason for Their Appointment (v. 2). The harvest was great, but the laborers were few. Missionaries should have an intense realization of the enormous task set before them. The task before the Christian church after more than 1900 years is still great. Not only the workers who go forth, but the church itself should have this vision.

4. Pray the Lord to Send Forth Laborers (v. 2). The realization of the prodigious task before us will cause us to pray to the Lord to send forth more laborers. The church will never have the necessary number of missionaries until she realizes her obligation before God and earnestly prays Him to send forth laborers.

II. Instructions Given (vv. 3-16).

1. He Reveals the Dangers Confronting Them (v. 3). They were thrust forth by the Lord to proclaim His name, though by so doing they would expose themselves to deadly peril, even as lambs surrounded by hungry wolves. It matters not what the dangers are if the Lord sends forth.

2. Free from All Encumbrance (v. 4). The mission was urgent, so all that would in any way hinder the speedy execution of the task was to be left behind.

3. Distraction of Social Intercourse to be Omitted (v. 4). Eastern salutations were long-drawn affairs. To go into such formalities would greatly delay Christ's messengers. This does not mean that Christ's ministers should not be courteous.

4. Behavior in the Homes where Received (vv. 5-9). (1) Offer the peace of the gospel (vv. 5, 6). This is to be done regardless as to whether it will be received or not. There is a reflex blessedness in preaching the gospel. Even when the message is rejected the effort is not wasted, but comes back to the one who has made the effort. All efforts to bless others bless ourselves. (2) Do not shift quarters (vv. 7, 8). Missionaries should remain in the home where they have been received, content with what is given them. They should not demand better food and more comfortable quarters than what is commonly provided. However, that which is given should be gratefully received, for the laborer is worthy of his hire. (3) Healed the sick (v. 9). These disciples were given power to heal the sick. The ministers of Christ should seek to give relief to those in distress and use every opportunity to proclaim the gospel message.

5. The Awful Fate of Those who Reject Christ's Message (vv. 10-16). Their case is more hopeless than that of Sodom. The thought of those who would reject Him through rejection of His messengers reminds Jesus of those cities which had already rejected Him. The measure of one's judgment is determined by the measure of his privileges. Those who reject Christ's messengers reject Christ and reject the Heavenly Father who sent Him. Where they were not received they were to turn away shaking the very dust from their feet, showing that they would bring away not one thing belonging to the city.

III. The Return of the Seventy (vv. 17-24).

1. Their Report (v. 17). They were highly elated. They seemed to be agreeably surprised. They not only found that they could heal the sick, but cast out demons also. They seemed to be filled with self-satisfaction. It is easy, even in Christian service, to be spoiled by our successes.

2. Jesus' Answer (vv. 18-24). (1) He told them that it was no surprise to Him (vv. 18, 19). With prophetic eye He saw their success as indicating that time when the prince of this world would be overthrown (John 12:31). By virtue of His mighty triumph over Satan He assures them that they need have no fear of what should befall them. Nothing could harm them. Nothing could prosper which opposed them. Indeed, nothing can harm the servant who goes about his Master's business. (2) Real cause for rejoicing (v. 20). He promptly rebuked them, telling them that their chief joy should be because of their heavenly relation, not because of these miraculous gifts. That above all which should provoke gratitude is the fact that God has chosen in Christ and saved us, inscribing our names in heaven. (3) Jesus' exultation (vv. 21, 22). The consciousness that soon the victory would be won because God had committed all things unto Him, and that only as men received Him could they know the Father, caused Him to rejoice in what was being accomplished. (4) Congratulates the disciples (vv. 23, 24). He assured them that they were sharing privileges which had been denied to many of the prophets and kings. To share in the opportunity of making known Jesus Christ is greater than being king.

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Missionary Department

Robert H. Glover

"What is that in thine hand?"—Exodus 4:2.

God has appeared to Moses at the burning bush to call him to undertake a difficult mission to Pharaoh. But Moses, thoroughy cured of his self-confidence of forty years ago by the humbling discipline of the desert, shrinks back and begs to be excused. And so God seeks some means to show Moses His mighty power and thereby encourage His servant. But note the means God chooses—not anything apart from Moses, but something which Moses has. **"What is that in thine hand?"** He asks. It is a rod which Moses holds, a thing of no intrinsic value, a mere trifle; but God asks Moses to yield that worthless rod to Him, and when Moses does so God makes it the medium of displaying His mighty power. Moses' rod surrendered becomes "the rod of God" (v. 20), a miracle-working instrument, a mighty talisman of victory.

What lesson lies here for us? You say the lesson that God is necessary, for Moses can do nothing without God. Quite so. This is *one* lesson, and a very obvious one. But there is *another* lesson, not perhaps so obvious but equally important, namely, that Moses is also necessary, for God will do nothing without Moses.

Listen to the divine word: "*I* am come down to deliver them . . . . . come *thou* therefore, and I will send *thee* unto Pharaoh" (3:8-10). It is to be God's deliverance, but wrought through Moses.

When William Carey voiced his plea for missionary effort in a ministerial meeting more than a century ago, the venerable moderator silenced him by crying: "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine." But the moderator was wrong. God does not work that way. He has made man indispensable to His working. He has "chosen the weak things." He needs you, and He is saying just now to you, "What is that in thine hand?" Is it a life, little and ordinary? Is it some latent talent, undeveloped? Is it a coin, small and insignificant? Whatever it is, it matters not; if only you yield it to Him in utter surrender, He will take it, as He took Moses' rod, and charge it with His mighty power, and use it to lead afflicted souls out of the bondage of sin into joyous liberty in Christ the Saviour.

The Truth Tersely Stated

"Christ *alone* can save the world,
But Christ can't save the world *alone*."

Renewed Massacres in Asia Minor

The victory of the Turkish Nationalists over the Greeks in Asia Minor has been attended by fresh massacres of the most horrible kind. Eye-witnesses of the destruction of Smyrna by fire and sword speak of the scenes as indescribable. Many thousands were fiendishly murdered, a large percentage of them being women and children. There is all too good reason to fear that the cruel Turks, flushed with victory, will continue to indulge their fury and attempt to wipe out the remaining Christian population within the conquered area.

The Bible Lands Gospel Mission has issued an earnest appeal for prayer for these imperiled Christians and for God's restraining hand upon their relentless enemies. Mr. Vartan Atchinak, the head of this mission, who is just now in Chicago, sees the need and opportunity of rescuing many orphaned children of the slain Christians and caring for them in their school in Mt. Lebanon, Syria. He asks prayer for the Lord's guidance and provision in this matter. His present address is 2136 Washington Blvd., Chicago, Ill.

Spiritual Famine Also

The bearing of the famine situation in eastern Europe upon spiritual interests is a vital one. Mr. Palmer writes that the relief work being carried on is affording a glorious opportunity of giving the gospel to the people under conditions which make for its greatest effectiveness. The Government officials have granted the privilege of shipping in and distributing Scriptures and hymn books, for which there is a great need and call.

A real spiritual hunger is in evidence among the people of eastern Europe. An earnest appeal comes from Czechoslovakia, where there has set in such a sweeping movement away from the corrupt and formal Roman Church toward Protestantism. It is pointed out that these seceders from Rome are not necessarily converts, but only inquirers. But they present a rare opportunity for a great spiritual harvest which, however, must be seized or it will recede, perhaps never to return.

There is urgent need for workers of undoubted spiritual experience and power, to labor as evangelists, personal workers and Bible teachers. And there is a similar need in Finland, Roumania and other parts. "The harvest truly is great, but the laborers are few. *Pray ye therefore.*"

Freedom for 50,000 Slave Girls

British territory would seem the last place in which to look for slaves. Yet in Hongkong, a British Crown Colony for eighty years, a system of child slavery has been allowed to go unchecked and practically unchallenged until within the past year. Little Chinese girls were sold and bought for domestic service and evil purposes under the camouflage of "adoption," although it was an open secret that they were owned and treated as slaves.

All this was winked at by the British authorities as being Chinese custom, in spite of the fact that the Republic of China itself had forbidden the practice, and an anti-slavery society, consisting of educated Chinese gentlemen in Hongkong, had addressed an appeal for its prohibition in the Colony.

The public exposure of this evil came about through the wife of a distinguished British naval officer who had been stationed in Hongkong. Her agitation was so resented by the authorities that her husband was compelled to resign from the service. Returning to England they made the matter known, and public feeling was so stirred that the British Home Government was forced to take it up. The result is that the Hongkong authorities have been instructed to put an end to this shameful practice within a brief limit of time. It is estimated that 50,000 slave girls are affected.

Those Starving Millions in Eastern Europe

Reference was made in the August issue of the MONTHLY to the visit of Rev. O. R. Palmer, Mr. H. L. Hellyer and two other brethren, to Russia as a committee to investigate famine conditions there and in adjacent countries, with a view to more effective relief efforts by Christian agencies in America.

Letters written by Mr. Palmer from stage to stage of their tour, as well as reports from the missionaries laboring in those parts, have revealed more of the terrible conditions prevailing. The descriptions given by these reliable eye-witnesses are truly heart-rending. Straw from the roofs, dogs, cats, crows and dead cattle were being used as food, and even cannibalism was being resorted to in desperation. The people were lying like skeletons awaiting death, with no relief in sight. In the Province of Ukrainia alone 6,000,000 are declared to be starving, none of whom can possibly survive till spring unless help reaches them very soon. Raging epidemics of typhus and cholera are adding to the horrors of famine. Among the sufferers are many Christians, there being in Ukrainia 5,000 congregations of believers of simple apostolic faith and practice.

To meet this appalling situation two well known missionary organizations, The Russian Evangelization Society, of New York, and The Christian Testimony to Jews, of Philadelphia, have united for relief work under the name of the American Christian Relief Mission. Money can be sent to Colonel E. N. Sanctuary,

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Brief Missionary Items

Rev. A. H. Birkel, '12, of the American Presbyterian Mission at Chenchow, Hunan, China, tells how the first thousand mark in the number of converts on that station has recently been passed. It has taken twenty years to reach that mark, but when the favorable conditions of today are contrasted with the unfavorable conditions of those early days, so that 200 of these 1,000 converts were brought in during the last year, the prospect is bright for the winning of the second thousand within a very short time. To this end Mr. Birkel requests the supporting prayers of many at home.

Eldon J. Carter, '11, writes a most interesting account of a journey taken by him and Mr. Berner, '21, from Brussels in Belgium to Digne in France. They traveled most of this long distance on foot, carrying packs of Gospels and tracts for distribution. They recount many impressive experiences and providential features. They had good opportunity for testimony everywhere and found very many open minds and hearts for the gospel. Mr. Carter is now located at Digne, the center of the earnest evangelical work of Mr. and Mrs. Henri Contesse, and Mr. Berner is doing gospel work in Germany.

Mrs. Rowena Becker, '20, writes from Monga, Congo Belge, Africa: "Am very happy alone in my work here. The nearest missionaries are fifteen days on one side and twelve on the other. God is wonderfully keeping me and blessing His Word to the salvation of souls. A three weeks' evangelizing trip covering one hundred miles was recently completed. Many responded to the gospel. . . . . Excuse this hasty scrawl, but with preaching, teaching, doctoring, nursing, mothering, clearing the jungle, building mud houses, planting garden, and a dozen other things, one pair of hands is mighty busy, as must needs be in such pioneer work."

J. P. Barkman, '11, writes from his Congo Inland Mission station, West Central Africa: "We started the new year in a very interesting way. Quite a number of young people here were ready for baptism. So we spent the last week of the old year in examining them, and on New Year's morning we baptized twenty-five in the Kasai River. In the afternoon they were received into church fellowship, along with two others who had been set aside some time before but were now restored. And then we closed a happy day in partaking together of the Lord's Supper. Not a few more young people have accepted Christ, and we expect to hold another baptism soon. The Spirit of God is working mightily in this field."

Rev. S. D. Lommasson, '10, who with his wife is laboring in an isolated field among the Subano pagan tribe in the southern Philippines, in a letter dated July 19 writes: "Two weeks ago we baptized thirteen. Six men will be ready at next communion service. Thus far we have baptized twenty-seven this year, and feel sure there will be many more before the year ends. Most of the first converts have left us for other places, but all are standing true. Piay, our very first convert, is now our evangelist giving his whole time to the work. He is at present organizing seven Sunday-schools, and is happy and earnest in his work." This is cheering news, for Mr. and Mrs. Lommasson have fought a long, hard fight under most trying conditions in a new field among the degraded people.

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RESULTS OF A PRAYER MEETING

Acts 4:31-35

They possessed great boldness.....v. 31.
They were united in heart.....v. 32.
They consecrated all they had.....v. 32.
They displayed great simplicity.....v. 32.
They witnessed with great power....v. 33.
They showed great grace.....v. 33.
They had care for one another.....v. 34.
They were in complete subjection ..v. 35.

—Charles Inglis.

BIBLE READING ON THANKSGIVING AND PRAISE

1. Things to be Thankful for: 1 Thess. 5:18; Isa. 48:20; Ps. 28:7; Luke 15:24; 1 Pet. 4:12, 13; Dan. 6:22; 1 Tim. 1:12; Col. 1:12.

2. Ground of Thanksgiving: 1 Cor. 15:57; Gal. 6:14.

3. Profit of Thanksgiving: Ps. 92:1; 1 Tim. 4:5; Ps. 119:54; Luke 17:18, 19; Acts 16:25, 26.

4. The Fellowship of Praise: Luke 19:37, 38; Rev. 7:11, 12.

—Harry Moorehouse.

DANIEL PRAYING, OR FAITH ILLUSTRATED

Daniel 6:10, 11

1. The Courage of Faith—"When Daniel knew the writing was signed.'
2. The Outlook of Faith—"Its windows being open towards Jerusalem. '
3. The Humility of Faith—"He kneeled upon his knees."
4. The Method of Faith—"Three times a day."
5. The Worship of Faith—"Prayed and gave thanks."
6. The Consistency of Faith—"As he did aforetime."
7. The Place of Faith—"Before his God."

—F. E. Marsh.

BENEFITS AND BLESSINGS FOR BELIEVERS IN PSALM 103

Our Every Need Met

1. "Who Forgiveth," v. 3.
   Our First Need.
2. "Who Healeth," v. 3.
   Our Physical Need.
3. "Who Redeemeth," v. 4.
   Our Soul's Need.
4. "Who Crowneth," v. 4.
   Our Daily Need.
5. "Who Satisfieth," v. 5.
   Our Longing Need.
6. "Who Pitieth," v. 14.
   Our Constant Need.
7. "Who Knoweth," v. 14.
   Our Bodily Need.
8. "Who Remembereth," v. 14.
   Our Recurring Need.
9. "Who Ruleth," v. 19.
   Our Stay and Comfort in Every Time of Need.

—J. M.

ALL LABOR FOR GOD CALLS FOR—

Faith—Isa. 60:11.
Expectation—Gal. 6:9.
Patience—James 3:7.
Humility—1 Cor. 3:7, 8.
Hope—Ps. 126:6.
Love—1 John 3:16.

—Mrs. Stephen Menzies.

THANKSGIVING

"Abounding in thanksgiving."—Col. 2:7, R. V.

1. **Thanksgiving as a Duty.**
   See text and Colossians 3:15 to end.
2. **Thanksgiving as a Privilege.**
   Illustration: Returning thanks for a gift from a friend. One wants to do it.
3. **Thanksgiving should be Continuous.**
   Not simply one day in the year, but each day should be a Thanksgiving day.
4. **Thanksgiving should have a Prominent Part in the Life**—especially of the Christian—"Abounding in thanksgiving."
5. **In Thanksgiving We should always Recognize the Supreme Importance of Spiritual Gifts.**

—*Hom. Review.*

"OFFER UNTO GOD THANKSGIVING"

Psalm 50:14

I. **What is Thanksgiving?**
   Thanksgiving is a hearty and cheerful acknowledgment of gratitude to God for His mercies and favors, spiritual, temporal or eternal, bestowed on ourselves or on others.

II. **Who May Offer Thanks?**
   1. Those who have responded to the drawing power of Christ. John 12:32; Song of Sol. 1:4.
   2. Those who show a due appreciation of the forgiveness of sin. Luke 1:41-50; Acts 13: 38, 39.
   3. Those who have accepted the challenge of Christ. John 21:15-17.
   4. Those who voluntarily offer thanks. Lev. 22:29.
      Such an experience is due
      (1) To the enjoyment of unlimited grace. Eph. 6:24.
      (2) To the unspeakable joy of a living faith. 1 Pet. 1:8.
      (3) To the settled residence of Christ in the heart. Eph. 3:17.

III. **How God Estimates Such Offering of Thanks.**
   "Whoso offereth praise glorifieth me."

—W. D. Ogg.

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"KEPT SAFE"

Romans 5:9

Safe from the *past*—1 Tim. 1:15.
Safe in the *present*—1 Pet. 1:9.
Safe for the *future*—1 Pet. 1:5.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest."
—H. C. F.

THE CLASSIFICATION OF CHURCHGOERS

To which do you belong?

First, the **Social Class**—These attend sociables, but are too busy for worship.

Second, the **Spasmodic Class**—These attend when they feel like it, but they do not control their feelings.

Third, the **Periodic Class**—These attend Christmas, Easter and festival days, but are afraid of the habit.

Fourth, the **Occasional Class**—These attend when "nothing prevents," but are easily satisfied with an excuse.

Fifth, the **Faithful and Loyal Class**—These attend, well, all know them, may they increase, God bless them.
—Rev. Evan Rhys Williams.

THE OLD-FASHIONED PREACHER

By P. H. Kadey

How dear to my heart is the church of my childhood,
Where I took my first step in the straight, narrow way;
The little white church "near the thick-tangled wildwood,"
Where mother and I went on each Sabbath day.
There was no large pipe organ, no high-paid soprano,
The singing was scarcely the best ever heard,
But the man in the pulpit, divinely commissioned,
Poured out his whole soul in proclaiming the Word.
An old-fashioned preacher, a real Bible-preacher,
A Spirit-filled preacher who honored the Word.

How thrilling it was just to see him in action,
A soldier of Christ with a keen trusty "sword,"
Who wielded his weapon with zeal and devotion,
And backed up his thrusts with a "Thus saith the Lord!"
No uncertain sound ever came from his trumpet,
His hearers were moved—yea, convicted and stirred,
And bowing the knee in wet-eyed confession,
Accepted the truth as revealed in that Word,
Through this old-fashioned preacher, this full-gospel preacher,
This Spirit-taught preacher who honored the Word.

Sometimes as I list to the ramifications
Of science (?), that twist my poor brain out of shape,
Or hear the consensus of scholarship's findings
Regarding our old friend the anthropoid ape;
As my mind reels, confused with drives, plans and programs,
And world-federations toward which we are spurred,
Sociology, politics, internationalism—
I sigh for the sermons my infancy heard
From that old-fashioned preacher, that soul-stirring preacher,
That heart-warming preacher who honored God's Word.

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THE GOSPEL

In I Corinthians 15:1, 3, 4

The Actual Death of Christ—"Christ *died*."
Necessary Death of Christ—"Christ died for *sins*."
Substitutionary Death of Christ—"Christ died for *our* sins."
Prophetic Death of Christ—"Christ died *according to the Scripture*."
Victorious Death of Christ—"*Raised* the third day.'
—H. Framer Smith.

CHRIST'S CHOSEN ONES

"And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me (Matt. 28:9, 10).

The Approach:

1. *He Drew Their Worship*—
   "They held him by the feet, and worshiped him."
2. *He Dismissed Their Worry*—
   "Jesus said unto them, 'Be not afraid.'"
3. *He Directed Their Work*—
   "Go tell my brethren that they go into Galilee."

The Analysis:

1. They were sent by a Great Authority.
   By Jesus Himself.
2. They were sent with a Glad Announcement.
   "There shall they see me."
3. They were sent to **a** Good Assembly.
   "My brethren."

While we are sent to preach the gospel to all men,—to be witnesses to the whole world, it is nevertheless true that we are in a very real sense sent to the chosen ones; to men who are not yet numbered among the saved, but who, in the foreknowledge of God, are destined to be saved.

1. *They have been Predestinated.*
2. *They are now Predisposed.*
3. *They will yet be Perfected.*

But not arbitrarily—not in a fatalistic sense, or apart from human agencies, but

The Application:

1. God will persuade us to pray for them.
   (Our supplications will be respected).
2. God will prepare us to preach to them.
   (Our services will be required).
3. God will permit us to praise in their behalf.
   (Our satisfaction will be realized).

(1) They are now the Hidden Ones.
(2) We are now the Helping Ones.
(3) Both will be the Happy Ones.

Praying *for*, Preaching *to*, and Praising *with* God's chosen ones, we are with a good assembly, to be manifested in due time.
—Adam Murrman.

GRACE

The believer is not merely a pardoned criminal, he is a child and son of God, and that by a new birth which is as actual in the sphere of the spiritual as his natural birth was in the sphere of the physical. He is a son of God, not by some far-off fact of creation, but by the immediate and personal fact of a divine begetting. He no longer traces his descent from God through Adam, but is, as Adam was, a son of God with no intervening ancestor.

This, the believer is told, brings him into the wonderful privileges of access to the Father, and of fellowship with Him. Christ is not ashamed to call him "brother," he is raised to joint heirship with Christ in all things, and is to share the power and glory of Christ in the coming kingdom.

Grace confers upon the believer the great offices of priest and king. As priest he is set free from the ancient formalism in the worship of God "entering into the holiest by the blood of Jesus," and offering, without regard to time or place, "spiritual sacrifices acceptable unto God through Jesus Christ." His worship, freed from ceremonialism, is a son's adoration of a Father who is infinite in holiness and benevolence and power, but who is none the less a Father because He is God.—C. I. Scofield.

FAITH AND ACCEPTANCE

Two friends were walking home from an evening service.

"Frank," said one, "Can you explain to me what faith is? We are always told to believe on the Lord Jesus and I believe, just as you and others do. But somehow my faith doesn't seem to make me happy."

"You believe that Jesus died on Calvary for your sins and offers you His righteousness?"

"Yes, the Bible teaches that."

"Then why not accept it?"

"Accept it? How? That is exactly my trouble."

"You have received some land, a gift from your uncle."

"Yes, a good farm."

"Did you accept it?" inquired Frank.

"Accept it? I should say I did."

"And the farm is now your property?"

"Surely."

"You are so sure that you would be willing to pay taxes on the land and build a house upon it?"

"I would."

"Would you be sure if you had never seen the land, nor met your uncle?"

"His written word would be sufficient."

"That is faith. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"That is the written word of God, which guarantees your salvation. It is written and sealed with the blood of Jesus Christ. Can't you believe the Word of God, as well as you do the word of your uncle?"

"I see now, that all I need to do is to believe God's Word as fully as I believe the word of my uncle. How simple it really is. Thank you for opening my eyes."—Ex.

Do not forget to *pray*.

CUTTING LOOSE FROM SIN

Seamen tell us that, in capturing the whale, the boat's lines sometimes become entangled with the flukes of the fish, so as to join the two together. When this happens, all depends on instant action. These lines must be severed, or the whole boat's crew will be drawn to the bottom by the prowess of the monster. But one thought possesses all, and that is to find and cut every rope that ties them to their enemy. So it is that the lines of carnal desire bind us to the world. Sometimes there is but one; sometimes there are many. Sometimes they are plainly in view; sometimes they are hidden from any but the closest search. But few or many, visible or hidden, they must be all searched out and severed, or the soul is dragged downward to death.—Kashgar.

The requests we make to God are not unheard because we do not receive the answer *when* we expect them. "If the ships of prayer do not come home speedily," says a writer, "it is because they are more heavily freighted with blessing."

TIME FOR THE "QUIET HOUR"

It is never the supremely busy men who have got no time. So compact and systematic is the regulation of their day that whenever you make a demand upon them they seem to be able to find additional corners to offer for unselfish service. I find that when I have comparatively little to pack into my portmanteau it appears to be full. There is many a man who says he has no time, who proclaims his day to be full, but the fulness is the result of careless packing. I confess that the men to whom I most hopefully look for additional service are the busiest men. They are always willing to squeeze another item into their bulging portmanteau. If we cannot find a corner of the day for meditation in the school of Christ then we must take something out and make room for it. —J. H. Jowett.

Fenelon says that it is "better to be a good living book than to love good books." Such a man can never, like a book, be put upon a shelf, for he is himself a whole circulating library .

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The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.
"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. H. P. Dunlop and wife have opened their season's work at Azuza, Calif.

Mr. and Mrs. Edward Clare Harding report changes in some of their engagements giving them some open time. Their address is Mexico, Mo.

Rev. and Mrs. C. H. Jack Linn report blessings in their recent meetings in North Dakota, Iowa, Ohio and Wisconsin.

T. D. Franklin reports closing a successful meeting at Coster, Iowa, on September 10. One special feature of interest was the unusually large number of young men among the converts. He next went to Salem, Iowa.

The Prestons write: "We had a great time at Epworth and Lena camp meetings for Dr. Crawford of the Rock River Conference (M. E.), and we were unanimously invited back for next year to take charge of the music."

A very successful meeting closed September 17 at Avena, Ill., with the Methodist church, and the altar was filled with young people coming to Christ. The pastor, Rev. J. K. Haase, was assisted by Evangelist Geisenheimer.

Clarence M. Keen reports helping in a campaign at Hampton, Va., October 1-15. Thence he was to go to Temple Baptist Church, St. Louis, Mo., and in November to Lebanon, Pa. He asks for prayer in his ministry and testimony to the Word of God in these days.

Mr. and Mrs. John Imrie, singing evangelists, report having been in some fine meetings in Missouri, assisting pastors. In a meeting closing September 17, thirty-five were added to the church by conversion and confession. Their next meeting was at Stanberry, Mo.

Dr. Arthur J. Smith, who for fifteen years has been general secretary of the Evangelistic Committee of New York City, resigned October 1 to enter the evangelistic field. Dr. Smith had a wide reputation as an evangelist prior to becoming general secretary of the New York City movement and was at one time associated with Dr. J. Wilbur Chapman.

Mr. and Mrs. Ray G. Swartzbaugh, who were associated with Dr. John B. Andrews during the summer, report the closing of a series of successful meetings in the South. At a meeting at Hornersville, Mo., the power of God was manifested in a remarkable way, resulting in a large number of conversions. At the time of writing they were preparing to assist Dr. R. A. Torrey in his October campaign in Kansas City, Mo.

Rev. Robert L. Selle, Winfield, Kan., evangelist of the Oklahoma Conference of the Methodist Episcopal church, reports a good year in the evangelistic field. He has held meetings in Texas, Oklahoma and Kansas. He says: "In every meeting held this year the Holy Spirit has been present in a marked way. Not a dry service. Deep conviction and happy conversions. Many mature men have been reached."

The Vom Bruch Evangelistic Party report having opened their season's work in Rochester, N. Y. This was their fourth campaign in that city. They were scheduled to go to the Park Street Evangelical Church, Harrisburg, Pa., for the next campaign in October. Mr. Vom Bruch is assisted this year by Mr. Fred Mills, song leader, and James F. Harrison, pianist and Bible teacher. Walter E. Vom Bruch, brother of the evangelist, announces a full year's work ahead with R. W. Fenton.

We have received a sworn affidavit from Mrs. B. Sterling of the State of California, County of Los Angeles, to the effect that the car in which Evangelist Paul B. Taylor, Lawrence R. Taylor and Edna L. Taylor were riding when a small amount of liquor was seized in it at Tia Juana, Calif., was a car owned by herself and that her guests were without any knowledge of the presence of the liquor. We mention this at the request of the Taylors, who have informed us of a newspaper report charging them with the violation of the Volstead Act.

Rev. Wm. Cross, who is conducting the Mississippi River Gospel Mission on a house boat, thanks the MOODY BIBLE INSTITUTE MONTHLY for supplying a number of copies for distribution amongst the people along the river. During September they were at Brickeys, Mo., where they were holding services in a dance hall, the attendance averaging about forty. There are two stone quarries and a lime kiln in the town, but no services or Sunday-school for the people or children. Mr. Cross desires prayer in behalf of the Mississippi River Gospel Mission.

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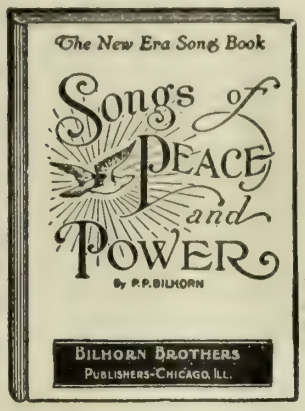

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FUTURE ENGAGEMENTS

Harry O. Anderson, November and December, California campaigns.

F. J. Balmond—Nov. 12-Dec. 3, Franklin, Ind.; January, Urbana, Ill.

Bauer and Ward—Oct. 16-Nov. 5, Ashland, Kan.

W. E. Biederwolf Party—October, Massillon, O.; November, Ashland, Ky.

John E. Brown Party—October, Hutchinson, Kan.; November, Woodland, Calif.; December, Chillicothe, Mo.

Burke Culpepper Party—Nov. 19, Detroit, Mich.

A. L. Carter—Oct. 15-30, La Plata, Mo.; Nov. 14-Dec. 4, Fort Wayne, Ind.; Dec. 6-17, Greenfield, Mo.; Dec. 28-Jan. 19, Warrensburg, Mo.; Jan. 21-31, Pittsburgh, Pa.; Feb. 1-15, Homestead, Pa.

William S. Dixon—November, Pennsylvania.

Dr. H. P. Dunlop and Wife—Oct. 8-25, Azusa, Calif.; Oct. 28-Nov. 11, Lakeside, Calif.

John J. Eldridge—Oct. 15-Nov. 5, Plesses, N. Y.; Nov. 12-Dec. 3, Highland, O.

Fairfield Gospel Team—Fall of 1922, Ottawa, Ill., Dubuque, Iowa.

Earle T. Favro,—Nov. 12, Mishawaka, Ind.

E. J. Forsythe—Fall engagements, Chatham, Ont., Pt. Huron, Mich.

T. DeBoyce Franklin—October, Ackley, Iowa; November, Delphos, Iowa.

Evangelist Mae E. Frey and Party—October, Juneau and Haines, Alaska; November, Chico, Calif.

S. D. Goodale—Oct. 22, Seward, Neb.; Nov. 19, Sheldon, Kan.

Mrs. Evelyn Gore—November, Williamsport and Anthony, Pa.; December, Gibbsboro, N. J., and Steubenville, O.

M. F. Ham Party—Nov. 21, Marlow, Okla.; Jan. 7, Macon, Ga.; Jan. 23, Henryetta, Okla.; March 4, Chattanooga, Tenn.; March 20, Jefferson, Tex.; April 24, Mart, Tex.; May 29, Athens, Ala.

C. E. Hillis and Wife—Oct. 22-Nov. 5, Fairfield, Iowa; Nov. 12-26, Winterset, Iowa; Dec. 3-17, Centerville, Iowa; Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tucson, Ariz.

Carolyn Hosford—October, Kennebunk, Me.

H. B. Ireland and Wife—November, Fowler, Kan.; December, Buffalo, Kan.

R. E. Jarman—Nov. 12, Muncie, Ind.

Bob Jones Evangelistic Party— Fall of 1922, St. Petersburg, Fla.; West Palm Beach, Fla.

P. H. Kadey, Evangelistic Party—October-November, Jackson, Mich.; November-December, Dundee, Mich.

Clarence M. Keen—November, Lebanon, Pa.

Albert Allen Ketchum—Oct. 16-28, Indianapolis, Ind.; Dec. 10-17, Buffalo, N. Y.; Jan. 7-28, Canton, O.

Carl E. Kircher Party—Geneseo, Kan.; Burlingame, Kan., and Florida points.

The Loes—October, Lapel, Ind.; Nov. 13-Dec. 3, Hartford City, Ind.; Dec. 4-24, Selma, Ind.

Rev. J. H. Larson and Party—October-November, Elkhorn, Wis.

O. O. Lozier—Nov. 1, Ft. Wayne, Ind.; Nov. 22, Elkhart, Ind.; Dec. 12, Markle, Ind.; Dec. 31, Kokomo, Ind.; Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanna, Ind.; Feb. 20, San Pierre, Ind.; March 6, Van Wert, O.; April, Terre Haute, Ind.

Milford H. Lyon Party—Until Oct. 30, Warren, Bristol, R. I.

J. W. Mahood and daughters—November and December, Montreal, Que.; January, Toronto, Ont.

McCombe-Clase Party—November-December, Port Huron, Mich.

H. Evan McKinley—Oct. 1-Nov. 19, three campaigns in Knoxville, Tenn.; Nov. 20-Dec. 3, Madisonville, Tenn.; Dec. 4-Dec. 17, Tellicoe Plains, Tenn.

Earle Naftzger Party—Oct. 15, Stanley, Wis.; Nov. 12, Cambridge, Ind.

P. C. Nelson—Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings in Texas, Oklahoma and Kansas.

O. A. Newlin Party—November, Wolcott, N. Y.

The Nygren Evangelistic Party—October, Portland, Ore.

Sara C. Palmer—November-December, Sunbury, Pa.; January, Harrisburg, Pa.

Lon D. Parker—November, Highland, Kan.; December, Osage City, Kan.; January, Chetopa, Kan.

The Prestons—Oct. 15-Nov. 5, Battle Creek, Mich.; Nov. 12-Dec. 3, Sparta, Mich.; Dec. 31-Jan. 21, Grand Haven, Mich.

Milton S. Rees—October, Bridgeport, Conn.

A. P. Renn, Bedford and Columbus, Ind.

A. T. Ronk—Nov. 12, Hagerstown, Md.

P. S. Rowland—Oct. 15-28, Macon, Ga.; Oct. 29-Nov. 12, Guntersville, Ala.

F. E. Rueckert—November, Stonington, Ill.; December, Tonkawa, Okla.

W. M. Runyan—Oct. 1-29, Guymon, Okla.

Robert L. Selle, Winfield, Kan.—November, Harry St. M. E. Church, Wichita, Kan. December, Richmond, Kan.; January, Latham, Kan.

Gipsy Smith, Jr.—November, Union, S. C.

John R. Snyder—Nov. 8, Harmonyville, Pa.; December, Philadelphia, Pa.; January, 1923, Bellwood, Pa.; February, Shippensburg, Pa.; April, Carson City, Mich.

George T. Stephens Party—October, Warren, Ark.

Charles Stewart—November, Hobart, Okla.; February, Elkhart, Ind.

Wm. A. Sunday Evangelistic Party—November-December, Dayton, O.; January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.

W. H. Griffith-Thomas—Oct. 29, Spray, N. C.; Nov. 5, Richmond, Va.; Nov. 19, Norfolk, Va.; Nov. 26, Portsmouth, Va.

The Vom Bruch Evangelistic Party—Harrisburg, Pa., and New York City.

W. W. Weaver and Wife—Nov. 5, Winchester Springs, Ont.

Chas. F. Weigle—Oct. 22-Dec. 10, Harrisburg, Pa.

H. A. Wheeler and Wife—Oct. 22, Bucklin, Kan.; Dec. 12, West Plains, Kan.

R. O. Wine—November, Olney, Ill.

E. L. Wolslagel—Nov. 1, Fort Smith, Ark.

R. C. Zartman—Nov. 1, Allentown, Pa.; Nov. 15, Easton, Pa.; Dec. 5, Weissport, Pa.

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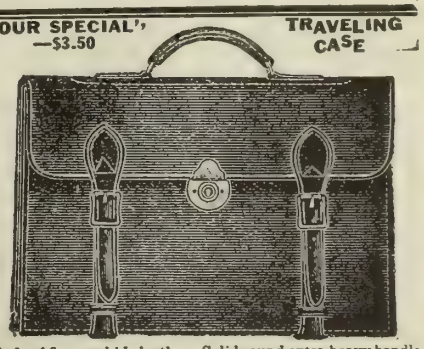

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P. B. F.

There was an error in the July issue of the **Monthly** as to the price of the *Bearing of Recent Discovery on the Trustworthiness of the New Testament*, by Ramsay. It should be $6, instead of $3, as given.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"His Appearing and His Kingdom," by Rev. Fred Eugene Hagin. Cloth, 313 pages, $1.75 net.

"The Gospel for Today," by Rev. R. A. Torrey, D. D. Cloth, 216 pages, $1.50 net.

"Round the Round World," by Paul Rader. Cloth, 248 pages, $1.50 net.

"The Road of the Star," by Rev. Walter Russell Bowie, D. D. Cloth, 222 pages, $1.50 net.

"Under Twenty," by Rev. Charles E. Jefferson, D. D. Cloth, 192 pages, $1.50 net.

"The Strategy of the Devotional Life," by Rev. Lynn Harold Hough, Th. D., D. D. Cloth, 89 pages, 75 cents net.

George H. Doran Company, New York.

"The Triumph of the Gospel in the New Hebrides," by Frank L. Paton. Cloth, 315 pages, $1.50 net.

"The Wisdom and Wit of Rev. T. DeWitt Talmage, D. D.," by May Talmage. Cloth, 260 pages, $1.50 net.

"Via Sacra," by Rev. T. H. Darlow, M. A. Cloth, 268 pages, 5s. net.

"Essays and Addresses," by R. W. Dale, LL.D. Cloth, 398 pages.

Sunday School Times Company, Philadelphia.

"The Religion of Religious Psychology," by Charles Calvert Ellis, Ph. D. Paper, 46 pages, 25 cents net.

"Is the Bible the Word of God?" by Rev. W. Graham Scroggie. Cloth, 121 pages, $1 net.

"Reigning in Life," by J. East Harrison. Cloth 212 pages, $1.50 net.

"Is the Higher Criticism Scholarly?" by Robert Dick Wilson, Ph. D., D.D. Paper, 62 pages, 25 cents.

"Father and Son," by Philip E. Howard. Cloth, 132 pages, $1 net.

The MacMillan Company, New York.

"Spiritual Energies in Daily Life," by Rufus M. Jones. Cloth, 179 pages, $1.50.

"Snowden's Sunday School Lesson 1923," by Rev. James H. Snowden, D. D. Cloth, 390 pages, $1.25.

"Preaching and Sermon Constructions," by Rev. Paul B. Bull, M. A. Cloth, 315 pages, $2.50.

"On the Trail of the Peacemakers," by Fred B. Smith. Cloth, 239 pages, $1.75.

Westminster Press, Philadelphia.

"An Introduction to the Study of the Mind," by Walter Scott Athearn. Stiff board cover, 179 pages, 30 cents postpaid.

"The House of the Lord's Prayer," by Amos R. Wells. Paper, 70 pages, 40 cents.

The Bible Institute Colportage Association, Chicago.

"What Every Christian Should Believe," by Rev. William Evans, D. D. Cloth, 126 pages, 90 cents net.

Reformed Press, Grand Rapids, Mich.

"If Thou Shalt Confess," by Jan Karel Van Baalen. Cloth, 79 pages, $1 net.

Vir Publishing Company, Philadelphia.

"Out for Character," twenty-six chapters written by twenty-six authors. Cloth, 112 pages, $1.

Gospel Trumpet Company, Anderson, Ind.

"Beautiful Girlhood," by Mabel Hale. Cloth 232 pages.

Devin-Adair Company, New York.

"God—or Gorilla," by Alfred W. McCann, LL. D. Cloth, 368 pages, $3.15 postpaid.

Lutheran Literary Board, Burlington, Iowa.

"A System of Christian Evidence," by Leander S. Keyser, D. D. Cloth, 253 pages, $1.75.

The Presbyterian Committee of Publication, Richmond, Va.

"Demonism Verified and Analyzed," by Rev. Hugh W. White, D. D., Yencheng, Kiangsu, China. Cloth, 155 pages, $1.25.

Pickering & Inglis, Glasgow and London.

"Spirit Manifestations and the Gift of Tongues," by Sir Robert Anderson. Paper, 31 pages, 3d. each, or 2/6 per doz.

"How to Make and Show 100 Eyegate Lessons," by Hy. Pickering. Cloth, 164 pages, 3/ postpaid.

"The Christian Graphic." Paper, 2d. net.

"Bond of Peace," by Dr. A. T. Schofield. Paper, 6d. net (Quarterly).

"The Pilgrim Preachers' Chorus Book," by P. W. Petter & Ernest Luff. Paper, 6d. net.

"Nancy Ellerton's Choice," by Nora C. Usher. Paper, 32 pages, 2d. net.

"God's Prophetic Programme," by J. Charleton Steen. Cloth, 132 pages, 2/6d. net.

The Bible Scholar, 138 Pearl St., New York.

"The Rock of Ages," by Edward Henry Bickersteth, M. A. Cloth, 182 pages, $1.50.

D. Y. Hallock, York, Pa.

"God's Way vs. Man's Way," by D. Y. Hallock. Paper, 54 pages.

Eureka Printing Press, Norristown, Pa.

"The Wandering Jew," by Rev. Will H. Houghton. Paper, 21 pages, 10 cents.

The Alliance Tabernacle, Willowvale Park, Toronto, Ont.

"The Revival We Need," by Oswald J. Smith. Paper, 77 pages.

Published under the auspices of the Men's Bible Class of the Ponce de Leon Ave. Baptist Church, Atlanta, Ga.

"The Harmony of the Last Week," by Eugene Charles Callaway. Paper, 37 pages.

Reprint from Bibliotheca Sacra, July, 1922.

"God's Forgiveness of Sin," by Rev. Williams H. Bates, D. D. Paper, 22 pages, 15 cents.

* * * * * *

"Shall the Fundamentalists Win?" by Rev. Harry Emerson Fosdick, D. D. A sermon preached at the First Presbyterian Church, New York City. Paper, 15 pages.

"Can the Fundamentalists Lose?" by Harry Boehme, Black Mountain, N. C. Paper, 10 pages. Reply to Dr. Fosdick's sermon.

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A NEW INSTRUCTOR IN MUSIC

With the commencement of the Fall Term, Miss Vera F. Richards entered the Educational Department as a special instructor in piano in order to lighten the schedules of some of the members of the Faculty.

Miss Richards studied for three years with Madame Rive-King at the Bush Conservatory, and three years at the New England Conservatory of Music in Boston. She also spent some time coaching with Arthur Friedheim, of the New York School of Music and Arts. She has had considerable experience in teaching as well, having spent three years at the Evansville College (Wis.) and two years at the Seattle Pacific College.

She has accepted a call to the Institute, among other reasons because of its spiritual atmosphere, which as an earnest Christian she deeply appreciates.

REUNION AT OCEAN CITY

At a fellowship meeting of former students with Dr. Gray at the Ocean City Bible Conference, the following were present: Sara Eddie, '18, Hazel Stephens, '20, Cornelia W. Newby, '07, Gertrude Krumm, '20, Charlotte Roy, '19, Gertrude M. Dunlap, '17, Philadelphia, Pa.; A. G. Crawford, '16, Harrisburg, Pa.; Raymond L. Davis, '17, Brookline, Pa.; Mrs. Annie L. McGann, '18, Lewisburg, Pa.; Rose A. Zwingii, '20, Pittsburgh, Pa.; William T. Wiggins, '17, Darby, Pa.; Mrs. Grace M. Wade, '00, Lancaster, Pa.; F. T. Allison, '94, Berwick, Pa.; Charles S. Scott, '18, Mountain Rest, S. C.; Walter H. Gerow, '20, Washingtonville, N. Y.; T. L. Bearse, '21, and George V. Kirk, '16, Chicago.

ANOTHER NEW FACULTY MEMBER

Rev. Clarence H. Benson has accepted the call of the Trustees of the Institute to become a member of the Faculty of its Educational Department.

Mr. Benson was born in Minneapolis, and represents the fourth generation of a line of Moravian ministers and missionaries which came from Bohemia in the settlement days of our national history. He united with the Westminister Presbyterian Church of Minneapolis at the early age of eight under the pastorate of Rev. David James Burrell, D. D., who later was his teacher in homiletics in Princeton Seminary.

His college training was received at Macalester College and the University of Minnesota, during which time he did reportorial and editorial work for the Twin City newspapers, and subsequently became manager of the *Carver County Journal*. Also during his college career he specialized in astronomy and mathematics, assisting in the observatory of the state university, and later taught mathematics in Macalester College.

After graduating from Princeton Seminary he occupied pastorates in the Reformed (Dutch) and Presbyterian churches, his last pastorate being that of Bethlehem Presbyterian Church, Buffalo, N. Y.

During this pastorate he served as chairman of a Presbyterial committee, which gave him supervision of the missionary and benevolent work of the churches, and brought him into contact with the Anglo-American Committee directing work among the English-speaking populations in foreign countries, He finally accepted their invitation to take charge of the Union Church at Kobe, Japan, from which city he has returned to take up work with the Institute. He is scheduled in the Bible Course, the Sunday-school Course and the recently inaugurated Pastor's Course.

RESOLUTION PASSED AT MENNONITE CONFERENCE

"Be It Resolved, That we recommend the following schools with the approval of the Educational Committee, for Bible training knowledge: The Moody Bible Institute, Chicago, Ill.; Fort Wayne Bible Training School, Fort Wayne, Ind., for college training; Bluffton College, Bluffton, O.; Wheaton College, Wheaton, Ill., for seminary work; Witmarsum Theological Seminary, Bluffton, O."

—*Zion's Tidings*, Sept. 1, 1922.

MR. PHILPOTT AT THE EVENING CLASSES OPENING

Rev. P. W. Philpott, pastor of Moody Church, delivered the address at the opening exercises of the Fall Term. Space is lacking to give more than a few brief extracts from his stimulating and instructive message. He said in part:

"I assure you I deem it a great privilege to face a company of men and women who are dedicating themselves to, and preparing for, the biggest business on earth. When we as Christians are pressing the claims of Christ upon our fellow-kind, we are making our largest possible contribution to the welfare of society.

"To destroy the faith of the young people of our day in the inspiration of this Book, seems to be the highest ambition of many who call themselves ministers of the gospel of Jesus Christ.

"I am reminded of the story Mr. Spurgeon used to tell of the two little boys—one a very bad little boy and the other a very good little boy. The bad boy went out to throw mud at the moon, and the good boy took a basin of water and went out to wash it off. 'But what do you suppose the good old moon was doing all the time that the little boys were throwing mud and splashing water,' asked Mr. Spurgeon. 'Why it was just shining all the time!'

"And so it is with the Word of God. Unaffected by all criticism and assaults, it is still with us, and we have no fear for its future, for 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled.'

"I say to you, young men and women, consecrate yourselves to the great work of preaching this Book. God honors the man that honors His Word.

"There is one passage of Scripture that Mr. Charles M. Alexander made famous in nearly all Christendom: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. 2:15).

"I want you to observe that it does not say, Study to show thyself a workman approved, but 'Study to show thyself approved unto God.'' My spiritual state, the condition of my inner life, concerns Him more than the service I can render. So I must study, first of all,

to show *myself* approved. Like Enoch, I must have the testimony that I please God.

"I like that word 'workman.' God is looking for men and women in this day, who will do things."

EXTENSION DEPARTMENT NOTES

During November Mr. Harry D. Clarke will assist his former pastor, Rev. A. G. Flexer, at Trinity United Evangelical Church, Allentown, Pa.

In October Dr. J. E. Conant gave several lectures in the Institute, and also conducted a Bible conference at the Baptist church of Big Rapids, Mich., and of Spencerville, O. Early in November he assists the pastor of Calvary Moravian Church, Winston-Salem, N. C., and from November 19 to December 8 will have charge of an evangelistic meeting at the Baptist church, Albion, Mich.

Rev. George E. Guille will participate in a Bible conference at Americus, Ga., November 7-12, and also at Quitman, Ga., November 19-24, following which he will return to the Washington and Compton Ave. Presbyterian Church of St. Louis, Mo., for a week.

During his recent engagement at Pineville, Ky., Judge Forester invited Mr. Guille to open court each morning with Bible study, which was so well received that the pastor of Memorial Presbyterian Church, Rev. C. L. Nisbet, has asked for his return to Pineville next fall while circuit court is in session.

Miss Elinor Stafford Millar was greatly blessed in her meetings with the Y. W. C. A. at Johnstown, Pa.

Dr. Henry Ostrom will be one of the speakers in a conference on Jewish work in the Wealthy Street Baptist Church, Grand Rapids, Mich., October 25-29. The following week he will commence a series of evangelistic meetings in the Second Presbyterian Church, Petersburg, Va.

Rev. Gordon Watt, whose article on "The Print of the Nails in Us" appears elsewhere in this issue, expects to return to America for an oral ministry next February to remain until September 1. His engagements during his stay here are being booked by the Extension Department.

The Y. W. C. A. where Miss Virginia C. Williams was General Secretary until recently, writes: "Her ability as a Bible teacher in this community is unquestioned, and we are planning to have her with us whenever possible." True to this purpose the Austin (Tex.) Y. W. C. A. has already engaged her for a week of Bible teaching in February.

MRS. BOWMAN'S CLASSES

Mrs. Alvaretta W. Bowman, '06, is conducting fourteen Bible classes in the Northwest with a membership of more than 1,400. The cities touched are Seattle, Everett, Tacoma and Vancouver, Wash. At first the work was confined exclusively to women, but men are now admitted, and an organization has been formed. Rev. George Randal, pastor, Rainer Beach Presbyterian Church, is chairman of the Executive Board, A. W. Hogue is secretary, and S. W. Henderson is treasurer.

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PERSONALIA

Herschel L. Alley, '21, has accepted a call to the pastorate of Unity Church, Indianapolis, Ind.

Thomas Hodge, '01, is holding open air services among the Mormons at Ogden, Utah.

Ethel L. Sheffield, '18, is teacher of a Bible class of fifty women at Lanesboro, Iowa.

Benjamin T. Bousfield, '09, is pastor of the Methodist churches at Long Rapids and Hillman, Mich.

James R. Smith, '92, is working among the Indians at Ft. Defiance, Ariz. He says they are eager for the Word of God.

O. H. Gerstenkorn, '17, was ordained to the Baptist ministry September 15 at Littleton, Ill.

John F. Vonckx, '05, has accepted a unanimous call to the pulpit of the House of Hope Presbyterian Church, Elgin, Ill.

Paul Sims, '21, has accepted a position as teacher of the Bible in the Chattanooga (Tenn.) high school.

George B. Reaben, '13, held a series of meetings in the Nazarene church, Deming, N. Mex., during September.

Mrs. Alvin E. Pierce, (nee Kathleen B. Bunn, '12) has accepted a position at the Seamen's Christian Association, 399 West St., New York.

Arthur Moohan, '22, who sailed for Peru, October 7, asks the prayers of the Institute on behalf of his missionary work there.

Eric L. A. Hill, '20, is pastor of the Old Cambridge Baptist Church, Cambridge, O. He is also studying at Muskingum College.

Harvey C. Peterson, '21, has accepted a call to the pastorate of the First Baptist and North Chester Churches at Kent City, Mich.

R. W. Van Anda, '17, pastor Baptist church, Centerville, S. Dak., has entered Sioux Falls College. He is continuing his church work.

John C. Teyssier, '17, pastor, Presbyterian churches at Daisytown and Oak Grove, Pa., visited the Institute last month.

George Guest, '20, writes from Hannibal, Wis., "I am engaged in mission work in the woods of northern Wisconsin, serving seven mission points."

Arthur F. Perkins, '18, and George C. Fisher, '18, were ordained to the ministry by Winnebago Presbytery at Westfield, Wis., September 12.

A number of the hymns in the Colportage hymn books are being translated into the native language at Rouschout, Bulgaria.

Frank B. Solin, '09, was injured in an auto accident recently at San Diego, Calif. Mrs. Solin, who was with him at the time, was instantly killed.

E. E. Zirkle, '20, is musical director, and J. Alban Berry, '21, is advance representative for the B. B. Crimm Evangelistic Party. They are now working in Texas.

C. G. Langley, '20, has resigned his pastorate at the Presbyterian church, Port Wing, Wis., and has entered the evangelistic field. He would be pleased to arrange dates with any church desiring his services.

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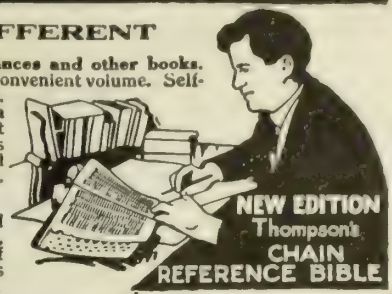

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REPRESENTATIVES WANTED

From Russia, Moses Gitlin, '21, writes: "The economic distress in Russia is even more intense than described. I am moved to compassion and tears. I have reconsecrated myself to God for His service, whether it means my life or my death."

E. C. Shute, '15, is pastor of the Baptist church, Arthur, Ill. He is teacher of a Bible class in which the attendance frequently goes above sixty. His prayer meetings, which are Bible studies, are unusually well attended.

Norman W. Taylor, '21, was ordained to the Presbyterian ministry, September 11 by Springfield Presbytery. He is pastor of the Clementine Memorial Presbyterian Church, Springfield, Ill. Beatrice Green, '22, spoke at the service, September 3, on the work of the Institute.

P. H. Hayley, '12, has been elected moderator of the California synod of the United Presbyterian church. His work at Monmouth, Calif., is prospering. Loran S. Wagener, '12, and Mrs. Wagener are engaged in educational work in the same locality.

The September 7 issue of the *Presbyterian Advance* contains an account of a recent visit to Chicago by Thomas B. Davis, '16. He says, "The greatest thing in Chicago is the Moody Bible Institute with its seven or eight hundred men and women studying the Word of God."

Louis, '21, and Mrs. (nee Marie C. Warwick, '20) Yelangian, are located at Richmond, Va., where Mr. Yelangian is enrolled in the Union Theological Seminary. He has resigned as pastor of the Missionary Ridge Church, Chattanooga, Tenn.

The illustrated lecture, "Life and Work of D. L. Moody," was recently given in Beal Heights Church, Lawton, Okla., Community Church, Chilhowee, Mo., and West End Methodist Church, Houston, Tex., by Mrs. A. H. Garvin, '22, Harry S. Ashley, '20, and George Avery, Jr., '15, respectively.

Joseph T. Larson, '20, Mound, Minn., held a series of meetings in the summer at Pelican Rapids, Minn., Wibaux, Mont., Casper, Wyo., and Stevensville, Mont. At the Wyoming State Industrial School thirty men accepted Christ. A Free church was organized and dedicated at Casper following a month of meetings.

Marion Flint, '19, writes from Hotchkiss, Colo.: "I am thanking God for the training I received at the Institute. My biggest heartache has been the inability to meet the requests of many hungry people for religious services. The students of your Teacher Training classes cannot appreciate the value of that work until they face a situation like this."

J. H. Davies, '00, American Sunday-school Union missionary, spent the past summer working in northern Michigan. "One of the most important features of our work is visiting the homes, where we can pray, counsel with the people, give them tracts, and sometimes sing with them," he writes.

John A. Johnston, '16, is happily settled as pastor of a growing city church in Toronto which has just opened a new mission in another part of the city. Since returning from overseas he took the arts course in McMaster University and specialized in philosophy. He is continuing post-graduate work in Greek and Hebrew, and has an ambition to be a teacher of those languages someday.

Arthur G. Peterson, '19, La Victoria, Venezuela, writes: "Again we wish to send in a word of thanks for the INSTITUTE MONTHLY. It certainly is a welcome guest at our mission home. The Lord has blessed us this past year with the salvation of many souls. The work among the Catholics is hard and at many times discouraging, but all power is with the Lord and we have Him."

Prof. Leander S. Keyser of the Hamma Divinity School, Springfield, O., thus speaks of the book, *The Church, the Schools and Evolution*, by Dr. Conant of the Institute Extension Department: "It is as closely knit an argument as I have ever seen on the subject of evolution. I hope and pray that it will have a wide circulation. If only the people who are obsessed with evolution would read it."

Florence L. Logan, '21, writes from Peitaiho, Chihli, China: "I have been through my first war. Pekin's walls took on new significance as a real means of protection. The gates were kept closed and the streets fairly bristled with guards carrying very business-like guns. Refuges were opened to care for 30,000 women and children if the worst came. Several nights we went to sleep with the booming of cannon not many miles away. It ended with miraculous suddenness; in answer to prayer not a few think."

Floyd T. Holland, '18, has completed his first year as pastor of The Church of the Open Door, Greensburg, Pa. This church is made up of Fundamentalists who withdrew from other congregations because of rationalistic tendencies. One

of them writes: "I thank God that you sent our pastor to us. He has already been the means of sending out five young people to train for Christian service, a thing previously unheard of in this community. Three of us will be at the Institute this winter."

B. B. Sutcliffe, '04, formerly of the Extension staff of the Institute, now pastor of Calvary Presbyterian Church, Portland, Ore., is teacher of the Portland Union Bible Class which meets five days a week in his church. This work was started under the auspices of the Institute in April, 1921, and resulted in the call of Mr. Sutcliffe to the pastorate a year later. The total attendance the last four months was about 8,000, and represented more than twelve denominations and upwards of twenty-five churches. The Bible is the only text-book used. Many have been soundly converted.

BORN

To Norman W., '21, and Mrs. Taylor (nee Geraldine Ely, '21), a daughter, Muriel Ann, July 26, Springfield, Ill.

To Harvey C., '21, and Mrs. Peterson (nee Muriel L. Lawson, '21), a daughter, Vida Mae, August 7, Kent City, Mich.

To William H., '20, and Mrs. Robins (nee Dora Zimmer, '20), a son, Bruce William, July 27, Denison, Iowa.

To Arthur G., '19, and Mrs. Peterson, '20, a son, Paul Arthur, August 21, La Victoria, Venezuela.

To Howard M., '16, and Mrs. Green, a son, Howard Maxwell, Jr., September 11, Brooklyn, N. Y

To J. H., '19, and Mrs. Weir, a daughter, September 4, Chicago, Ill.

To Marius F., '14, and Mrs. Rasmussen, a son, August 3, Ensley, Mich.

To F. Bertram, '18, and Mrs. Miller, a daughter, Merle Mae, September 8, Springfield, Ill.

To Hubert W., '19, and Mrs. Cagle, a son, Hubert W., Jr., September 12, Chicago, Ill.

To John A., '18, and Mrs. Glasse, a son, John Howell, June 1, Buffalo, N. Y.

To D. H. and Mrs. Davis, '20, (nee Eleanor Fisher) a daughter, Martha Elizabeth, September 7, Bath, N. Y.

To Clarence M., '18, and Mrs. Keen, a son, Clarence M., Jr., September 24, Wilmington, Del.

MARRIED

Thomas A. Bancroft, '21, and Agnes H. Willoughby, '21, April 26, Chicago, Ill.

Eric L. A. Hill, '20, and Helen Elizabeth Metz, '22, September 5, Arlington, N. J.

Herschel L. Alley, '21, and Elsie M. Noble, '18, August 22, Chicago, Ill.

William Fuchs, '19, and Gertrude Eugene Gronseth, '20, September 25.

E. C. Williams, '18, and Amanda Weiland, September 17, Storm Lake, Iowa.

DIED

Dr. John H. Wallace, '13, November 9, Auckland, N. Z.

Benjamin B. Winter, '98, August 22, Casper, Wyo.

Bertha L. Christian, '03, September 29, Cleveland, O.

Mrs. Frank Solin, wife of Rev. Frank Solin, '09. Death resulted from an automobile accident in San Diego, Calif.

A DANCE HALL BECOMES A RESCUE MISSION

The Pekin Cafe, 85-87 Broadway, Buffalo, N. Y., long used as a notorious cabaret and dance hall, now to be used as a rescue mission.

The City Rescue Mission of Buffalo N. Y., Mr. E. C. Clark, superintendent has recently secured a building that is well fitted for its work. This building has a remarkable history. It was known as the Pekin Cafe and was operated for years by Nate Fenton, well known to the sporting fraternity of the country. The place was notoriously bad and known for its cabaret and dance hall and was patronized very largely by crooks in high life.

Somewhat recently the building was raided several times, and just after a certain raid, while Fenton was in one of his depressed moods, he gave the mission an option on the plant. Within a few minutes of midnight of the day the option expired, Mr. Fenton was offered $1,000 in cash for the property. He begged the holder of the money not to show it fearing he would be robbed in his own place. However, the sale was negotiated and the building hereafter will be used by the mission in its great work.

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There is no phase of church publicity that has not been touched upon, but in no case has thoroughness erred on the side of verboseness. Not only are church bulletins and papers given attention but chapters are devoted to oral announcements, posters, letters, the use of newspapers and the writing of advertisements. The mechanics of advertising are explained and the correct use of technical terms. The book is splendidly illustrated."—*Continent.*

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OUR REASONABLE FAITH

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"Mr. Miller has made a fine contribution to the literature necessary for this day in presenting the claims of the Christian religion to young people, and a pastor or teacher wishing to place in the hands of his young people a book to stimulate thought and secure appreciation could find no better means for it than by the use of this book."—*Rev. R. H. Gage, D. D., Wenonah, N. J.*

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THE AMERICAN RED CROSS

This organization with headquarters in Washington, D. C., President Harding being president, will have its annual roll call within November 11 and Thanksgiving Day. This is the only appeal that the organization makes each year and is for the purpose of maintaining its membership at such point as will enable it to perform its duties which are placed on it by Congress. This organization is now especially effective in connection with the distressing calls for relief from Asia Minor, especially at Smyrna.

THE BAPTIST BIBLE UNION OF AMERICA

A call and manifesto signed by 123 Baptist ministers and 11 laymen, representing many states of the Union, has just been issued. The preamble of the call follows:

WHEREAS, There has arisen within the bounds of Baptist denominationalism an ecclesiasticism, dominated by Modernism, which has turned away from the integrity, finality and sole sufficiency of the Bible as the inspired Word of God and from the simplicity of apostolic evangelism—the message and method of our fathers, and

WHEREAS, Within the bounds of Baptist denominationalism this ecclesiasticism, dominated by Modernism, has forced the orthodox into an unholy and God-forbidden alliance with the heterodox, and

WHEREAS, There has arisen from every side, both from churches and individual members, a call loud and long for a new f llowship in Christ Jesus wherein those who hold to the integrity, finality and sole-sufficiency of the Bible as the Word of God, and who hold to the simplicities of apostolic evangelism, may meet in communion, apart from unholy collusions which gender strife.

Here follows an appeal for signatures to membership application.

Provision is made in the manifesto for the organization of the union, and its aims are thus presented:

1. To "contend earnestly for the faith which was once for all delivered unto the saints," and the presentation of a united witness to the Bible as not only containing and conveying, but as being in itself the Word of God.

2. The maintenance of the evangelical faith, and especially of those essential and clearly revealed doctrines which, at the present time, are being assailed, questioned or ignored in certain circles.

3. To promote a deeper fellowship and a closer cooperation amongst Baptist churches and Baptist believers who hold a like precious faith, and who walk together in their conception of the mission of the church.

4. To oppose any federation of Baptist churches or believers upon any basis which involves the sacrifice of principle, or which discredits the Bible and dishonors the Lord Jesus Christ.

5. To promote such missionary, evangelistic and educational work as the Union may feel led to undertake or desire to encourage.

6. The maintenance of the right of each local Baptist church to manage its own affairs, under the sole authority and rule of the Lord Jesus Christ, and apart from any outside demands.

The doctrinal basis is that of evangelical Christians of all communions, but special attention is called to the divine inspiration, integrity, finality and sole sufficiency of the Bible as the Word of God; to the virgin birth; to the resurrection of the body, both of the just and unjust, and each in his own order; the premillennial coming of the Lord, and baptism of believers by immersion.

The Last Word on Prophecy
FROM PROMINENT AUTHORITIES

Christ, Christianity and the Bible — *By I. M. Haldeman, D.D.*
Pastor First Baptist Church, New York City
A Forceful Restatement of the Fundamentals of the Faith.
"No other preacher in America has a better right to speak than Dr. Haldeman. He has spent a life-time studying the questions. His writings are simple, direct, forcible and comprehensive. They deserve a wide reading among leaders of all schools of thought."—*Watchman-Examiner.* *$1.25*

His Appearing and His Kingdom — *By Rev. Fred Eugene Hagin*
Author of "The Cross in Japan"
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A careful, comprehensive study of the Second Advent. Students of the Bible will welcome this book as a complete, able and well-reasoned argument covering the Second Coming of the Lord and related matters. *$1.75*

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Our Glorious Hope — *By J. J. Ross, D.D.*
A Study of the Nature, Ground and Influence of the Glorious Hope.
"This book from the beginning to the end is marked with one of the best, if not the very best book on the Second Coming of Christ."—*Western Recorder.* *$1.25*

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It only takes a few moments to remove the nails from the boards.

Better be safe than sorry.

OMAHA BIBLE CONFERENCE

This conference was held October 20-26 in the Third Presbyterian Church of Omaha, Rev. W. H. Jordan, pastor, who also acted as president of the conference.

The speakers were practically all from Omaha, eastern Nebraska and western Iowa, indicating that a Bible conference of worth-while consideration can be held without importing foreign speakers.

Among the speakers were Rev. H. Ellis Lininger, a correspondence student of the Institute, who gave four addresses, and Rev. William L. Cain, a former Institute student, who delivered an address on the work of the Holy Spirit.

TOGETHERNESS

The essential thing in preparing for an effective canvass is organization. An illustration heard at a recent colored convocation will explain the point. A colored servant was driving with his master along a farm road and, grasping his whip, he said: "Marse Charlie, I can take dis whip and snap dat bee out o' dat flower and not hurt de flower." He did it. A little later he said: "See dat fly on de horse's ear? I can snap dat fly off and not tech de horse's ear." He did that and the horse did not feel the touch of he whip. A short time after, his master saw a hornet's nest. "Jim," he said, "Can you snap that hornet off without touching the nest?" "Naw suh, Marse Charlie," said Jim, "dem hornets is unified."

THE BRITISH POLICY IN PALESTINE

This policy, which is found below, was confirmed by the League of Nations sitting at Geneva, Switzerland, July 24, 1922.

(1) His Majesty's government reaffirm the (Balfour) declaration of November, 1917, which is not susceptible of change.

(2) A Jewish National Home will be founded in Palestine. The Jewish people will be in Palestine as of right and not on sufferance. But His Majesty's government have no such aim in view as that Palestine should become as Jewish as England is English.

(3) Nor does His Majesty's government contemplate disappearance or subordination of Arab population, language or culture.

(4) Status of all citizens of Palestine will be Palestinian. No section of population will have any other status in the eyes of the law.

(5) His Majesty's government intends to foster establishment of full measure of self-government in Palestine, and as the next step a Legislative Council with a majority of elected members will be set up immediately.

(6) Special position of Zionist Executive does not entitle it to share in any degree in government of country.

(7) Immigration will not exceed economic capacity of country at the time to absorb new arrivals.

(8) Committee of elected members of Legislative Council will confer with administration upon matters relating to regulation of immigration. Any difference of opinion will be referred to His Majesty's government.

(9) Any religious community or considerable section of population claiming that terms of mandate are not being fulfilled will have right of appeal to League of Nations.

MORMON PROPAGANDA

The Evangelical Christian and Missionary Witness, of Toronto, Ont., in its issue of June 19, 1922, printed the following Sunday-school leaflet showing the Mormon teaching as to Jesus Christ and Joseph Smith, comparison being made between these persons in seven particulars. Notwithstanding such teaching many seemingly good people are accepting Mormonism, not only in the United States but in Canada and beyond the seas.

Weber Stake Ward Teachers' Lesson

Lesson for January, 1922

A PARALLEL

Jesus the Redeemer

The Advent of Christ.

At the time of the birth of Jesus Christ the national religion, which had satisfied the parents, no longer proved satisfactory to the children.

The parents of Jesus were of humble origin.

The voice of God proclaimed the Christ at His baptism, saying, "This is my beloved Son, in whom I am well pleased."

Christ presented Himself for baptism, and He was baptized by John the Baptist in the river Jordan.

Christ demonstrated the power of the priesthood by healing the sick, etc., and He bestowed this power upon His disciples.

Christ was persecuted and the message that He gave to the people was rejected.

Christ sealed His testimony with His blood on Calvary.

Joseph Smith, the Prophet

The Advent of Joseph Smith.

At the time of the birth of Joseph Smith the world was convulsed with religious discord, and the people were not satisfied with the teaching offered by the churches.

The parents of Joseph were of humble origin.

The voice of God spake unto Joseph Smith, saying, "This is my beloved Son —hear him."

John the Baptist appeared to Joseph Smith and conferred the Aaronic priesthood upon him, and by the authority of that priesthood he was baptized.

Joseph Smith by the power of the priesthood healed the sick, and he conferred this priesthood and power upon his disciples.

Joseph Smith was persecuted and the message that he was sent to deliver to the people was rejected.

Joseph Smith sealed his testimony with his blood at Carthage, Ill.

WHO SHALL DOUBT THE DIVINE MISSION OF THESE SAVIOURS OF MANKIND?

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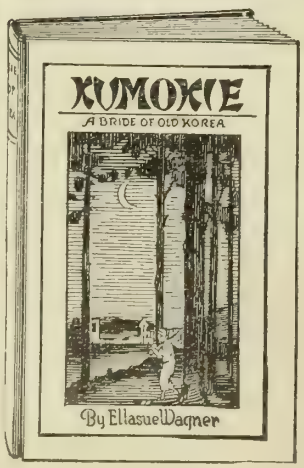

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How Determined Women Earn Money at Home

By Eustine Erne

I think it would be a little difficult to explain exactly what first got me so interested in this matter of home occupation for men and women and led me to write this message.

Perhaps it was a deep-rooted recollection of childhood days when a crisis in the family fortunes made it desirable, yes, necessary for Mother to earn some extra money. I never think of it without a feeling of regret that she could not have known about the Gearhart Knitter and Allwear Hosiery.

When I undertook to investigate and write about home knitting I did so with the understanding that I was to be allowed to present the facts as I found them, in my own way.

It makes me very happy to be able to say that in Gearhart Home Knitting there exists a pleasing, spare time, extra-money opportunity for most any woman who is determined to succeed.

I have seen with my own eyes letters from legions of women (men, too, for that matter) expressing thanks and gratification that they were able to earn money at home in the Gearhart way.

Some needed the extra money to pay pressing bills, to care for a sick husband, clothe the children or themselves, and others wanted a vacation, to refurnish the parlor, etc., almost as many reasons as there were women. But my point is that they got what they wanted, seeing in the opportunity Gearhart offers the solution of their difficulties or the fulfillment of their desires. The spare time which most women can profitably utilize in knitting Allwear Hosiery is the money-making formula which Gearhart will tell you about on request.

You simply make arrangements for one of the knitters, under an iron-clad, three-year contract which binds Gearhart to accept and pay for all the Standard Allwear Hosiery you can produce. After mastering the simple principles of operation you begin to knit in comfort and privacy. If you wish, no one need know how you are making your extra money. Then you make up a dozen or a hundred dozen pair of Standard Allwear Hosiery according to instructions (how much you do rests with yourself), you pack them up and send them to the Gearhart Company. Quickly comes a generous check for your work.

I earnestly believe that there is no home occupation for the average woman who wants additional practical income at once so profitable and fascinating as Gearhart Home Knitting, and so I say, "If you are a determined woman, really serious in your desire to devote your spare time to earning money, write the Gearhart Knitting Machine Co.. for their Profit Guide Book, which explains everything, and free samples of knitting, Box MBN, Clearfield, Pa., today."

When we asked Miss Erne to write the above request for home workers we told her that we wanted to reflect the reputation of an old established house which for 36 years has manufactured what we know to be a truly wonderful machine, highly perfected, simple, and of absolutely guaranteed quality. In the simplicity of the above and absence of exaggeration Miss Erne has succeeded admirably. *(Signed.)*

H. H. Gearhart

Community Christmas Carols

BOOK 9

Contents:

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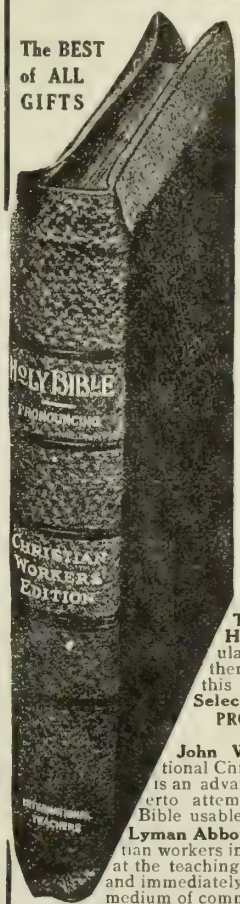

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have observed that the articles in Moody Bible Institute Monthly are for the most part, from living contributors who write expressly for our pages, thus bringing the old truth into the most vital contact with present affairs. Reprints from older publications are few, valuable as many of them might be, for the reason that our supply of current material is always greater than the space to use it. It is one of our regrets that some manuscripts are kept so long before being placed before our readers.

The next two or three issues, those of December and January particularly, will be marked by the strength, the timeliness and the lively interesting character of their contents. It is a special occasion for our friends to push for subscriptions, and particularly for church members to consider whether they could send a more valuable Christmas gift to their pastors, Sunday-school teachers or Missionary representatives abroad than a year's subscription to the Moody Bible Institute Monthly.

Our Christmas Issue

will have a contribution from our editor-in-chief, Dr. James M. Gray, showing the great and practical importance of clear views on

The Divine-Human Personality of Christ.

Mr. Philip Mauro contributes an article of unique apologetic value pointing out that

The Spread of Christianity Is a Greater Miracle Than Its Start.

We have been successful in obtaining a stenographic report of what Prof. Robert Dick Wilson of Princeton Seminary, calls his "pet lecture," which was given in the Special Summer Course of the Moody Bible Institute, and which demonstrates the value of

Foreign Words in the Bible As a Witness To the Truth of the Bible.

Dr. A. Z. Conrad, pastor of Park Street Congregational Church, Boston, gave a great address before the same body which also is awaiting publication, and is entitled,

Modernism and the Minimum of Faith.

The same is true of a thrilling message from Dr. John Roach Straton of Calvary Baptist Church, New York, on

The Relation of Rationalism in the Pulpit to Worldliness in the Pew.

We have a contribution of deep merit from Dr. Curtis Lee Laws, Editor of the Watchman-Examiner, on

The Doctrine of Holiness.

And a highly descriptive article from Rev. A. W. Payne, of Haifa, Palestine, entitled,

A Journey on the Field of Armageddon.

But there are some of our ministerial readers who will be particularly interested in a presentation by Mr. J. Richard Olson, editor of the *Minneapolis Journal*, of the theme,

The Pulpit and the Press.

We have many more of the same general kind but to name them all would limit the value of this announcement. Tell your friends about these good things and help the great cause along.

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THE MINISTER AND HIS BOOKS

The effectiveness of a minister on the human side is largely determined by the quality, intensity, and breadth of his reading. Books are his tools and, other things being equal, the better the tools the higher will be the quality of the work he does. There is still significance for the preacher in the words of Paul to the young minister Timothy, when he said, "Bring the books, especially the parchments."

We all have heard of men who pride themselves on getting along without books, "doing their own thinking," as they call it. The same assertions are often made concerning all self-made men. A sound thinker knows that in these assertions there may be subtle fallacy. Many a man's intellectual and spiritual history is recorded in the pages of a good book. The reading of it starts impulses and reflections that could originate in no other way. Stimulus and assurance come to the man who knows what other men are thinking and writing.

It goes without saying that books and reading can be abused like other privileges, but on the whole nothing is more salutary in moral influence than books and the use of books.

* * *

To know what other men are thinking and to preserve the sense of proportion in his own message, a minister should cultivate a perpetual interest in books and make judicious selections for his own possession and scholarly use.—*Watchman-Examiner.*

TRACT WORK IN SOUTH AMERICA

There is probably no more effective way of spreading the gospel in Latin-America than by press and post. Vast distances, poor roads, few railway lines, and sparse population make itineration a difficult, costly, and not very effective way of evangelizing. But the mail-bearer reaches most parts, periodicals (religious as well as others) go at low rates of postage (or free); and the general lack of literature causes a reading-hunger, and gives a high value to tracts.

These facts, along with the lamentable fewness of workers, relatively, in South America, caused the staff of the Evangelical Union of South America in Arequipa, some two years ago, to devise a means of using tracts and the mails on a greater scale than ever, and at the same time, of endeavoring to set to work as many as possible of the native converts throughout the continent.

The plan decided upon was to circularize the native churches of all the Latin Republics, through their pastors and the foreign missionaries, suggesting to them that they should use their influence to persuade the members of their flocks to give out with regularity a minimum of "one tract or gospel daily." A certificate of membership, along with a button-badge, was prepared, and the result has been that, in slightly over two years of the existence of this "One-a-Day Band" (in Spanish: "Liga Uno por Dia"), more than one thousand believers have joined.—*The Christian.*

WHAT AN OHIO STATE PRISONER WROTE HIS CHAPLAIN

I desire to report that I have read the little book, the *Emphasized Gospel of John* through several times and have found it contains 78 pages of Scripture, divided into 21 chapters containing 341 verses, composed of 17425 words, and 66,604 letters. The word **God** occurs 81 times, but is not found in the 2d, 12th, 18th, and 19th chapters. The word **Father** occurs 135 times; 120 times referring to God, 12 times to man, and 3 times to the Devil.

—[No. 33487.

If all Christian people were as busy circulating religious literature and teaching gospel truth as errorists and infidels are in impressing their wrong views, there might be more progress in the right direction. The trouble is that too many Christians have a needless feeling of timidity.—*Herald and Presbyter.*

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from September 1 to 30, 1922, inclusive:

Prison Book Fund: Alabama, 28 books. Arizona, 107 books, 25 Gospels. California, 74 books, 25 Gospels. Illinois, 549 books, 25 Pocket Treasury, 500 Gospels, 800 tracts, 25 Testaments, 40 Evangel Booklets. Indiana, 10 books, 50 Gospels. Iowa, 7 books, 6 Gospels. Louisiana, 150 books, 100 Gospels. Maine, 36 books, 36 Gospels, 72 tracts. Michigan, 125 books, 125 Gospels, 100 tracts. Missouri, 24 books. New Jersey, 150 books, 75 Gospels, 50 tracts. New York, 132 books, 85 Gospels. North Carolina, 12 books, 12 Gospels. Ohio, 225 books, 225 Gospels, 225 tracts. Pennsylvania, 10 books. Texas, 10 books, 10 Gospels, 12 tracts. West Virginia, 10 books, 10 Gospels, 18 tracts.

Pioneer Book Fund: Montana, 408 books, 102 Gospels. North Dakota, 49 books, 30 Pocket Treasury, 24 Gospels. Washington, 50 books, 150 tracts. Wyoming, 218 books, 112 Gospels.

Latin-America Book Fund: Guatemala, 127 books. Nicaragua, 100 books. Argentina, 300 books. Bolivia, 100 books. Chile, 50 books. Paraguay, 100 books. Venezuela, 150 books. Cuba, 100 books. Dominican Republic, 150 books. Mexico, 598 books. New Mexico, 10 books. Porto Rico, 55 books. Texas, 54 books.

Africa Book Fund: Gold Coast, South Africa, 4 books.

Army and Navy Book Fund: Arizona, 50 books, 50 tracts. Illinois, 30 books. North Dakota, 3 books, 1 Gospel, 1 Pocket Treasury. South Dakota, 36 books, 25 Gospels, 25 Pocket Treasury.

Hospital Book Fund: Arizona, 21 books. Illinois, 50 books, 200 Gospels.

Lumber Camp Book Fund: Washington, 150 Pocket Treasury.

Miners' Book Fund: Kentucky, 50 books, 50 Gospels.

Mountain Book Fund: Kentucky, 38 books, 100 Gospels, 10 Testaments, 25 tracts. North Carolina, 16 books, 100 Gospels, 15 tracts. Tennessee, 75 books. Virginia, 75 Pocket Treasury.

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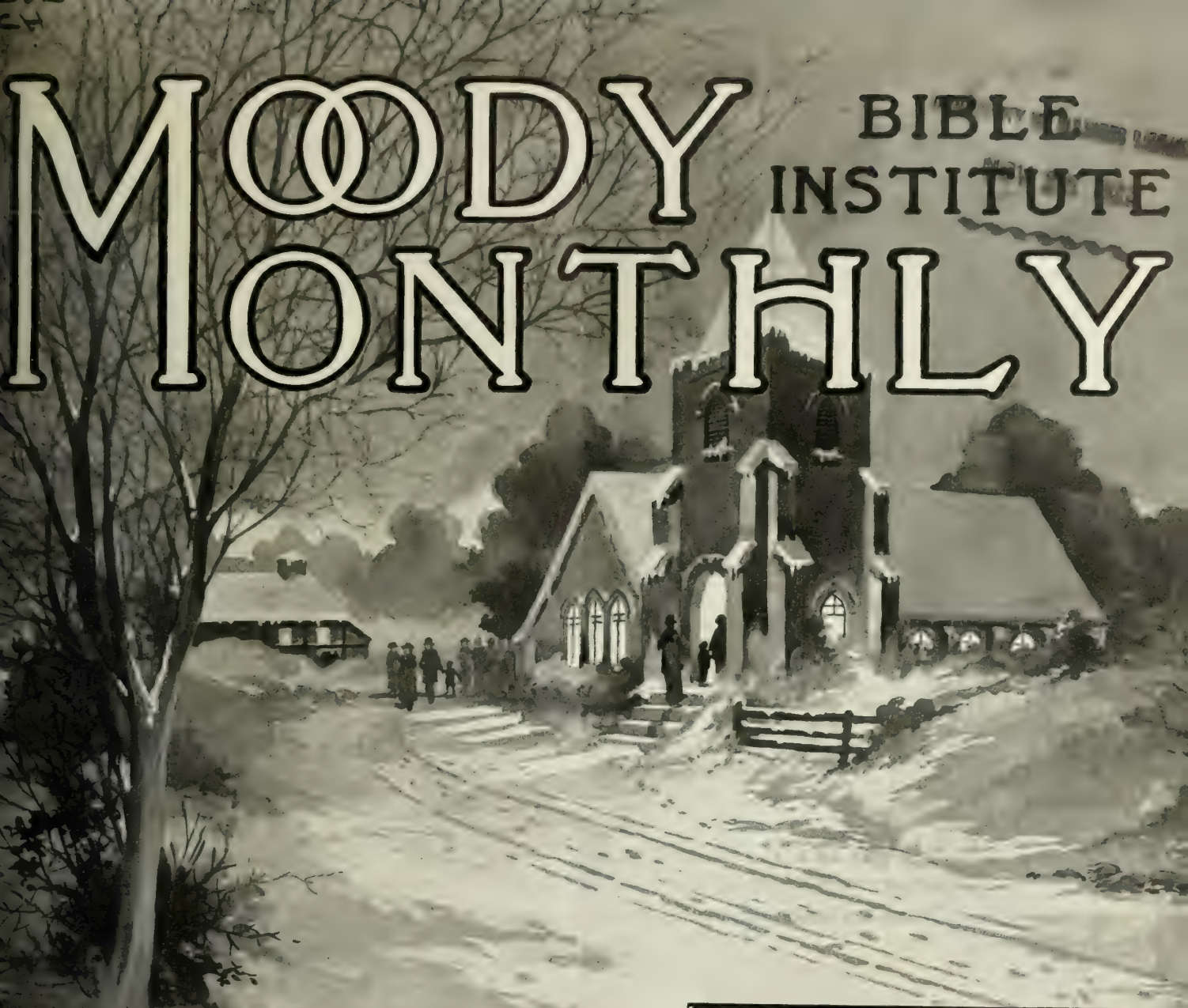

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—James M. Gray.

DECEMBER 1922

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THE MOODY BIBLE INSTITUTE

153 F Institute Place Chicago, Illinois

Moody Bible Institute Monthly

DECEMBER, 1922

EDITORIAL NOTES

A ROYAL GUEST

By Fred Scott Shepard, Toronto, Ont.

A child is born, a child divine,
Whose birth angelic hosts acclaim!
He came the Father's love to show;
He came that men God's grace might know;
He came 'mid darkest gloom to shine,
His heart with gracious love aflame.

A son is given, the Son of man—
Flesh of our flesh, yet God divine!
Who came from heaven in lowly birth
To live among the sons of earth,
That they might know Love's wondrous plan,
Might learn, through Him, God to define.

The Wonderful, the Counsellor,
On whom the government shall rest,
Descending, seeks with wondrous grace,
Within each heart a resting place;
"No room within!" Fling wide the door,
And Christ receive—a royal Guest.

✣ ✣ ✣

Honoring Jesus Christ

All that we know authoritatively about Jesus Christ, "He whom we fixed our hopes upon," is learned from the Bible. Hence the feverish desire of the destructive critics and their satellites, the liberal preachers, to destroy faith in the Bible as a divine revelation that they may destroy faith in Him of whom all the prophets speak. Hence also the value of such incontestable testimony to the historicity and truth of the Bible as is found in the contribution on another page from Professor Robert Dick Wilson. It represents many years of hard and costly toil on his part, and is certainly learned and scholarly, yet it is plain and simple enough for a high school boy or girl to understand and appreciate. We trust many of them will read it, for we feel assured that by God's blessing, it will fortify them against later attacks of the enemy of souls in their college career.

By a happy providence we are able in the same Christmas issue to present our readers with a masterly argument from the legal mind of Mr. Philip Mauro, showing that the spread of Christianity is a greater miracle than its start. These two articles offer a valuable suggestion to young preachers on a line of instruction which they should pursue this winter with their people. Apologetics, i. e., the defense of the Christian faith, and exposition, the explanation of the text of the Bible, are the two things vitally necessary in the pulpit today.

The Great Commission Prayer League quotes an English editor to the effect that at least seventy-five per cent of the pastors of Great Britain are unsound in doctrine. What the proportion is in this country one cannot say, but it is a safe assertion that if only twenty-five per cent were sound they could put the others on the run if they knew how to shoot straight and had the right kind of ammunition. In other words, the rank and file of the laity in our churches are still sound so far as they know the truth, though not a few may be bewildered by some of the things to which they are obliged to listen. Give them the truth in the right way and they will respond to it. In this connection read the correspondence in this issue between the Council of Church Boards of Education (impressive title) and the stalwart editor of the *Manufacturers Record*. We have entitled it, "What Thinking Men Go to Church to Hear."

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Is The World Growing Better?

Dr. Frederick Lynch, educational secretary of the World Alliance for International Friendship through the Churches, in a five months' visit to Europe last summer, conducted a canvass of educational and religious leaders on important subjects. One of the results of the canvass is that in his opinion, "the status of Europe as a whole, as regards religion and ethics and public and private morals, is lower than before the war." To quote him further, "the religious and moral revival so confidently predicted and hoped for during the war has never materialized."

And, we take the liberty to add, it is not likely to materialize simply by pushing "international friendship through the churches," which as it seems to us, is beginning at the wrong end. Ethics and public and private morals which have the strength to endure, grow out of right views of God and His truth, which are found only in the Bible, His revealed Word. Let the shoemaker stick to his last. Let the churches preach the preaching that God bids them. The statesmen of the world can take care of international friendship, if only the gospel be proclaimed in power to regenerate men's hearts and change their lives.

There are strong men in the World Alliance movement who know how to write and talk in a way to produce results, and they are sorely needed at this time to wield their pens and open their lips in an appeal to all men everywhere to become reconciled to God. The money that sends them to Europe annually would be well spent if their time was employed as that of Moody and Sankey when they went abroad, or that of George Whitefield when he used to come over to this country to proclaim the gospel of peace. Nothing would promote international friendship like the world-wide revival Dr. Lynch is talking about, and he and his associates could do much to bring it about if they went at it in God's way. 2 Chronicles 15:1-15 would give them the idea.

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Textbooks on Biology

We are frequently asked to name reliable textbooks on this subject, suitable either for secondary or college grade. By reliable is meant those which are free from the teaching of atheistic evolution. Unable to name such textbooks ourselves, we recently inquired of Professor George McCready Price, who replied that Hegner's *College Zoology* and his *Introduction* for secondary schools, and Garong's *Textbook of Botany for Colleges* are about as free from the doctrine as any. He also mentioned the sections on zoology and botany which he furnished for the "Modern American Education" series but which unfortunately are parts of a twelve-volume set which the publishers will not sell separately. He does not know of any textbook on biology as such which he would dare recommend. Most of them are for academies or secondary schools, and are often more objectionable than if written for college students. That is, more baldly dogmatic and doctrinaire.

Professor Price does not look for any improvement in textbooks on zoology or botany until the science of geology is put on a truly scientific, that is, non-speculative and non-evolutionary basis. This is a task on which he has been working for many years and hopes to bring to fruition before very long.

Meanwhile, if any of our readers can help us with other suggestions of textbooks on biology, we shall be glad to publish the information.

Founder's Week Conference as Usual —February 5-9.

The following paragraphs from the private letter of a scholarly pastor in Canada, has editorial interest and value:

"It Would Spoil Things"

"There is tremendous need in these days when certain brands of destructive criticism are working such havoc for a sane and loyal testimony to the vital things of our faith.

"My own feeling is that a much vaunted scholarship which practices mental reservation and which, while professing loyalty to the Scriptures, questions the necessity and consequently the actuality of the virgin birth, repudiates what it terms the "crass materialism" of the orthodox view of the atonement, casts doubt on the literal, historic resurrection of our Lord, and almost scoffs at the idea of a personal corporeal return of Christ, is not only dangerously unsound but is neither intellectually nor morally honest.

"Another sign of the times is what appears to be a strong drift toward non-millennialism. In its evolution the religio-political program of some prominent church leaders would scarcely tolerate the interference which would result from the personal return of the Redeemer. In the words of an eminent preacher—as reported in the press—'If Christ came it would spoil things.' Well, I guess it would!"

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A Pastor's Testimony

"One year ago I came here as a pastor of the Methodist Episcopal church. These were the conditions as I found them:

"Sunday-school picnics on Sunday, church first and movies after on Sunday nights, nearly every one belonged to from one to three lodges, dance crazy, social clubs, etc.

"Like Jonah I wanted to run, but God held me here. What was I to do?

"I took the 'sword of the Spirit' and sallied forth with the words, 'Thus saith the Lord.' God gave us a revival with the result that people quit the lodges, dances, movies, tobacco, clubs, etc. In our prayer-meetings some who only a few months or weeks ago couldn't offer a prayer, now bring heaven and earth together.

"We have a Tuesday night Bible class and after spending some time on the doctrines of the Bible and studies on the Tabernacle, I gave them an examination, and issued diplomas to all who passed a grade of seventy-five. It was wonderful to see the answers coming in.

"Last night we had an examination in personal work, and after examining the papers this morning I found that every one passed.

"The things they once loved now they hate, and the things they once hated now they love. All glory and praise to God."

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Feeding Christ's Lambs

"Man once walked on all fours and climbed like the monkey. Like the monkey too, he had a natural coat of hair and had no need of clothes. It was by covering the body more and more with clothes that mankind gradually lost the hairy covering."

Do you believe the above, dear reader?

Does it agree with God's Word?

Is it a statement of Christian truth?

Should it appear unchallenged in a Sunday-school paper?

Should you wish your little child to receive such instruction in the Lord's house?

The paragraph is taken from a story entitled "Hoofs, Claws, and Paws," by Maude Burbank Harding, in *Picture Story Papers* (May 14, 1922), published monthly by The Methodist Book Concern, H. H. Meyer, editor, and distributed in Sunday-schools.

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The White Man's Peril

A month or two ago a writer in the *New York Call*, speaking of soviet Russia's friendly relations with the Turks, Persians, and Central Asiatics, and also with the German Republic, added, "Should these nations act together, and should the yellow races effect an alliance to include Turkey, India, Japan, and China, the white men would face a situation that might well result in their extinction."

Our readers may recall that on occasion within the last few years we have spoken of Ezekiel's prophecy in chapters thirty-eight and thirty-nine as forecasting a military combination closely tallying with the above. It is one in which Russia is seen to be in the lead, and which may contribute to that federation of the nations of the Roman empire with the Antichrist at its head, of which other prophets have spoken.

In this same connection there is serious interest for us in the fact that while allied discords and jealousies are fundamentally responsible for the Turkish triumph and the menace of a new war, it is the teaching of the prophets that those discords and jealousies will be put aside some day when the kings with one mind, "shall give their power and authority unto the beast" (Rev. 17:13) for the accomplishment of their purpose.

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Do They Wish Another War?

"Keep the Turk out of Europe," "The Armenians and other Christian populations must be protected against extermination," "The Turks must be forever wiped off the map," "No Turkish army should be permitted within striking distance of the straits." These were the slogans of the press early this fall.

Meanwhile our Government was blamed for doing nothing to aid the situation or to maintain peace and its policy of isolation was scorned. Dr. Barton, of the Near East Relief and the American Board of Missions wrote Senator Lodge, "We cannot hold aloof now." Bishop Cannon, of the M. E. Church South, cabled our Secretary of State from Paris, that we must protect Christians in Asia Minor, "if necessary with army and navy." The Secretary was obliged to reply to the Bishop that if the United States was to determine the problems that have vexed Europe for generations there was nothing now left for us to do but to declare war, which was the prerogative of Congress and not the President.

This raises the question as to whether our country is in a condition to declare war against any considerable nation, to say nothing of a combination of nations. Congress will have to be converted first to Theodore Roosevelt's idea of "universal military service, based on universal military training." The policy of non-isolation which the doctrinaires are zealously proclaiming in these days means nothing less than this. It seems to us that Secretary Hughes is right, and that the only way to make the recalcitrant nations behave themselves and pay their debts is the way of force. Do these gentlemen wish us to apply that remedy?

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Why Observe "Watch Night"?

"Watch Night," the last night of the old year, is so called because of the time-honored custom of "watching and praying" the old year out and the new year in. It is not too early to begin planning for it now. Some of the reasons for observing it are given below from the literature of the Great Commission Prayer League.

(1) Because it is the one night in the year, more probably than any other night, when God's people of every name and church and land gather simultaneously in their respective places of worship for prayer.

(2) Because in all the history of the church, the need of prayer for spiritual awakening has never been greater than now. Not only evangelical leaders, but thoughtful laymen and far-seeing political leaders, are becoming more and more alarmed at the present godless trend.

(3) Because infidelity as to both doctrine and practice has invaded and is invading our pulpits and churches to an alarming extent.

(4) Because Protestantism is at stake.

(5) Because the entire church of Jesus Christ needs a revival, and it will come when God's people unitedly ask for it.

(6) Because every Christian bears a personal responsibility to God, to his family, to his church, and to the world at large to do all in his power, in season and out of season—by prayer, by life, and by exhortation—to point to "the Lamb of God, which taketh away the sin of the world."

A Christmas present that lasts a whole year. Moody Bible Institute Monthly—$2.00

Plan to Attend Founder's Week Conference in February.

The Importance of Faith in the Divine-Human Personality of Christ

Sermon by Rev. James M. Gray, D. D.

"WHO, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Philippians 2:6, 7.

Paul, the apostle, is inculcating a spirit of humility on the part of Christian believers, enforcing the duty that "nothing be done through strife or vain-glory," by the example of Jesus Christ, who although God, condescended to become man. The statement is remarkable for its clear and forcible declaration of the two natures in Christ. There are others equally conclusive as to His divine nature and His human nature considered separately, but none which, in a single view, gives the union of these two natures in the one person, as this does.

There are four points to be kept in mind. (1) Christ was truly God; (2) he was truly man; (3) the God-head and the manhood were united in the one person; (4) the Godhead and the manhood, the deity and the humanity, were distinct and separate, so that there was no mixture or commingling of the two natures in the one person—the divine did not permeate the human and the human was not swallowed up or absorbed in the divine.

Source of All Error

All the errors extant concerning the person of our Redeemer, have arisen from a failure to combine these elements in one view.

First, there are those who deny the deity of Christ. To them He was a holy and just man, the holiest indeed who ever lived, but nothing more. A few will admit a little more, that He was greater than man, yet He was not God. He existed before His human birth, they are prepared to say, but not from all eternity. He is not everlasting as God is. He is not God.

There are not a few again, who grant the deity of Christ but question His true humanity. The person of God became united to a human body they would say, but not to human nature as such. To them Christ had no human soul, the divine reason supplying the place of a soul. A declaration this, which is contradicted by the fact that the material body of man is not the man by any means, but only the shell of the man, the house in which he dwells, and that if Christ became a man as the Scriptures uniformly say He did, then He must have become a *whole* man, body and soul.

A third class agree as to the true and substantial deity and humanity of Christ, but are confused as to the relationship between the two. One school holds that the human nature was transmuted into the divine, and that after all Christ had but one nature—a mixed nature; the other maintains that He had two natures but that He was also two persons.

The truth is, however, as Bishop W. R. Nicholson has somewhere said, that the deity of Christ is just as pure and simple deity after the incarnation as before, while His humanity is just as pure and simple humanity as that of His mother Mary, sin excepted. The result of the incarnating act in other words, gives us a person who is neither divine nor human considered separately, but God-man.

We may be helped to grasp this mystery by a consideration of our own nature, although of course the illustration is seriously lacking. Each of us realizes that he is but one person, and yet he knows that his personality is composed of two natures, a material nature and a mental nature. It takes both of these to make the man, and yet both only make one man. A man is tall and fair and healthy as to his material nature, but learned and wise and good as to his mental nature. And so when Christ is spoken of as holy, harmless, undefiled, separate from sinners, as having died, risen, and ascended, it is as to His human nature; but when He is said to be in the form of God, to have created all things and to be the brightness of His Father's glory, it is as to His divine nature. It is the one person in both instances acting in different spheres (Burnet).

The Proof of These Things

Let us investigate, the Bible being our standard of truth.

Is Christ God? He created all things, and without Him was not anything made that was made. His goings forth have been from of old, from everlasting. He is the same yesterday, today and forever. He is with His disciples always even unto the end of the world. All power is given unto Him in heaven and in earth. He forgives sins. He claims supreme worship. He will judge the quick and the dead. Can one be less than God, and possess such attributes and do such works?

Consider certain express declarations of Scripture touching the deity of Christ. He is addressed by Jehovah in the forty-fifth Psalm thus: "Thy throne, O God, is for ever and ever." Isaiah calls Him "The Mighty God," unto whom every knee shall bow and every tongue confess. In Acts twenty it is stated that *God* purchased the church with his own blood. Could anything be plainer?

But there is equally clear proof of the true humanity of Christ. In sixty-seven different instances He speaks of Himself as the Son of man. He grew physically and mentally as a man. He ate, drank, slept, hungered, thirsted, grew wearied, and was troubled as a man. He was dependent to a certain extent on human friendships and shrank from pain and suffering as a man. In all things it behooved Him to be made like unto His brethren, sin excepted.

In the same way the union of the two natures in the one person is demonstrated The text says: "Who being in the form of God, took upon him the form of a servant." The pronoun "who" represents the subject of both verbs—"being" and "took." The person who was already in the form of God is the person who at a point in time took upon Himself the form of a servant.

See John 1 in further illustration In the first verse, the "Word" is said to be God, and in the fourteenth He is said to have become flesh and dwelt among us Sometimes again, the attributes of one nature are predicated of the person, while the person himself is designated by a title derived from the other nature. For example, "a virgin shall conceive and bare a son, and his name shall be Emmanuel," i. e., God with us. In one place Christ speaks of Himself as being in Heaven and on earth at the same time (John 3:13), which is inexplicable on any other theory than that of the two natures in the one person.

It is in this union of the humanity and deity that we have the only key to unlock the meaning of countless passages in the New Testament, which otherwise present insuperable barriers to the understanding. This is a great mystery, something that the finite cannot understand, but which does not make it unbelievable. On the other hand, it may even add to the reasons for its credibility.

Daniel Webster's Testimony

It is said that when Daniel Webster was in his best estate, he was one day dining with a company of literary men in Boston when the conversation turned upon Christianity. As the occasion was in honor of Mr. Webster, he was expected to take a leading part in the conversation and he frankly stated his belief in the Godhood of Christ, and his dependence upon His atonement. A Unitarian minister opposite him said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?"

Webster fixed his eye on him, and replied:

"No, sir, I cannot comprehend it; and I would be ashamed to acknowledge Him as my Saviour if I could comprehend it. If I could comprehend Him He could be no greater than myself, and such is my conviction of accountability to God, my sense of sinfulness before Him, and my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."

The Deed Rests on the Creed

Let us remember at this point that correct doctrine is the basis of correct living, and inquire for a moment into the practical importance of our knowledge

Expect a Great Blessing During Founder's Week.

of and belief in the deity of Christ. There are at least four things which that doctrine does for us.

In the first place, it deepens our apprehension of the evil of sin. For how terrible must sin be when it was not enough that some great prophet should come to exhort us to amendment of life, but that the very God should descend from His throne to the squalor of the cave stable, not merely to exhort or teach us concerning righteousness, but actually to die for us on that account!

In the second place, it affects the views we entertain as to Christ's dying on our behalf. As a mere man His sufferings would have been only an admirable heroism, which could have done nothing towards fulfilling our personal obligations to God. But as being God Himself He could satisfy divine justice and grapple in His own person with the first principle of human wretchedness.

In the third place, it affects the disposition of our hearts toward Him as our Saviour. How could we commit our souls to one or trust Him to secure our acceptance, as sinners before God, if He were not Himself God?

And finally, belief in the deity of Christ is essential to any strongly developed feeling that God loves us. Men sometimes speak of the love of God as expressed to us in nature and in providence, but what is that love which ministers to the pleasures of the eye, or the appetite, or the intellect, or the social relations of men in comparison with that which gave His only begotten Son to die for us? This removes our conception of the love of God from the region of theory to that of fact, and from a matter of sentiment to an inward conviction. We are now able to love Him, because we *know* that He first loved us (Bishop Nicholson).

But just as we find a practical value in our knowledge of and belief in the *deity* of Christ, so is the same true with reference to His *humanity*.

In the first place, it is only as we thus believe in Him that we can be sure we have a High Priest who can be touched with a feeling of our infirmities, and who is able to succor us when we are tempted.

It is only when we know and believe in the true humanity of Christ that we can truly accept Him as our perfect and proper model. If He were only God, and not also man, would we not utterly despair of attaining to His example? But as it is, He is all mankind's epitome. Every movement after Him is performed with ease, and His likeness sits becomingly on all who bear it. Think of the comfort and consolation to be found in the truth of Christ's humanity! Are we poor in this world's goods? He ennobled poverty. Are we lonely for the want of sympathetic friends? He showed us how we are never alone, for the Father is with us. Are we afflicted? He has made perfect through suffering. Are we dying? Behold in Him the Conqueror of death (W. G. Moorehead).

But just as there is this practical importance in our knowledge of and belief in the deity and humanity of Christ so also with reference to the *union* of the two natures in the one person. It is here that we find all the significance and glory of the atonement. Were Christ God, and not *at the same time* man, could He suffer and die as the sinner's substitute? Were He on the other hand man, and not *at the same time* God, could His sufferings and death have availed to take away our sins?

We do not know of course, how the Godhead shared or sympathized in the agony of Calvary, but we know that He whose law had been broken by us, did in Jesus Christ Himself pay the penalty. We know that He against whom we had sinned took upon Himself in Jesus Christ the weight of those sins. We know that when there was no eye to pity and no arm able to save, that when He saw there was no man and wondered that there was no intercessor, then His arm brought salvation unto Him, and His righteousness it sustained Him. Well may we take up the apostle's language therefore, and exclaim, "Glory be to God for his unspeakable gift!"

But now

What Is This Gift to Us?

As a current writer expresses it, "To keep Christmas with no clear recognition of what Christmas is is an irreligious absurdity. Whoever does this may have an agreeable domestic, or social, or spectacular, or musical festival in a church building or out of it; but it would be much like celebrating Washington's birthday on the theory that Washington was a respectable private citizen only, or the Fourth of July with no faith in the Declaration of Independence or in the events that gave birth to the Republic."

Our eyes, our hearts, our thoughts, are turning toward the birthday of the Second Adam and of the new creation. What do our eyes see, or our hearts feel, or our thoughts lay hold of, chiefly?

Do we personally appreciate the fact that unto us there was born in the city of David, a Saviour, which is Christ the Lord? Do we realize our need of such a Saviour? Are we one of the lost whom He came to save? Are we anxious for deliverance from sin? Do we long for the love and the peace of God? Have we personally accepted Christ or do we still reject Him? How can this anniversary be truly joyous to one who is even in doubt about this matter, and who does not know that his transgression is forgiven, and his iniquity is covered?

The shepherds after they were told of the birth to them of a Saviour, went to the manger and verified the word. Shall this story be told year after year without you, dear reader, following their example?

The Star and The Song

By Ella M. Reitz, Brookville, Pa.

The bright, illuming star
  That signals Jesus' birth,
The wise men, from afar,
  See and rejoice for earth.
They follow in its light
  To find the Saviour-King—
They worship in His sight,
  And treasures to Him bring.

The winging-angels' song
  Floats out in accents clear;
Though, of the world's great throng,
  The shepherds only hear.
While keeping vigils low,
  They catch the joyous strain
In its descending flow,
  And echo the refrain.

When will the world in night
  Behold the gleaming star,
The only hope of light
  To cast world darkness far?
When you and I, who see,
  Point others to the light,
Till all, from darkness free,
  Stand in the glow of light.

When will the angels' song
  Be heard by all mankind?
The day how distant, long
  Ere peace the world shall find?
When you and I, who hear
  The song of "Peace, Goodwill,"
Repeat the notes of cheer
  O'er every vale and hill.

Program for Founder's Week Conference Next Issue.

The Spread of Christianity a Greater Miracle Than Its Start

By Philip Mauro, Framingham, Mass.

"FOR God so loved the world that he gave his only-begotten Son" (John 3:16).

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:17).

"God was in Christ reconciling the world unto himself" (2 Cor. 5:19).

The greatness and blessedness of the gospel lies in the fact that it proclaims God's love—not for a particular nation only, or for a special people only, but—for the *whole world*; and that it proclaims also the manifestation of that love of God in the gift of His only-begotten Son, to be the propitiation for the sins of "the whole world" (1 John 2:2).

The world's debt to God for the gift of His Son is incalculably great; and it is of that we wish to speak. For we are not now thinking of the few *in* the world (yet not *of* it) who through the faith of the Son of God have received pardon and eternal life, but of "the whole world," in all its darkness, corruption, unbelief, and enmity against God. It is this great "world" which God has created, and which He declares to be the object of His love. It is to this great world that He has sent His Son on the mission of reconciliation and salvation.

What then does "the world" owe to God for this "unspeakable gift"? In what way, and to what extent has the world at large been a gainer through the coming of Jesus Christ into His own creation? Surely if one would reflect upon the influence which Jesus Christ has exerted, and does still exert, upon the conditions of human life the world over, he would be forced to acknowledge that it is impossible to measure its extent, or find words to describe its character.

There are two points we desire especially to notice, first, the extent or range of the influence of Christ in the world; and second, the character of that influence.

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The extent of the influence of Jesus Christ upon the world is limited geographically only by the dimensions of the world itself. Here indeed is a marvelous and supernatural thing. In some form and some measure the influence of Christ has penetrated to every part of the earth, to the depths of dark Africa, to the remotest islands of the sea, to the regions of the frozen north.

Before His departure from this scene of His brief ministry, He charged His few followers to go into "all the world," to "make disciples of all nations," to "preach the gospel to every creature." It was, therefore, His own settled plan and purpose that *the whole world* should receive, or have opportunity to receive, the benefits of His gospel.

Why "The Son of Man?"

Though as pertaining to the flesh He was an Israelite, and as Son of David the heir to David's throne, yet He manifested no partiality or preference, but purposed that one people as well as another should partake of the blessings of His redemption. He sought nothing for Himself from man, but rather to give Himself for man. He came "not to be ministered unto, but to minister, and to give his life a ransom for many." He would accept no racial name or designation. He would not be called the Son of Abraham, or of Jacob, or of David, but the Son of man. And such was He; just as ready to go to heal the servant of a despised Gentile, as to heal the daughter of a ruler of Israel.

History, outside the Bible, will be searched in vain for the record of a lover of men who recognized in his service no national boundaries whatever, who was without partiality or preference, who had no selfish aim, no personal ambition; who sought only and ever to secure the good of others at His own expense, and that absolutely without discrimination.

No One Else Cared

Never did a man, upon departing from the world, leave behind him such a message for humanity, and such a commission for his followers to execute—"that repentance and remission of sins should be preached in His name among all nations" (Luke 24:47). Who but He ever cared about the sins of men, or whether they be forgiven or not? It does not lie in the nature of man (until he has received by grace something of the Spirit of Christ) to be seriously concerned about the sins of other men—much less of men afar off, whom he has never seen, and of men yet unborn.

A man's natural concern about sins is limited (when he has any at all) to his own. His natural desire is to see punishment inflicted upon others, and to escape it himself. But here is One who had no concern whatever for sins of His own, who could look His observant enemies in the face and ask, "Which of you convinceth me of sin?" and who yet had such concern for the sins of others as to be willing to die for them.

This unique message of Christ, and the commission He gave to His apostles, is what has "turned the world upside down" (Acts 17:6), and has imparted a distinctive character to the civilization of the past nineteen centuries.

Think of this, and then consider the source of that commission, the circumstances under which it was given, and the instruments chosen for executing it!

It was given by One who had lived but thirty-three years in this world, and who had been but three and a half years publicly before His own people (and they a subject and despised race). Moreover, He had, in that time, so aroused their hatred and enmity by His teaching, that they cast Him out, caused Him to be put to death as a malefactor, and still execrate His name and memory. His commission was given to a few obscure, ignorant, timorous Galileans, who, when the emissaries of the priests and rulers came to seize their Master, all forsook Him and fled.

A Movement Without Parallel

Did ever a movement which gained headway in the world have a beginning like this? Yet such was the beginning of a movement which, in its extent and duration alone (not to speak now of its character) has no parallel in human history. From its insignificant and shameful origin (for it was to the people among whom it arose a "scandal" and to the cultivated Greeks among whom it was first spread "utter foolishness") its influence steadily advanced, regardless of hatred, calumnies and persecutions without parallel in all history, until the foremost nations of the earth have been so far dominated thereby that they have come to be known as the "Christian nations."

And when we now look abroad upon the face of the earth and compare the nations which are called "Christian" with those not so called, we see a marvelous contrast. And this contrast is all the more wonderful in view of the facts, (1) that there are but very few in any nation, in comparison with its entire population, who are really disciples of Jesus Christ; and (2) that even such non-Christian nations as China, Japan, India and others, have been in later times influenced more or less by that peculiar civilization which has sprung up under the aegis of Christianity.

Who Can Be Compared With Christ?

But the extent of the influence of the gospel of Christ is not to be measured only in a geographical way. It has extended itself into the sphere of government, shaping the laws and practices thereof; into the sphere of society, erecting standards of honesty, truthfulness, kindness, benevolence, decency, etc., theretofore unknown; into the sphere of education and culture, into the home life and the individual life.

Every time we look at a church-building, a school-house, or a charitable institution, we see the effect of the influence of Jesus Christ; and this is true notwithstanding the fact that in many things the "churches" of Christendom have departed from His doctrine, and that many "Christian" institutions are quite contrary to His mind.

Much more might be added as to the extent to which the influence of Christ has reached; but enough has been said to show that there is not one, no nor a score of the children of men combined whose influence upon the course of civilization, upon the laws and customs of nations, and upon the lives of individuals, can be even mentioned in comparison with that of Jesus of Nazareth.

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II

Coming now to the character of the influence which Christ has exercised in the world, it were a still more difficult matter to find in earth's history anything wherewith to compare it.

In order to describe what has been the nature of that incomparable influence in and upon the world, and how it has affected the lives of men and of communities, and the whole course of human affairs, we should have first to set forth clearly what was the condition of mankind at the time He came into the world; and we should have to show also *what it would have been* had things continued on their downward course for nineteen centuries without the counter effect of the gospel of Christ.

It is far beyond the knowledge and powers of man to set forth the pertinent facts of the case. Yet we can apprehend them sufficiently to realize that the coming of Jesus Christ and His brief sojourn in the world, and what He thereby accomplished, have wrought results of a nature *different in kind*, as well as in degree, from those of the life-work of any other. No one before or since has exerted upon individuals and peoples, the same kind of influence as that of Christ, an influence always to the unspeakable advantage of those who have been under it.

At the time of His birth the civilized part of mankind lay in three great divisions, each having its distinguishing characteristics. They were the Hebrew, Greek and Roman sectors of humanity; and beyond them lay the barbarians and savages, who were regarded only as objects of conquest and slavery, when they were not strong enough to be objects of fear.

The Civilized World in Christ's Day

1. The state of the Jews subsequent to their return from Babylon had steadily deteriorated until, at the birth of Christ, their spiritual leaders were in such a condition that He likened them to whited sepulchers, outwardly garnished and made pleasing to the eye, but inwardly filled with loathsome corruption. The law had become to them simply a thing to boast of, their divinely-appointed religion, but an affair of empty rites and ceremonies, and their magnificent Temple a den of thieves.

2. The Greeks had devoted themselves to the cultivation of wisdom, art and literature. But their culture had long passed its apex, and had declined to a low point. The world by its wisdom did not attain to the knowledge of God (1 Cor. 1:21). The gods conceived by the highly cultivated minds of the Greeks, though they had carried philosophy to a height never since attained by any people, were moral monstrosities, having all the vices, criminal propensities and meannesses of depraved human beings, only on an exaggerated scale.

This, by the way, goes to prove that the conception of God set forth in the Bible did not have its origin or its development in the mind of man. To Greek mythology we must look if we see what ideas of God are spontaneously generated in the most cultured human minds.

Romans Copied the Greek Gods

3. The Romans had devoted their energies to the art of government. In the development of civil law and its administration they had excelled all other nations.

But the laws and conquests of Rome served no more than the culture of the Greeks to preserve the nation from destruction through moral decay. Indeed, imperial Rome would no doubt have perished speedily had not its life been most surprisingly prolonged by the vitalizing influence, within its fast rotting corporate system, of that despised and persecuted "sect" which was "everywhere spoken against."

The deities which were formally acknowledged by the Romans were but copies, simply re-named in some cases, of those worshiped by the Greeks. In Rome we find Jupiter instead of Zeus, Mercury instead of Hermes, Diana instead of Artemis, etc. But the intelligent classes of Rome had an unconcealed contempt for the gods; and hence there had developed a cynical atheism, which had displaced, to a large extent, the worship of their preposterous deities. That these were fabulous was generally recognized; but how to exchange them for better, they knew not.

Such was the deep and awful darkness which enveloped "the whole world" just prior to the Christian era. But into that darkness came One in humble guise, as quietly as comes the first gleam of dawn, who, while as yet He was all unknown beyond the narrow land of Palestine, said, "I am the light of the world."

And now nineteen centuries stand up to bear witness that His saying is truth itself. This light has enlightened the world; and other light, moreover, the world has none.

But neither the Hebrews, nor the Greeks, nor the Romans, were aware of their condition and need. Nor were they willing to learn the truth about themselves, nor to accept God's remedy.

The attitude of each and all was that of opposition to Christ and His gospel, quickly mounting up to bitter and murderous hatred. Though antagonistic, one to the other, they could heartily unite for the one purpose of resistance to God and to His Christ (Acts 4:27, 28).

The Debt We Owe

To what then do we owe it that we, sinners of the Gentiles, the descendants of debased idolaters, are not at this moment worshiping with filthy rites and ceremonies the egregious gods of Greece or Rome, or the more abominable idols of the barbarous races? Not to any natural progressive forces; for all the forces of nature tend the other way. Corruption cannot put on incorruption, nor can it better itself.

Therefore, had mankind been left to itself, and to "resident forces" or "evolution," the degradation and moral ruin would have long ago reached the point of complete putrefaction and dissolution.

We owe our present condition of superiority wholly and solely to Jesus Christ, to the life He lived, to the death He died, to the gospel He sent forth after His resurrection, and to the Holy Spirit of God whom He sent down from heaven.

And even at this very hour all that is needed to plunge the world into the convulsions and calamities foretold in the last book of the Bible, is for God to withdraw His presence, and to leave men once more to go their own way.

If therefore, the start of Christianity was, under the circumstances of its origin, a stupendous miracle, its growth and spread, with no force to back it, but against the combined opposition of all the powers of earth and the passions of the human heart, were even a greater.

For we need only the broad and well known facts of human history to assure us that men and nations, if left to themselves, can "evolve" only in a downward direction. For the natural progress of mankind is not toward better and better conditions, as is supposed by many. It is not toward the development of nobler characters, toward the increase of righteousness, virtue and benevolence; but just the reverse.

And if improvements in the material side of human affairs have taken place; if the state of womankind and of children has been bettered; if slavery has been abolished; if the rigor of certain laws and the treatment of petty criminals have been ameliorated; and if peaceful arts have flourished, and many useful inventions have been perfected and applied to the service of mankind; all this is solely because of the influence which the gospel of Christ has exerted upon society as a whole, through the few who have yielded their hearts and lives to Him. These things are but the by-products of Christianity, but their testimony to the beneficent character of Christ's influence upon the world is the stronger for that reason.

"We Want a Bible"

All that we are here claiming as to the character of the influence of Christ in the world has been conceded recently in print by Mr. H. G. Wells, though he himself is an anti-Christian socialist. Speaking of the Bible, he candidly acknowledges "the wonder of its influence over the lives and minds of men," owning that "it is the Book that has held together the fabrics of western civilization." Again he declares that "the civilization we possess could not have been sustained, without it."

What Mr. Wells here attributes to the Bible is more properly to be attributed to Christ. For it is the gospel of Christ and His teaching that have created those conditions which have made the rise and development of "western civilization" a possibility. And what is threatening at this time the collapse of western civilization, which Mr. Wells foresees as an imminent event, is the fact that Christ is being repudiated, and every cardinal point in His teaching is being set aside, in the very "churches" which bear His name, and in the very seats of learn-

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ing where men are trained for the "Christian ministry."

Mr. Wells has a sufficiently clear apprehension of the present state of things and of what has brought it about to realize that, as he puts it, "we want a Bible." What he should say is that we need more of "the faith of the Son of God," more of the faith of those men who laid the foundations of national prosperity in this western hemisphere four centuries ago. For it is impossible that there should be either another Christ, or another Bible.

We conclude then, that God's love for the world, manifested in sending His Son to be the propitiation for our sins, has had an effect upon mankind as a whole, incalculably greater *in extent* and more beneficial *in kind*, than anything that has ever happened since the hour of creation. Countless millions have benefited all their lives from God's "unspeakable gift" who have refused to accept Jesus Christ as their own Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

No Room for Christ

By Ralph A. Brown, Manton, Mich.

The tree was bright with tinsel light
And toys hung from each limb;
But no Christ there could enter in,
There was no room for Him.

The sky was bright with heavenly light
When Jesus entered in;
But He was born in manger low,
No room in Bethl'hem's inn.

We sing of "Peace on earth, goodwill."
How can there be this peace,
Except we let Him enter in,
Our captive hearts release?

The Prince of Peace to this world came,
Eternal peace to bring;
But it has neither time nor room
To own Him Saviour-King.

Amid the babel and the strife
That fills the world today,
We are not far from Bethl'hem's inn;
We still turn Christ away.

Above the din and noise of earth,
Be still, my soul, and hear
The ancient song the angels sang—
Redemption draweth near.

Age of the Bible Told by the Foreign Words It Contains

A stenographic report of an address by Robert Dick Wilson, D.D., Professor of Semitic Philology and Old Testament Criticism, in Princeton Theological Seminary; one of a series in the Special Summer Course (1922) of the Moody Bible Institute of Chicago

THIS is my pet lecture. As I told you some time ago, it is my baby and therefore my pride.

I want you to consider now a young man who went to Siam. If you would read his letters you would find that proper names and various Siamese terms had crept into his vocabulary.

Suppose afterwards he went over to China. For a while you would find his letters still containing words which would indicate clearly that they originated in Siam.

And again suppose he went to Japan. You would find presently that his letters would still contain traces of the other countries.

It has been said you could trace the history of a diplomat through a dozen countries by the foreign words which were contained in his correspondence.

You notice how missionaries in making an address or in writing a letter, use a number of foreign words in their discourse. Give a man a dozen letters from a dozen missionaries and he will tell you without knowing where they are, where they came from by the foreign words which appear in them.

The Test of a Literary Document

Now here is the test of a literary document. Apply this test to the whole literature of the Aramaeans. You know I am somewhat of an authority on the Aramaean languages.

We can go back to the ninth century B. C. We have documents in the eighth century B. C. and from the sixth century, and the fifth, and then again from the first century B. C. and the first century A. D. passing down to the present time. And from these sources we have Aramaean documents from different parts of the world, Egypt, Asia Minor, Mesopotamia, Palestine, Syria, the Sinai peninsula, all together covering the whole period from 850 B. C.

Give me any document in Aramaean which sometimes contains only a word, and I can tell you approximately the age of the document from the kind of foreign words contained in it.

Give me a document written in northern Syria like the Septuagint, and I will tell you it must have been written during the Assyrian period in about the seventh century B. C. because such documents contain Assyrian words such as the names of kings and other common terms.

Give me a document from Egypt in the sixth century B. C., or the fifth, and I will tell you it was from Egypt because it has Egyptian words in it.

Then give me a document like Ezra written in Aramaean and I will tell you it must have been written in the Persian days because of the large number of Persian words in it.

Go on down to the later days and you will find the inscriptions full of Greek and Latin words, the names of the Caesars and Constantines, and one Persian word only.

You can tell the age of a document and where it comes from by the foreign words in it.

Come down to the day of Joshua and a number of later writers, you will find the works of this next period full of Greek words and the Persian words of the Assyrian period.

Come down to the day of Babylon and that part of the history of the world, and you will find that now the Arabic comes in. In the writings of that day you will find a great many Arabic words.

Come to the time of the Turks, you will find the Aramaean documents contain a large number of Turkish words.

In the modern Syriac spoken by the Presbyterian missionaries, you will find African words and Persian words, etc.

You can trace the history of the whole literature of the Armaeans from 850 B. C. down to the present by the foreign words contained in the vocabulary of the different documents. That is the natural way. The written language would be that written in that period and the people writing them under the domination of foreign powers would be found to contain evidence of this domination in the literary documents.

I can also take up the English documents and show in our language and in our own history all the various elements that entered into its production.

But now come back to the Old Testament. One half of Daniel and Ezra, all of Jeremiah and Genesis are in Aramaean. We are going to take up the Hebrew documents of the Old Testament as evidence of the historicity of the book, based upon the foreign words which are contained in the different documents.

A Tribute to Moody Institute Students

But before entering upon the discussion and giving a resume of the history of the Old Testament, I want to say it is a pleasure to me to be addressing an audience that has read the Old Testament. The great trouble in discussing the Bible with an ordinary audience is, that it does not know its Bible well enough to know whether I am telling them the truth or not.

I was lecturing in Toronto some years ago, and four young men from the university came to call on me after a lecture

on the Pentateuch, and began with one accord to make dissent.

After talking a little while I surmised that their knowledge was rather their ignorance. You know there are two ways of looking at knowledge and ignorance. Knowledge which you do not know is ignorance. Those fellows did not even know that, and I said,

"See here men, have you ever read the Pentateuch?"

And they all began again with one accord to say, "Nay! Nay!"

I was a little provoked at that, and said, "Do you mean to tell me you are going to take up my time discussing the literary structure of a book when you say you have not read it? What would you think of a young lady discussing a novel she had never read?"

I knew a young fellow at college who liked to be considered literary. He called a great deal on the young ladies, and did not have time to read all the novels that came out, so he read the first chapter, a little in the middle, and then the last chapter to see how it turned out, and then talked intelligently on it. Some people discuss the Bible just about like that. They read a little of it, but do not know what is in it. I find whole classes down at the university, not one of whom have ever read the Bible, and yet some of them talk very glibly about the Old Testament.

I am making the presumption here that you young ladies and gentlemen have read the Old Testament and know whether I am telling the truth or not. Therefore I am going to try in these short periods to follow a plain line of thought beginning with the creation and fall; the flood and the distribution of the nations; down through the history of Abraham, Isaac, Jacob and Joseph from the going out from Ur of the Chaldees—that is the time of the Babylonians, down to the time when the children of Israel were in Egypt, and show that the first part of Genesis might be called the Babylonian period, and the second part the Egyptian period.

Then come as you know the other books telling how they came up out of the land—Exodus, Leviticus, Numbers and Deuteronomy, containing the law of Sinai, and the history of the nation until they came to the Jordan, and then Joshua, and Judges, giving the rule of the Judges, and then Saul, David and Solomon, the division of the kingdom into Judah and Israel, the long line of kings, the ending of the northern kingdom with the destruction of Samaria about 721-2 B. C., and the southern ending with the destruction of Jerusalem 586 B. C.; the captivity, the return, the building of the Temple and the walls of Jerusalem, and a few other little facts, ending about 400 B. C.

How the Theory Works

The first part of Genesis is the Babylonian period, and the second the Egyptian period; then comes in a long period where we have the Hittites and the other mountain tribes and the long time of Solomon's kingdom which extended from the Euphrates to the river of Egypt; then comes a long period, the longest period of all the time of Tiglath-Pileser, Assurbanipal, the kings of Assyria down to Sargon, Sennacherib, kings of Babylonia, and then Nebuchadnezzar, Belshazzar, Cyrus, Darius, Xerxes, and Artaxerxes, and that covers the general line of Old Testament history.

Now if we take that history as it is said to have been made, and if the books which tell of the different periods were written in the periods of which they treat, then we would expect in that first of all periods, the first of Genesis, which treats up to the time of Abraham exclusively, to find Babylonian words. And in the next period which treats of the time of Joseph and the time when the children of Israel were in Egypt, we would expect to find Egyptian words. The next great empire was Assyria, then Babylonia, and Persia, and the general order of literature would be Babylonian, Egyptian, Assyrian, Babylonian (Second) and Persia.

That would be the general line of the Old Testament periods and of Old Testament literature. In the different stages of that literature as documents were produced, and if produced in the periods of which they treat, we would expect to find, according to my general thesis, the foreign words of the nations that influenced Israel in that period. And so I say these foreign words crept into documents of each successive period—Abraham—Babylonian, Joseph—Egyptian, Solomon—foreign words of various kinds beginning with Assyrian, Assyrian coming on the stage one hundred years before Solomon; and then more Assyrian words when we come to the time of Shalmaneser, for the Babylonian language was very closely allied to the Assyrian. From then on down through the captivity, and then the power of Medo-Persia came and we would expect to find the Hebrew language showing the effect of the Medo-Persian domination under which they were for so many centuries from, say 747 B.C. to 400 B.C.

After the children of Israel were carried to the cities of the Medes by Tiglath-Pileser II, about 747 B.C., we would expect to find that the literary works after that, and down to the time of Ezra and Nehemiah, would be more or less tainted with the Persian vocabulary, especially in the names of persons and nations.

How to Test It for Oneself

Now then on taking up the literature, and for those of you who do not read Hebrew you will have to depend on me, but those of you who do read Hebrew I would advise to just read the first two chapters of Genesis, and at least the book of Daniel and Ezra—or any book you may choose, as a test of what I have said, because it will be more wonderful to you and you will be more able to follow what I say, in the original. You have only to read a Hebrew dictionary through beginning with the first letter, and following on to the end with a concordance and look up every word in the Hebrew language and see where it comes from and where it is found. That is a good way of testing what I say. If there is any man here who knows Hebrew and has any doubt about what I am going to say to you, he has no excuse if he does not look it up. If you are an honest man, before denying what I say that is what you are going to do. If you do not know Hebrew you cannot do it.

Why, I had a man the other day out in California who came up after the lecture and said,

"I don't believe what you said."

I said, "Why don't you believe what I said? Do you mean to tell me that what I said about the history of the language of Israel isn't true?"

"I don't mean that. I mean I don't believe what's there."

"That's a very different thing. I can't give you faith. That is the gift of God."

There's a big difference between saying you don't believe what I say, and you don't believe what is in the Bible. But I want to tell you that if you believe what I say, you better believe what the Bible says too.

Now taking the first period, here we would expect to find Babylonian words, and what do we find? Down to the end of the time of Abraham there is only one Persian word in the Hebrew Bible. Down to the end of the life of Abraham only one Egyptian word in the Hebrew Bible, and that is the word meaning man, but it is just full of Babylonian words, the first part or it. In fact, I might say the word "create" goes back of Babylonia to the language which preceded Babylonia. You know the ancient Babylonians conquered Babylon from the Sumerians and spoke naturally a different language and not Sumerian. The word "bara." means "to make" and is used many times in the account of creation. It is almost certain that "bara" is a Sumerian word taken over into Hebrew. Then we find the word for "abyss" is Babylonian. The ordinary word for sea, lake or ocean is "tohab" found in the second verse of the first chapter of Genesis, but this is not the word used in the second chapter of Genesis.

Genesis 2 Not an Account of Creation

In my opinion the second chapter is not an account of creation at all. The only account of creation in the second chapter is the one verse which speaks of man having been made out of dust and having breathed into his nostrils the breath of life. The rest is not an account of creation. It is the account of the construction of a garden.

We have an account or a description by Nebuchadnezzar of his making a garden and it resembles very closely the account in the second chapter of Genesis. The words for plants are Babylonian and are not the word used in the first chapter at all. The whole chapter bears the evidences of Babylonian origin and contains Babylonian and also Sumerian words, which you remember preceded Babylonian.

Take the word for "mist." It is not the Semitic word or Babylonian, but the ordinary word in Sumerian for river or canal. We know they used an irrigating plant or watering canal, and water used to flow in all parts of the land.

Go down to the time of the flood and here again we find Babylonian words. Come down to the life of Abraham. Was Abraham a myth? Take the proper names in the account of Abraham given in the Bible and compare them with the proper names found on the Babylonian monuments of this period. There is more literature from the period of Hammurabi, than from that of Tiberius Caesar. There is more literature throwing side lights on the time of Abraham than of Christ.

Now this account of Abraham in the Bible contains a large number of proper names, and they exactly coincide with the composition of the proper names found in the Babylonian monuments of the time of Abraham.

And then consider the laws and customs of the day, that singular custom of Abraham marrying Hagar. That was a Babylonian custom, not a law. He had a perfect right to take the hand-maiden for a wife, and her children should be his sons if he chose to adopt them, and Sarai's too. It was a perfectly proper, well-known law.

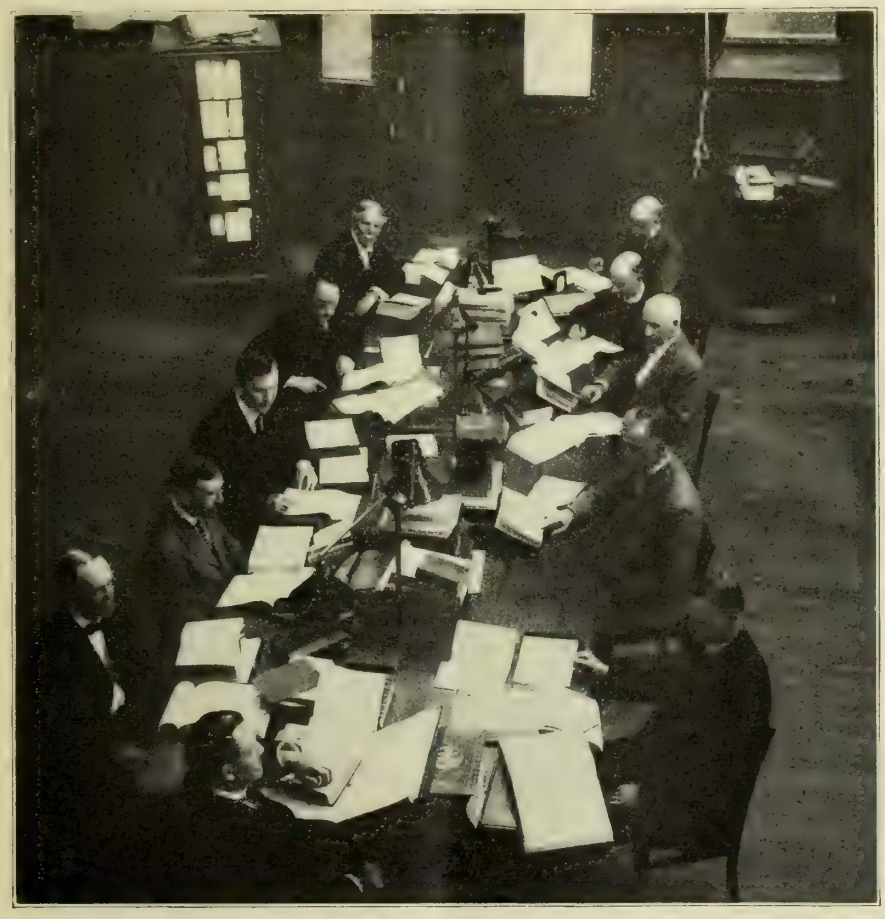
Now take the second half of Genesis. We find the proper names are Egyptian, and many other words are Egyptian found in the time of Moses, but there is not one Babylonian word found in the law of Moses. We will come to that again. Some of you who read on higher criticism will know the importance of that statement.

The Monuments Favor the Bible Record

Now the children of Israel come to Palestine. All the evidence from the monuments are in favor of the Israelites being in Palestine in the time of Moses, so the Israelites had no necessity of introducing foreign words in that time.

Solomon conquered the Hittites and ruled all the way from the Euphrates to the river of Egypt and gained domination over the Hittites and Aramaeans and other peoples. Further, Solomon had commerce extending not only over the Mediterranean but to the Red Sea, and the Persian gulf, as far as India and to the center of Africa.

It was said Solomon had apes and peacocks. Now the names of apes, and peacocks, and ivory are foreign terms. One of them and probably all three are Hindu words. At least the critics cannot object to my saying that in as much as they themselves say it, and I think they are right in regard to two of them and perhaps three. They are Sanscrit words and brought into Judea in the time of Solomon. The words were brought in with the things. They did not have a word for elephants and so could not speak of the teeth of elephants, but ivory goes down as the word for it. They did not have a word for apes, and so they brought in that word. And those peacocks in the same way. They had to bring in the words with the things, and they came in there at the right time, the time of commerce under Solomon. There they were found in the Bible.



Old Testament Committee in an alcove of the library at Princeton Theological Seminary, preparing the edition of "The 1911 Bible," commemorative of the Tercentenary of the King James Version. The chairman, at the head of the table nearest the reader, is Professor Robert Dick Wilson of Princeton. At his left, passing down to the other end of the table are, in order, Professors Raven, of New Brunswick; Creelman, of Auburn; Robinson, of McCormick; Kyle, of Xenia; and Dr. C. I. Scofield. At his right moving in the same direction are the Rev. Thomas J. Packard, of Maryland; Professor Hayes, of Garrett Bible Institute; Dean Crawford, of Virginia Theological Seminary; Principal O'Meara, of Wycliffe College, Toronto; and Dean Gray of the Moody Bible Institute.

Here comes in an interesting question. There is, you know, a question among scholars whether Solomon really wrote the book of Ecclesiastes and the Song of Solomon. Most of us have naturally supposed that Solomon wrote these books. The critics, objection hitherto has been the presence in the books of a word said to be Persian. Now as you will notice from my resumë and from what you already know, that the Persians did not come directly on the scene until about 538-747 B.C., so I hardly see how a Persian word could get into a work by Solomon.

Well, that is just a case of supposing these are Persian words, but you look at the evidence as to these two words which are said to be Persian, and see how vital the evidence is. They are two words you can remember easily. "Pardese" in Hebrew and the other one means "command." You will find them in a Hebrew dictionary. Give a look at it if you read Hebrew.

What Is the Worth of a Dictionary?

I do not care that, (snapping his finger), for a Hebrew dictionary! A Hebrew dictionary is no better than the man that made it.

Do you know how Hebrew dictionaries are made? I remember when about twenty-five or thirty years ago in making a Hebrew dictionary at Union Seminary, New York, they asked me to write on one word.

You know in making a dictionary that the work is distributed around among various professors, giving those words to one man, these to another, and when they get a very difficult specimen they will try to get some innocent young fellow to take it.

Suppose I had taken that word and written on it, do you not see the account written in that dictionary would be no better than what I am giving you here?

A dictionary is not inspired, and does not contain revelation. There are some splendid people who think that all they need to do to prove anything is to quote the *Encyclopedia Brittanica* or *Encyclopedia Biblica*, or *Hastings Dictionary of the Bible.*

Well, who wrote the articles in the encyclopedia? One of the men who wrote the last one was Dr. Driver. I would not believe any article of his at all just because he wrote it. You had better look to see who signed an article, and if you find it is by Dr. Driver, you can accept it if you want to, but he is no authority for me.

I made a dictionary of geographical terms to be used with one of the geographies used in the schools when I was a junior in the seminary. A classmate

of mine, whom I had known for some years, was asked to make a dictionary of geographical terms for one of the geographies used in this country. Some of you have heard of it; some of you have studied it; all your fathers and mothers did at any rate. Well, he came to me and said, "Listen, will you help me?" So we got to work, the two of us, and between us we fixed it all up for you. We looked over those geographical terms —French, German, Chinese, you know, and they had to be pronounced somehow, and I do not know but that ours was as good as anybody else's at any rate.

Oh, I have great respect for dictionary makers, writers of articles, but I have passed through the stage where I believe anything because I have read it in a book.

Some people take anything that is given to them. That is the way some people are in school. Thank the Lord we do not have that kind very much. But that is the trouble with dictionaries. You cannot believe what is in them unless you know it.

Look in a Hebrew dictionary and you will find these are all Persian words. What is their evidence? They say you will find "pithgong" in modern Persian. Not "pithgong" but "pagong" is found there. And so they say it is a Persian word, and this fellow back here 2500 years ago borrowed a word from Persian 2000 years later.

Suppose it was about money that was to be in existence about 2000 years from now. Can you go into a bank and say, "Just transfer the money to me now"? Is not that silly? But that is just what they said. That word is modern Persian. And so they say "pardese" is derived from Sanscrit, and they find a word "paradise," but mind you, that does not mean park or garden, in the Sanscrit. It means "a fence."

I like that old quotation which means, "Out of nothing comes nothing." If the Sanscrit had a word meaning "garden" like that word, they might have borrowed it but it has not the same meaning at all. You will find words in almost any language that sound almost like words in your language, but they may mean very different things. In reading Latin for instance you often come across words that sound very similar to English words, but may have a very different meaning, and very laughable mistakes are made by assuming because they sound alike they must mean the same.

Such things happen in all colleges. Stories, or college jokes, are founded by the score on this point. Imagine some young college fellow seeing some connection between Latin and English words!

Discovery of the Hittite Tongue

Now I am coming to this, and it is rather a hard point. The Hittite language has been discovered. Read what Professor Meyer of the University of Berlin says. He has found that the Hittites proceeded in the conquest, and then came the Aramaeans, the Medes, and then the Persians. The Aramaean language is closely allied with the Hittite.

Now in the Aramaean language take "pardese" and "pithgong" and you will find they are exactly the same. "Pithgong" is a word of command, and "pardese" means garden or park. Being influenced by the Hittites they spoke a language very much like the Hittites, and likely these two words are Hittite words. You can see how appropriate it would be for Solomon to use Hittite words, for Solomon's mother was Bathsheba, and as her first husband Uriah, was a Hittite, and Uriah had a garden, called a "pardese," Solomon copied after the Hittite and made a garden of his own.

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JERUSALEM—A VIEW FROM BETHLEHEM ROAD LOOKING TOWARD JAFFA GATE
This view shows a street scene at one of the busy corners. The Tower of David on Mt. Zion is at the right. New Jaffa Gate or "Breach in the Wall" made in 1898 for the Kaiser to pass through, is seen between the incongruous new German clock tower and David's Tower. To the left of the clock tower was the original Jaffa Gate which was walled up.

It was the most natural thing in the world for him to take over the name of that, just as we have "boulevard" and "avenue." They are certainly not English at any rate, we had to go to Paris for them, and so with "park," he took the name for park from where he got the idea of a park.

And again, the Hittites were in the land of Northern Syria for one thousand years almost, before Solomon, and when David conquered them and added them to his kingdom, he very likely adopted this one word from them, or Solomon may have gotten it from his mother, but there you see the historic approach and the advantages for the word to get in.

But if you do not believe in that, tell me where words that were never discovered in the Persian, could be derived from the Persian by the Hebrews? I have given you at least enough so you can see how the words could have come in in the time of Solomon.

Now the next period is the Assyrian period. Here we have the names of Assyrian kings, or their names and titles. This covers the Assyrian and Babylonian empire. No Persian words in this period.

Daniel the Best Book for Illustration

Then we come to the Babylonian period. The greatest work of this period is Daniel. Now if Daniel was written at Babylon at that time, 520 B.C., what would you expect to find? Why Sumerian, the old language of Babylon, Chaldean, for Nebuchadnezzar the Chaldean, conquered Babylon. Then the Hebrews were carried captive, and then came in Cyrus and the Persians, and then in the neighborhood were a great many Jews and Aramaeans under the dominion of the Medes at least from the destruction of Nineveh 606 B.C., and many from 747 B. C., and then we find three Greek words, the names of musical instruments.

These are the various languages of Daniel. It is the finest book in the Old Testament for the illustration of my theme. Now then, I need say nothing to account for the Sumerian words of which there are a goodly number.

The names, of course, are in Babylonian and Hebrew. The only question is about the Persian and Greek words. The Persian language is the same as that spoken by the Medes. The empire was called the Medo-Persian. The Persian and Median languages were simply dialects of the same language.

The children of Israel were carried away first in 747 B.C., more than 200 years before Daniel wrote the book of Daniel. During all those 200 years and more, a large part of the ten tribes at least were under the domination of the Medo-Persians. It was not necessary to suppose that Daniel introduced an entirely new number of Persian words after Cyrus came to Babylon. There had been Persian words in the Hebrew vocabulary for one hundred years—since 606 B.C. How account for the Persian words in Daniel? You can do that. I have accounted easily enough for the Medo-Persian words in Daniel.

Now we come to the three Greek words. They were names of musical instruments. Wherever things of this kind come, the names come with them. You have a ukelele perhaps. Where

did it come from? From Hawaii, and the name came with it. Perhaps you have a pianoforte. That is Italian. Maybe you have an organ. That is Greek is it not?

Where did we get the names for the instruments in the homes of the English? They were imported from foreign countries, and the name came in with the thing, and not merely the name only came with the thing, but the girls that played the instruments went with the instruments, because the girls that played instruments in that day were slave girls. That is true still in the orient. They train girls from their youth up to play and sing for the delectation of tyrants, and it is a rich man who can afford to hire them. Talk about self-players. Those ancient Greek girls were self-players for tyrants.

It is no trouble at all to get around the names of musical instruments. They were there in the time of Nebuchadnezzar the Great.

The monuments show indeed they were there in the time of Sennacherib, 350 years before the time of Cyrus. He engaged in a great sea battle with the Greeks and captured all the cities on the Black Sea, and that was hundreds of years before the time of Cyrus. They took the people down by the thousands into Babylon as prisoners and the ancient people sat themselves down there, and when they asked of them a song, the Greeks remembered Athens, just like the Jews remembered Jerusalem. There were thousands of them in Babylon, and there seems to be no question that those three Greek words could have gotten into Babylonia in the time of Nebuchadnezzar.

They were in the Aramaean anyhow, and that was the language of many of the people at that time. They were found in inscriptions all over the country. They were found in Sardis. It is perfectly absurd to suppose there could not be three Greek words in the language at that time.

Putting It Up to the Critics

Now just two minutes. What becomes of the proposition those critics use so much. If the first chapter of Genesis belongs to one period, and the second chapter to another, how does it come that both the first and second chapters have Babylonian words in them. If the first chapter was written four hundred years B.C., I can see how they could have gotten in, but how about the second chapter? If it was written about 700 or 800 B.C., how are you going to get foreign words in literature written 700 or 800 B.C?

That is not for me to correct, that is for the critic to correct. If he is enough of a corrector let him correct it, I cannot.

Then another thing. How does it come there are no Persian words in the whole Pentateuch, if a large part of it was written down there in the Persian time? They call themselves literary critics; why not tell us that? Why is there not a Persian word in it? Can they answer that?

I can ask questions too, you know. The trouble with some of us is we are not asking enough. We are letting the other fellow do it all. When they have answered those questions, then ask one of these critics how it comes that there are no Persian words, and no Babylonian words in the Pentateuch except in that first chapter!

An Interesting Journey on the Field of Armageddon

By Rev. A. W. Payne, Haifa, Palestine

PAUL DOANY and I left the mission room of the Mount Carmel Bible School at Haifa at 6 A.M. for the train to the plain of Esdraelon.

On the journey we had the opportunity of testimony to a Moslem boy and a young Persian railway official. It was interesting to see the former with the Arabic Bible we had loaned him, reading the story of Ahab in Naboth's vineyard, especially in view of the present political situation in Palestine.

We left the train at Afule station and seeing some Jews loading up a market cart, we greeted them and handed them tracts and Scriptures in Hebrew and Arabic, which they readily received.

The gospel is to the Jew first, but also to the Gentile, so stopping the rest of the day in the Moslem village of Afule, the Lord opened many doors of witness. We went to the guest room, of which the host is a Greek Christian, who welcomed us warmly and a little company gathered. We engaged in converse, and gave out Arabic tracts. The tract which made the most impression was Mr. Blackstone's message to the Jews, *How Shall I Know Him?*

Mr. Blackstone's Tract

We were surprised what effect this tract had upon our host. He read and re-read it, and said, "I am going to read it for two months." He seemed to think that it was an unanswerable argument for the people of Israel, but alas, because of the fulfillment of prophecy in the return of the Jews to the Land of Promise indicated in the booklet, he declared that we were being sent by Zionists and liberally supported by them for the purpose of political propaganda!

Leaving this group, we made our way to a Bedouin encampment where a tent was visited and, as the women were spinning from the wool of sheep and goats, while the children were gathered around, we gave further witness. This led to quite a stream, especially of young people, mostly Moslems, coming to us for literature. When we retired for the night a few gathered in the guest room and I was requested to sing, and I sang a number of hymns, Paul sometimes joining in in Arabic, or translating for me the meaning. The local policeman was interested, listening through the window and then coming in and sitting with us.

Gideon's Traditional Stream

Early the next morning, driving over the plain of Jezreel, we distributed tracts and Scriptures by the way among Jews and Arabs. Leaving the modern Zerin (Jezreel) on an eminence to the right, we came to the new Jewish colony of Ain Harod. Here there was an abundance of fresh water springing out of the rock, which was being made good use of by the colonists. It is the traditional stream associated with the story of Gideon, and we were struck by seeing

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THE ST. STEPHEN'S GATE IN JERUSALEM AS IT APPEARS TODAY.

a Bedouin drop on his knees and lap up the water with his hand.

We went to the tent of the leader of this community, an energetic Caucasian Jew who was kindness itself, and who conducted us around the colony. First we went to the agricultural experimental farm plantation and saw thousands of trees. We saw the school for the children and the various workmen's shops, carpenters, blacksmiths, tin-smiths, and even millinery. Finally we went to the chart room and saw a magnificent design covering the whole district dealing with the water supply for this and the neighboring colonies, for which we had seen many large pipes lying about, and the deep channels that had been cut for their use.

Leaving Ain Harod, we went on to the colony Tel Jusef, which is named after one of the martyrs of the early Jewish colonization movement in Palestine. Here our guide was a young Jew from Haifa.

Armageddon's Fortifications

We were now much impressed with the fact that we were in the Armageddon district as we looked at the unusually high observation tower, with trenches and imbankments of sand bags covering the surrounding district. We find that practically all the new colonies have some defenses of this character, as though prepared for an expected siege.

From there we went on to the railway station of Shatta. Here we found a Californian Jew who was having his mid-day rest with the Arabs who were helping him in his contract. He gladly received an English New Testament and spoke of his difficulties because of lack of education of his workmen. He had asked one of them his age, and received the indignant reply:

"How should I know? Do you think my head's a book?"

This colony is in the district of the tribe of Issachar, and as we witnessed the energy and determination of the young men and women alike in developing their settlement, even making long stretches of railway, we thought of the words of their forefather Jacob in Genesis 49:14, 15, "Issachar is a strong ass couching down between two burdens; and he saw that rest was good and the land that it was pleasant, and bowed his shoulder to bear and became a servant unto tribute."

We were asked here if we had come to hold a meeting, and when we replied "No," they then invited us to be their guest for the night. Of course we had opportunity for individual talks and converse over the supper table.

We visited next Tel Habena where a stone-crushing machine was being worked very vigorously. Here we looked over the settlement and left some silent messengers before we made our way towards Merchawja (Enlargement).

The Story of the Shunammite

Here we stopped at the hotel, before driving to Shunem, which I had visited some thirty-two years ago. The village seemed absolutely unchanged, with its walls of prickly cactus and its mud habitations. The sheik's room where we were received was airy and comfortable, and his two handsome sons were most courteous, and we were treated very handsomely. A number of Arabs from the neighborhood had just come in as a case of theft was to be decided, so they made a good congregation for us, and brother Paul read the story of the Shunammite's son being raised from the dead by the prophet Elisha, as recorded in 2 Kings, chapter 4. It seems stranger than truth to say that not one of them apparently knew it. Of course we were able to give the gospel message as well.

Journeying over a very rough road, we reached the village of Nain, associated with the raising of the young man by our Lord Jesus Christ, a prophet greater than Elisha. In the church we read the story from Luke 7, lads and older villagers gathering around, and had prayer, leaving Arabic New Testaments and tracts, which we prayed the Lord to bless.

Jews from Winnipeg and Glasgow

The next colony visited is one of the latest, named Balfouria, after Lord Balfour. The leader of this community was energetic and kindly, and in the dining room, where he gave us refreshments, we met the sheik's son from Shunem and a Nazareth Christian effendi, and together in complete friendship, we visited the buildings and examined the splendid machinery used for threshing and other purposes. A Jew from Winnipeg was most delighted to receive the New Testament in both English and Hebrew, and others of the colony, including the director, were glad of our literature.

We spent the evening after visiting the Jewish settlements at Afule, and leaving our testimony there, at Merchawja. Brother Paul knew the aged Jew who owned the hotel as a former neighbor of his in Haifa, and so he was warmly greeted. Before the night came on some Jews gathered round our supper table, and one with a broad Scotch accent from Glasgow vigorously maintained that as Christianity had been a failure, the war being the special proof, the Jews must now set an example to the world. He did not deny the value both of the work and teaching of Jesus Christ, and seemed really in heart to long for a fuller understanding of salvation, both individual and national.

My heart became heavy as one of the fine young men spoke of work as his religion, and seemed regardless of the need of divine help. His thoughts were so fixed on earthly and material things that I referred him to the first words of the Jewish Scriptures, quoting the Hebrew: "In the beginning God created the heavens and the earth." The divine and the heavenly came first; neither man nor Israel nor the Zionists created the heaven or the earth.

I also referred to Isaiah 49:22: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." This is the true mandate and cannot be gainsaid. But I pointed out that all blessing is associated with a suffering Messiah who is to return and reign over the house of Jacob forever.

Celebrating the Mandate

During the night we were aroused by unearthly yells and anything but musical sounds from all sorts of instruments, and we came to the conclusion, which afterwards proved correct, that they were celebrating the signing of the British mandate.

Starting off in the fresh, sweet morning air, we made our way over the plains towards Tel Addas. We gave a young

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SIR HERBERT SAMUEL FORMALLY INSTALLED AS HIGH COMMISSIONER OF PALESTINE
Emir Abdullah was present at the ceremony of the reading of the commission of his Majesty the King of England's appointing Sir Herbert Samuel High Commissioner and Commander-in-Chief in and over Palestine. The appointment took place at the Government House, Mount of Olives.

Jewish ex-soldier a lift, and he eagerly read in my Hebrew Old and New Testaments, asking us searching questions. Turning aside from the road, we visited a Bedouin encampment, and after the usual formalities and the preparation of black coffee, the message of love was listened to by men and women alike.

On reaching Tel Addas we found a group of Moslems and Christians sitting under the shadow of a farm house wall, and there we had another meeting and gave out tracts. The Hungarian Jew in charge of the colony was most open-minded, and seemed to understand the Arab situation. He showed us round the settlement, and we left with him a "Scripture Gift" gospel.

A Moslem man and child journeyed with us to Nazareth and we scattered messages by the wayside. In this city where our Lord lived for thirty years we were glad to find a tea and rest room just being opened by a Syrian brother for the British gendarmerie or the "Black and Tans." We had a little dedication service there and left for the Baptist mission, where we took part in the singing and testimony in service conducted by Pastor Shukri Musa. I met four Jewish Halutzim in the streets of Nazareth and gave them tracts. This is a remarkable sign, as for four decades no Jew has been allowed to live in this fanatical Christian center.

At the hotel we left Scriptures for both Jew and Gentile, and driving through the perennial green of the hills around Nazareth, we left literature at Japnia, and made our way to the colony of Malul. A Jew from St. Paul conducted us around, gave us a good breakfast, and showed us the striking plan for this settlement. We were asked for New Testaments before we left. Having only one in English, we gave that with a promise to send others by post.

On reviewing our experiences on this missionary journey, we realize that Emmanuel's land can never be "the glory of all lands" until Emmanuel Himself comes and enters the hearts of its inhabitants. The heroic efforts of these builders of the land of whom we read in Isaiah 49:17 that they "shall make haste; thy destroyers and they that made thee waste shall go forth of thee," are still lacking the highest of all motives, the religious.

Communistic Settlements

We inquired more than once whether there was a synagogue, and were told that these communistic settlements were in no way to be associated with religion.

No doubt individual pious Jews are to be found among them, but one sees dark clouds ahead as the development of the anti-Christian apostasy creeps over the world. We hear the voice of the Lord through the prophet in Jeremiah 46:18: "As I live, saith the King, whose name is Jehovah of Hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall he (Antichrist) come."

Are we really feeling and facing the solemn facts of the hour and the place in which we are? we ask ourselves. The whole civilized world is increasingly centering its gaze on Palestine and the Jew. The fig tree is blossoming vigorously. What does it mean to us? What does the Lord of the prophets, the God of heaven and earth, think? Are we as those who wait for our Lord Jesus Christ — praying, giving, and living according to the need of this solemn situation?

May it be true of us: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Amen.

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SIR HERBERT SAMUEL BECOMES HIGH COMMISSIONER OF PALESTINE

The ceremony of the reading of his Majesty the King of England's appointment of Sir Herbert Samuel, K. B. E., as High Commissioner and Commander-in-chief in and over Palestine, took place in the reception room of the Government House, Mount of Olives, Palestine, to a representative gathering of the ecclesiastical heads and notables of the Communities and in the presence of Field Marshal Lord Allenby and His Highness Emir Abdullah. The King's commission was read and translated into Arabic and Hebrew.

Praise God for the twenty-seventh verse of the same chapter: "But fear not, O Jacob my servant, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return and be in rest and at ease, and none shall make him afraid."

A WARNING TO THE AMERICAN PEOPLE

"The Judicial Section of the American Bar Association ven turing to speak for all the judges, wishes to express this warning to the American people:

"Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society.

"The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic.

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Unanimously adopted by the Judicial Section (composed only of Judges) of the American Bar Association at the Annual Convention at Cincinnati, August 31, 1921.

We can show our gratitude to God in a beautiful way by showing kindness to his needy children.

Expect a Great Blessing During Founder's Week.

In the Track of Revival Fires

By Rev. Joseph W. Kemp, Auckland, N. Z.

NEWS continues to come over the seas of the Lord's doings in the homeland. The fires of revival continue to blaze in many parts of Great Britain and Ireland. Whole communities are being swept by the holy conflagration and expectancy is running high that before long the eagerly looked-for universal awakening may be at hand.

Satan's Counterfeits

It is not to be wondered at that Satan will counterfeit any divinely given movement and allure the unwary to forbidden paths. From one center there comes the surprising bit of information that a Canon of the Church of England has opened his Tyneside Church to an innovation which must surely be unique in the history of any religious revival. "Smokers" are periodically held when shipyard workers and others interested in this forward movement meet in church, and amid the smoking of pipes and cigarettes revival is discussed. While the men smoke the women drink tea usually prepared in the vestry. Hymns and sacred music are provided either by soloists or glee parties

A writer in *The Life of Faith* says, "in visiting two such gatherings, one was impressed by the keenness for a revival that emerged from these social religious gatherings among the fumes of tobacco and tea. It was strange and interesting to see the blue smoke curling amid the handsome pillars and beams of the church."

It is a good sign that the need of revival is gradually soaking into the souls of the clergy and laity alike, but it may be doubted if such a movement as that indicated does not reveal a lamentable ignorance of the divine laws controlling revival movements. There may be no written law prohibiting "smoking in church," but the practice seems alien to the spirit of genuine revival and its introduction may do more in the long run to retard the work of God than help it on.

Elsewhere throughout the old land revival work of a more encouraging kind is going on. The leading revivalists, Douglas Brown, Gipsy Pat Smith and W. P. Nicholson, are all fully engaged and under their ministry thousands of souls are being brought out of darkness into the light of God. At a great tent mission in Exeter, (which city Captain Smith is visiting for the second time) some 54,000 persons attended the services notwithstanding excessive heat and torrential rains. In the grounds of the Bishop's palace, by the invitation of the Bishop, Captain Gipsy Pat Smith addressed a gathering of nearly 4000 people, the mayor of Exeter presiding, and the Bishop and others speaking. Every day the huge tent has been crowded, and hundreds have found their way from outlying districts to the revival center.

Carrying the Fire

"One incident is worth recording. The Rev. Perry Oliver of Okehampton, 25 miles away, reported that a party from his district motored to the service, and returning with the fire became definite soul-winners, and that on the following Sunday seven persons decided for Christ. Between three and four hundred decisions have been recorded, and we are more than delighted that among this number so many men and women have yielded themselves to Jesus Christ. It was specially inspiring to find at the close of the men's mass meeting last Sunday afternoon quite a number of men definitely decided for Christ. 'Shut Ins' service was arranged for Friday week, and a grand, glad time we had. Some 200 aged and infirm friends, who seldom if ever get to public worship, were brought in motor cars kindly lent for the afternoon. One dear lady who was 96 years of age responded to the questions publicly put to her by Gipsy Pat in clear tones, and with the other special visitors seemed greatly to enjoy the meeting."

Several "missions" which have been in progress in Wales have passed from missions into revivals, a distinction which we must keep well before us. We may organize and carry to a successful issue a mission or an evangelistic campaign, but a revival is a divinely spontaneous thing, and when it comes, men everywhere recognize the movement to be of God.

At Leith, in Scotland, all the evangelical churches have been meeting as one body. Open-air marches have been held and led by various ministers, some of whom confessed that they had never before witnessed for Christ in the open air. These marches attracted a good deal of attention.

"What's a' the stir aboot?" asked one interested spectator.

"D'ye no' ken? The Auld Kirk has joined the Salvation Army," was the reply.

Gradually the revival fire is burning its way into new territory and blazing a track for the King of kings.

Is the Long, Dark Night Passing?

The church is awaking. No well-informed, and clear-sighted observer can deny it. Everywhere in the old land there are evidences of the fact. Is the long dark night passing? So it would seem. The coming dawn is announced, and the promise of the morning is sure. What shall we do? Shall we sit in listless indolence with folding hands, or shall we bestir ourselves and call upon God, giving Him no rest until He make His name a praise in the earth? Encouraging as the signs are, the movement is by no means universal. As yet there is no great cry, but we can discern a widespread awakening sense of helplessness and the need of God which is the precursor of fuller blessing.

It is impossible to hustle the people into a revival. There is a lot of difference between a revival worked up and one prayed down. In the absence of the supernatural, earnest souls may be tempted to turn to substitutes believing they are doing God's service. If the power to transform sinners and save souls is wanting, there are other ministries within reach. When the fires of spiritual devotion burn low it is no unusual thing to resort to the flare and fizzle of the fireworks of a fuzzy activity. Let us beware of mere stage lights which dazzle, but do not burn. Churches destitute of divine fire may devote themselves to good works, but a painted fire warms no one, and few are deceived by it. Earth kindled fires do but allure into deeper darkness. Ideals are not kindled and no sacrifice is inspired. We need the fire of the Holy Ghost and earnest believers, while lamenting its absence, are praying earnestly for its kindling in all our churches. It is the one vital need of the church. We do not need to be afraid of it. It is better to be too hot than lukewarm. We have more than enough of cold Christians—men without passion, emotion, urgency or enthusiasm In the church, prayer is limited to a few, and soul-saving seems relegated to a handful of faithful workers. If the whole church is to be firetouched, there must be repentance and renunciation on the part of the individual. Whatever it involves it must be faced. Our own hearts must be filled and over flow.

A visitor to Wales, during the revival, took his ticket to a place, the name of which he could not pronounce. When he got there he found the place practically deserted, but seeing a burly policeman, he asked him, "Can you tell me where the revival is?" Putting his hands upon his broad chest, the policeman replied, "Yes, sir, it is inside these buttons."

Have we caught the passion?

"While the fire of God is falling,
While the voice of God is calling,
  Brothers, 'Get the Flame!'
While the torch of God is burning,
Men's weak efforts overturning,
  Christians, 'Get the Flame!'

"While the Holy Ghost is pleading,
Human methods superseding,
  He Himself the 'Flame';
While the power hard hearts is bending,
Yield thy own, to Him surrendering,
  All to 'Get the Flame!'

"For the world at last is 'waking,
And beneath His spell is breaking
  Into living flame.
And our glorious Lord is seeking
Human hearts, to rouse the sleeping,
  Fired with heavenly flame."

Program for Founder's Week Conference Next Issue.

What Thinking Men Go to Church to Hear

Council of Church Boards of Education
111 Fifth Avenue, New York.
September 20, 1922.

"MR. R. H. EDMONDS,
"Baltimore, Md.
"My dear Mr. Edmonds:

"For some months the writer has been directing a study of the theological schools of the United States and Canada, under the auspices of the committee on Social and Religious Surveys, whose members are Dr. Mott, Professor Ernest D. Burton, Raymond Fosdick, President Faunce, and Dr. James L. Barton. The chairman of our large advisory committee is Bishop Brent of Buffalo. We hope to have the report ready before long.

"As supplementary to this study and at the motion of the director and the staff of workers, we are asking five hundred laymen, members of the various churches, whose loyalty to the kingdom is unquestioned, to give us their suggestions for improving the methods of preparation of ministers. Will you please give me your judgment as to the elements of strength and the elements of weakness in the equipment of the present day ministry?

"We will greatly appreciate as prompt and full a reply as you may feel led to give. Your name will not be used in the compilation of replies unless you so authorize. Will you please write on your business letterhead or indicate your 'line.'

"Very sincerely yours,
"R. L. Kelly,
"Executive Secretary"

The Manufacturer's Record

Baltimore, Sept. 28, 1922.

"Mr. Robert L. Kelly, Exec. Sec.,
"Council of Church Boards of Education,
"111 Fifth Ave., New York, N. Y.

"My dear Mr. Kelly:

"Acknowledging the receipt of yours of Sept. 20 in which you state that you are asking 500 laymen in various churches to give you their judgment as to the elements of strength and the elements of weakness in the equipment of the present day ministry.

"On this point I have some very sincere convictions, and the most important one is that the ministry loses its power for winning souls to Christ to the extent that it drifts away from the teachings of the Bible, when it either denies the miraculous birth of Christ or the reality of the miracles wrought by Him.

"The man who cannot preach from a deep hearted conviction the great truths which for the last 1900 years have wrought a change in the lives of hundreds of millions of men and women through the acceptance of Christ, and the new birth which has thus come to them, should in my opinion cease to pose as a minister of the gospel and turn his attention to some other work.

"Paul, one of the most learned men of his day, abundantly able, if he had so desired, to discuss politics or economics or any of the other issues of the hour, determined that in his ministry he would know nothing save Christ and Him crucified. But today thousands of men professing to be the ministers of the gospel of Christ, spend their time in the pulpit discussing economic theories, with which they have very little acquantance, or social service as though social service alone would save the souls of men, forgetting that the man who would render the right kind of social service must seek for himself first the kingdom of God, and then seek to carry that kingdom unto others.

"It has been my good fortune during the last twenty-five or thirty years, or more, to sit under the ministry of men whose souls have been fired with a love of Christ and who have preached with no uncertain sound the gospel of man's sin and of the power of the redeeming blood of Christ. These men have without a single exception been successful in leading many souls to Christ. None of them has made the pulpit a forum for the discussion of the political or economic questions of the hour. They have centered their whole service upon trying to lead men to Christ and so teaching them to follow after the teachings of Christ that they will know their duty as citizens and how to meet the problems of the hour in the business world.

"I shall never listen to any other kind of preaching. If I should ever by some accident be so unfortunate as to hear a sermon of any other kind, I would take care not to listen to the same man again.

"The ministers of the gospel under whose preaching it has been my privilege to sit, have been such men as Rev. Robert Stuart MacArthur, Rev. O. C. S. Wallace, Rev. Curtis Lee Laws, the late Dr. John W. L. Williams for forty years pastor of the First Baptist Church of this city, and others here and elsewhere. I make it a rule whenever at home or in other cities, never to attend a divine service where I am not entirely certain that I will hear the gospel of Christ preached in all of its purity, without any of the skepticism of the hour which dares to deny the virgin birth of Christ, or the reality of the miracles mentioned in the Holy Scriptures as having been wrought by Him.

"When every theological seminary in the country teaches these doctrines, and when every pulpit proclaims them, we shall, I think, see a revival of true religion on a scale such as the world has not known for many years.

"Thinking men do not go to church to hear any other doctrine preached, and when they hear some of the skepticism of the day, some of the attempts to distort the plain meaning of the Scriptures, or hear the political and economic questions of the hour discussed, they leave the church in disgust and avoid further attendance.

"Men and women seek in their church attendance to get away from the problems which have harassed them during the busy hours of week days, hoping to hear the story of the Cross—that old, old story which has illuminated the lives of hundreds of millions, brought peace and comfort to troubled hearts, and given to them a new realization of what salvation through the sacrifice on the cross means to mankind.

"Sincerely yours,
"Richard H. Edmonds."

A DOCTRINAL STATEMENT

The Maranatha Baptist Church of Detroit, Mich., Rev. C. Edw. La Reau, pastor, has adopted the following doctrinal statement:

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

CLASSES IN FUNDAMENTALISM

The Iowa Bible Association on ChristianFundamentals has prepared a course of Bible studies covering a period of four years, two comprehensive subjects for each year. The classes are expected to begin each year's work in October and close it in May.

Make Early Reservation at the Institute for Founder's Week, February 5-9.

"You Drink, I Die"

By W. H. Morse, M. D., Hartford, Conn.

"ARCHESI. Dead. Cadore."

It was nearly three weeks before the post-card was elucidated by the letter. Then it was still March, and the letter was from one of the Red Cross nurses, and written from Trentino.

"My substitute!" said Willie, trying to look proud, and yet with tears.

"R. Keezer dead!" said Selectman Hall. "That means that we'll not git his poll tax this 'ere year."

The letter was read in church on Sunday morning, March 31, by the pastor. It followed the reading of 2 Samuel 23:14-17.

"That is my text," he said. "Now you shall have the sermon. It is said that there are ministers who, for one reason or another, have not prepared a sermon, and will read one of those of Spurgeon or Phillips Brooks. I have a reason this morning for reading a sermon by another. You have heard the text."

Then it was the letter that he read as the "sermon."

The date was the eighth of the same month and Trentino is in the Isonzo district. It was clearly a business letter.

"By his request, made some months ago when he thought that he might fall in battle, I write as per post card sent by Tuesday mail, to inform you of the death on the Cadore pass of A. Archesi, late of TG, Alpini. He was wounded, legs shot away, in action about eleven in the morning. The ambulance, gathering up the wounded, brought him in. He realized from the first that he could not live, but spoke lightly, saying.

" 'Wonder if Ellis Island will admit a legless man! Guess I will have to sell pencils on the sidewalk for a living, now!'

"After the surgeons were done with him, he lay there quite peaceful, perfectly rational, refusing the opiate. At his left they had laid another Italian, who died soon after noon. On his right lay an Austrian, gunshot wound, shot through lungs, considerable hemorrhage, high fever. I was attending this case, when the man, throwing up his hands, cried.

" 'Bereuh! Ich bereuen!' (That is, 'I repent!') Then, 'Bere! Bere! Geben!' (That is, 'Drink! Drink! Give me drink!').

"A. Archesi moved on his cot, then in a weak voice, said,

" 'O, man, leave beer alone!'

"He spoke in English. He had made a mistake, and thought the other was calling for beer.

" 'Bere geben! Bere!' the man repeated.

" 'O, no!' A. Archesi said with an effort, very low. 'Drink no beer. Drink water. Here!'

"Then with much difficulty, he pulled his water bottle from under his side, detached it, and attempted to hand it to the other. I saw what he wanted, and took it from his hand. The Austrian, seeing that he had got what he wanted, still hesitated about applying the rubber neck to his lips. Evidently A. Archesi thought that the man was reluctant to take his water. Then he whispered.

" 'You drink. I die.'

"The Austrian drank, and as I laid the bottle down, a gurgling sound from the other cot told that which needs no words. A. Archesi breathed his last.

"Twenty-two minutes after three.

"Effects: A handkerchief, one knife, a comb, several buttons, one Italian New Testament, some string. He was buried proper. When the men in TG heard of it, they told me that he (A. Archesi) was accustomed to read from that Testament to the men in the evenings. Much to my surprise, a soldier who is a Roman Catholic, and carried a crucifix, asked for it, and said he would read it aloud as A. Archesi had done.

"A. Archesi, age 24. Burial place marked. Buried during heavy snow storm. He and sixteen others."

That was all. A letter? A sermon.

Back by the door some one started to sing,

"Safe in the arms of Jesus."

The congregation sang. Something seemed to intrude, but it did not break the tune. It was a woman's voice. As the chorus concluded it came plain,

"L'anima mia riposa
All' ombra dell' amor!"

It was Gretta, singing the hymn in Italian, Gretta who was to have married Archesi. Not a tear, but they let her go away from the church without a word after the benediction.

Selectman Hall, reckoning that the assessors would lose two dollars poll tax by the death of the barber who had been called to his colors, took snuff.

"Really he was my substitute, wasn't he, ma?" Willie repeated, walking home by his mother's side. "You know I always want to go as a missionary," he continued, and—I can't, because—But Archesi went to his war, and took that Testament, and the letter told what he did with it! After all, isn't it all right?"

"All right, my dear," his mother returned. "We will go this way."

It was the way that did not lead by the cemetery. Willie coughed. She could not walk that way with him. It was Selectman Hall's orchard off to the north, and the snow was fast disappearing.

They both remembered. It was three years before. Mr. Hall had called at Willie's father's one evening, and had patted him on the head.

"Lookin' kinder pindlin', eh?" he said. "Guess you won't be tough 'nough to go as a miss'nary, as I heard you wanter be! But say, Willie! I'll tell yer! Yer know my golden sweet apple tree. Wal, them city folks allus like them apples. Now you can have ev'ry apple fur two year to sell to 'em."

Wasn't that nice in the man who was sometimes called "skinflint"? Willie thanked him.

Some time in May Mr. Hall's hired man told a neighbor that he "didn't see what the s'lec'man was up ter! He had dug a whole load of manure inter the sile under the golden sweet, and sure as shootin' he then took a ladder an picked off the blossoms!" Willie heard of it, and his father with difficulty consoled him. "Just like Sam Hall!" he said. "Thinks he is bothering you! Knew he never meant it when he said he'd give you the apples."

"Tree didn't bear this year nary an apple!" Mr. Hall remarked dryly. Willie said nothing.

But there came another May, and never in its history had the tree bloomed as full. And in late July what a crop!

"You thort me kinder mean when Pat tole yer I picked off them flowers," he said to the boy. "But I enquired was the St. Georges coming up from York last summer, an' they said they wasn't. An' it is Miss St. George as always wants them apples. So, I knew she'd come this year, an' as it makes a big crop in an off year if you pick off the flowers, I did it, I did! An' now see that crop! Go up an' sell to Miss St. George."

Willie did so, and Miss St. George and her city friends paid well for the apples.

" 'Bout how much didge'r git?" asked Mr. Hall.

It was more than nine dollars. The boy was elated with his contribution to missions. He had made it five dollars for foreign work, and was planning the balance for home missions, when he heard that the barber had been called to his colors.

"I think I should like to give Archesi a real Italian Testament to take with him," he said; and with pride he sent for it, and presented it.

"In about six weeks the orchard will be in bloom!" Willie said.

"In May, dear!" was the mother's reply.

The May of Massachusetts blushed in pink and white luxuriance of bloom when mid-spring was reckoned, and as the petals were being showered they laid away in the cemetery all that was mortal of Willie.

Enclosed find $1.00 for subscription to new subscriber. If you know any poor missionary or Christian Worker that would like your splendid Magazine send it to them, they will receive much blessing from same as I did from the last number (March). I praise God with all my heart for these Conference numbers, as I am unable to hear anything preached, not having the instrument. These are wonderful, full of enlightenment, the gift of the Spirit. Some things are just what I needed. God bless His faithful servants.—*Mrs. Kathering Smedley.*

The Committee of Seventy Commends the Baltimore Conference

Baltimore, Maryland,
October 16, 1922.

"THE Moody Bible Institute,
"Chicago, Ill.
"Gentlemen:

"The Committee of the Union Bible Conference wish to express their gratitude to God, and their appreciation to you for the conference you recently conducted in our city.

"We all feel that it was the most helpful conference we have had for some time. We have had many encouraging expressions from pastors and people in all our evangelical denominations. The spirit of fairness and brotherly love which characterized all the speakers was especially delightful.

"The idea of greatest value, it seems to us, was the building of the conference around one teacher and supplementing his teaching with addresses on Biblical criticism, the evidences of the Christian faith, practical methods of work, and inspirational addresses.

"Surely God has put His stamp of approval upon this plan. We were delighted with the attendance, and with the fact that He not only brought the people, but that He supplied all the need without our resorting to any undue urging.

"We cherish the hope that this testimony of ours may lead to similar conferences in other cities, feeling assured that they will serve to bind together the evangelical churches in a united witness to 'those things which are most surely believed among us,' and to stir Christian people to a real study of the Bible as God's revelation, thus preparing the way for the showers of blessing whose droppings are beginning to fall in some dry places in other lands.

"On behalf of the Committee,
"Nathaniel G. Grasty, Chairman,
"T. Roland Philips, Secretary."

The Committee includes seventy ministerial and lay representatives from the following denominations: Baptist, Lutheran, Methodist Episcopal (English and German), Methodist Protestant, Presbyterian (North and South), Protestant Episcopal, Reformed Episcopal, and United Brethren; also officials of the Maryland Tract Society, the Missionary Alliance, city missions, and schools for boys.

Topics for the Week of Prayer, January 7-13, 1923

Suggested by the World's Evangelical Alliance

SUNDAY, JANUARY 7

TEXTS FOR SERMONS AND ADDRESSES

"If Thy presence go not with us, carry us not up hence." (Exodus 32:15.)

"Arise, shine, for thy light is come." (Isaiah 60:1.)

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name he may give it you." (John 15:16.)

"Behold, I make all things new." (Rev. 21:5.)

MONDAY, JANUARY 8.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For another year of the infinite patience and mercy of God. For every victory in our individual and national life of the Spirit of Christ. For the sense of failure revealing the greatness of our task; for the break-down of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency. For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

LET US CONFESS—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's kingdom on earth; the closed mind and the hard heart and the censorious temper.

AND LET US PRAY—for the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes and to learn from those to whom by temperament or conviction we are opposed. That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

SCRIPTURE READINGS—Ps. 40; Matt. 17: 1-21; II. Cor. 4.

TUESDAY, JANUARY 9

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

LET US GIVE THANKS—For all increase in charity through a new sense of what lies behind our differences. For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership. For a clearer vision of the things in which we can work together for the dominion of Christ. For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

LET US CONFESS—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

AND LET US PRAY—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair. That the desire for unity among the branches of the one church of Christ may be strengthened; that movements towards reunion may be guided by the Holy Spirit in all things; that a new confidence in the evangel of Jesus Christ may pervade the whole fellowship of faith.

SCRIPTURE READINGS—Isa. 42: 1-12; Luke 22:17-30; I. Cor. 13; Eph. 4: 1-16.

WEDNESDAY, JANUARY 10

NATIONS AND THEIR RULERS

LET US THANK GOD—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

LET US CONFESS—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

AND LET US PRAY—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light. For all nations, that the strong may increasingly respect the right of the weak. That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as holy may be granted to cleanse from vice and selfishness; and a vision of God as love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

SCRIPTURE READINGS—Ps. 33; Ps. 72; Zech. 2: 1-5; Eph. 2: 13-22.

THURSDAY, JANUARY 11

MISSIONS

LET US GIVE THANKS—For the courage and loyalty of mission staffs amid tremendous difficulties. For the rallying of the church to meet the strain. For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless heathen hearts.

LET US PRAY—For true conceptions of the kingdom of Christ and for His coming to reign. For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty. For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts. That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments. For the deepening unity of all nations in the fellowship of missionary service.

SCRIPTURE READINGS—Is. 35; Acts 4: 5-12; Rom. 10:11-21.

FRIDAY, JANUARY 12

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

LET US THANK GOD—For the increasing demand for education. For the fresh interest awaking in many quarters in the teaching of the Bible. For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

LET US PRAY—For the recovery of home religion and the practice of family prayer. For the restoring of reverence by which love is purged from passion and base caprice. For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth. For the uplifting of ambition in youth from the spirit of gain into the spirit of service. For increased efficiency in Sunday schools; that the church may lay the burden of the young upon her heart to bring them to God.

SCRIPTURE READINGS—Matt. 19: 13-22; Prov. 3: 1-17; Ps. 119: 9-16; 33-40.

SATURDAY, JANUARY 13

THE HOME BASE, AND THE JEWS

LET US PRAY—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice. That Christian men and masters may witness for Christ in business and industrial life. That Christ may become real to His church as in the early days, and find the same response of utter surrender. That work among the Jews may not be hindered by past prejudices and race feelings: that the spirit of Christ's forgiveness and yearning love may replace the ancient hostility. For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

SCRIPTURE READINGS—Isa. 60:1-5, 18-22; John 15:1-17; Eph. 3:14-21; 1 Cor. 1:18-31.

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Plan to Attend Founder's Week Conference in February.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

THE VITAL IN RELIGION

Journal-Courier (New Haven)

The masses want less head and more heart, more that is vital in the religion of the church. Themselves intensely personal in their spiritual experience, they crave a Bible less punctuated with human comment and more literally a sword of the Spirit. There are some things a university cannot teach. Obedience is the organ of spiritual vision—to do the will is to know the doctrine—and here the college campus is on an equality with the shop and factory and field where toil abounds. Feeling that the faith of which they deem themselves the custodians is being refined and explained and illuminated until it becomes an academic exhibit and fails to convict of sin, these influential masses strike but blindly, it is true, but passionately. In their ranks are infinite resources of loyalty and service. Where they lack spokesmen, young champions should rush to interpret their protest.

FUNDAMENTALISM

Evangelical Messenger

The age-old conflict between the liberal and the conservative wings of Protestantism has reached an acute stage in some denominations. Exasperated by the extremely revolutionary teachings of the "new theology" advocates, the conservatives have organized for a determined, aggressive campaign in behalf of "the faith once delivered to the saints."

Ultra liberals who seem to regard the movement as a carefully advertised heresy hunt led by a few prominent religionists, and who decry the recrudescence of "medieval theology," "benighted literalism," "fanatical intolerance," etc., have themselves largely to blame if doctrinal differences in modern Protestantism should issue in unbrotherly asperities and divisions. For consummate arrogance, iconoclastic impatience and air of finality commend us to some of our theological moderns. New crop theologians who expect views confirmed by centuries of veneration to surrender instanter at their *ipse dixit;* ministers of religion who chisel the name of the Redeemer from their churches; and who reduce the Bible to a collection of fables; who deny the atonement and the resurrection of Jesus Christ; college professors who accept the church's money for undermining the church and who send church-trained students back to their homes scoffing at the religion of their parents—these are the ones responsible for the present unhappy division and for the dissipation of the church's strength in internal conflict.

THE OLD-TIME RELIGION

Daily Bee, (Omaha)

Certainly no one would thrust this country back to the conditions that obtained a generation or two ago, but who among us will deny that we could, as a nation, reach back into the past and bring into the present a few of the things that our fathers and grandfathers had, and which we have neglected of late years. Time was when the family altar was the rule, not the exception. In that time, the family Bible was far more than a mere ornament or family record. Its well-thumbed pages testified to a spirituality and a religious devotion that nerved the pioneers to sacrifices of which the present generation of Americans knows nothing.

Around that family altar in the days long gone by, father, mother and children knelt in humble devotion and gained that help and inspiration that nerved them to splendid deeds and sacrifices. In those days parents were not content to leave to an hour of Sunday-school once a week the religious training of their children. In those days men and women daily lived their religion, and were members of the church militant. Doubtless, we have more polished sermons from the pulpits today than our fathers had, but who is there to assert that these carry more heart appeal, a clearer summons to better living, more conviction of brotherly duty, than were carried by the simpler sermons of Peter Cartwright, Raccoon John Smith, and the circuit riders immortalized by Edward Eggleston?

Might it not be well to re-establish the family altars in this republic? Would we not profit as a nation if we placed less reliance upon man-made laws and earnestly sought to get back to the plain and simple teachings of the Carpenter of Nazareth? That way lies help for the solution of our national ills.

CIVILIZATION NOT EVOLVED FROM BARBARISM

The Eastern Methodist

A. H. Sayce, Professor of Archeology in Oxford University, and admittedly the foremost living archeologist, in summing up the results of Egyptological research among other things has this to say: "Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archeology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archeology. Instead of the progress we should expect we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archeology, at all events, has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown."

Will the noisy advocates of Darwinism continue to deny the historicalness of the Bible account of creation and the fall of man? We think so, for the reason that a man who accepts and advocates an undemonstrated theory that is in conflict with what the Bible says on any subject, is seldom broad and honest enough to abandon his theory, even when it has been proven to be unscientific and untrue.

PRESENT DAY INFIDELITY

Evangelical Messenger

The irrepressible Dr. John Roach Straton, pastor of Calvary Baptist Church of New York, has publicly designated by name seven distinguished Baptist theologians connected in one position or another with various institutions of learning throughout the country as infidels. He also includes under this head two eminent Baptist theologians who are now dead. They represent of course the school of liberal theology. Reading quotations from the writings of these men he made this caustic comment:

"I do not wish to be unjust, but in the face of what I have read to you, I do declare that these men who are teaching these things have departed from the faith and, their form of infidelity is far more subtle and seductive and ruinous than the old outspoken, sneering infidelity of the past.

"When we examine it thoroughly within, I wish to ask you, what is the difference between the teaching which these men are giving and the teaching of Voltaire and Bolingbroke, and Tom Paine, and Bob Ingersoll?

"The only one that I can see is a difference of degree and not of kind. These men are simply not believers in the old-time sense at all. They are rationalists, and at best are groping in the darkness of uncertainty.

"And when I use the word 'infidel' I believe I have a right to use it and to apply it to such teachers. Not all of these men have gone as far as some of them, but they are all on the same road, and when they come to their logical

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goal it lands them in the camp of the infidels.

"Professor ———— says that when we teach heaven as the Bible pictures it we are merely 'pushing wind.' I would say to him that since he has manifestly rejected the authority of Jesus as recorded in the Scripture, he is doing more than 'pushing wind.' In all honesty he ought to resign his position and leave the Baptist school where he is now teaching. And if he doesn't do this, then I, for one, feel that he ought to be pushed out."

MODERNIST IS NEW HEAD OF SOOCHOW UNIVERSITY, CHINA

Southern Methodist

Dr. John W. Cline, former president of Soochow University, Soochow, China, has resigned. Rev. W. B. Nance, D.D., has been elected to take his place. Dr. Nance is a leading modernist in China. It was he who, in a meeting of the Board of Trustees of the University, rebuked another member who was contending for the necessity of a belief in the virgin birth of Jesus, by saying to this other member, "B———, I am surprised at your ignorance. Belief in the virgin birth is like a belief in the bodily resurrection of Jesus," (B——— himself not believing in the bodily resurrection of Jesus).

Prof. T. C. Chao, who is at the head of the Bible Department of the University, is also a leading (Chinese) Modernist—a graduate of Vanderbilt University. Brother Chao has appeared in the public prints in China suggesting the need for a revision of the Apostles' Creed which he says "contains certain unessential elements which debar many serious-minded persons from confessing Christ openly." And in stating his own creed, among other things, he said of Christ, "I believe in Jesus, who through holy living and sacrificial love achieved character and became God's only begotten Son," etc.

Brother Chao as head of the Bible Department of the University, is responsible for the Christian ideals of the nearly 500 students in the school.

With a leading missionary "Modernist" of China as head of our University, and with a leading Chinese "Modernist" in charge of instruction in the Bible —not to mention other Modernist instructors in the school—will not God some day ask those of us who are paying the bills to give this kind of teaching to the young men of China who came trustingly to us for Christian instruction, whether we have not defrauded them of their rights?

It is bad enough thus to defraud our own—as we are doing at some institutions in the homeland. But to go to a heathen land and give what we are giving, under the guise of bringing the Christian light and life to a darkened, starving people—God pity us.

CHAS. W. RANKIN.

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Young People's Society Topics

John C. Page

December 3

Better Speaking

Proverbs 10:10-21, 31, 32

The first topic of each month during the present year has been devoted to a study of "Better Things"—as for example, Better Meetings, Better Purpose, Better Home Life, Better Bible Reading, Better Sabbath Keeping, Better Friendships, Better Training, Better Recreation, Better Giving, Better Work, Better Thinking, and now Better Speaking. Evidently the biggest room in the world is the room for improvement. The hardest of all these topics has been left until now. It is written, "If any man offend not in word, the same is a perfect man and able to bridle the whole body" (James 3:2). The modern rendering of this verse from Weymouth's translation is, "If there is any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature." What an achievement is embodied in these words! The questions arise, Is it possible? May it become actual in experience? In the power of human resolution, No, "For the tongue can no man tame, it is an unruly evil full of deadly poison." No laws or rules can regulate and master it. But what human resolution or device cannot accomplish can yet be done by the power of Him with whom all things are possible.

"Out of the abundance of the heart the mouth speaketh." All the statements found in the verses comprising the Scripture lesson go back to this principle. Whether one shall be a "prating fool" as in verse ten or a "well of life" as in verse eleven; whether one's words shall be wise and acceptable or whether they will be froward and perverse (vv. 31, 32) is determined by the condition of the heart as representing the inner life. "Keep thy heart with all diligence; for out of it are the issues of life." But how shall the heart be kept? Only as the prayer of Ephesians 3:17 is realized in experience. In this matter as in all other matters, "The Lord Himself is thy keeper."

December 10

Some Things I Believe

John 11:17-27, 41-46

Such a topic as this is indeed a challenge. These are the days in which all the positive and outstanding things of our historic Christian faith are negatived or denied by a system that calls itself by the name of "Liberalism" or "Modernism." It professes to know a lot of things that are "not so," especially about matters which throughout the past centuries have proved to be "the power of God unto salvation." It is destructive and not constructive. It refuses to answer such a question as the one suggested by our topic, "What do I believe?" and prefers to talk about "What I do not believe." And in talking of this, every great and grand doctrine of evangelical faith would in its turn be denied.

Looking now at our Scripture lesson, let the question be asked in all honesty, What do I believe? Do you believe that Jesus is the Christ, the Son of God, the one promised and sent by the Father, as clearly expressed in verse 27, and do you believe that the result of faith in Him is eternal life and a new position as a child of God, as clearly set forth in John 20:31, 1 John 5:1 and Galatians 3:26? Do you believe that Christ is the Lord and Giver of life as in verses 43 and 44? That He will some day raise all the dead, just as surely as He raised Lazarus, simply by speaking a word? Do you believe He is able to save to the uttermost? All of these things ought to be most heartily believed because they are declared to be so in the Word of God. See John 5:28, 29; Hebrews 7:25 and Philippians 3:20, 21. Do you believe in the Sermon on the Mount as practical for regenerated people? The worldly cannot live such a life, but you can if you are a child of God, by faith in Christ Jesus. For the Holy Spirit now dwells within you and the fruit of the Spirit as recorded in Galatians 5:22, 23, meets all the requirements of the Sermon on the Mount. In closing look carefully at John 16:31 and answer as in the Lord's presence, the question found there.

December 17

The Glorious Gains of Fidelity

Revelation 2:1-10

All through these seven letters to the churches there rings out the promise of reward to "him that overcometh." The glorious gains of fidelity, or in other words, the rewards of over-coming are found in 2:7, 10, 17 and 25, and in 3:5, 12 and 21. A careful reading of these verses will show that the incentives to overcoming are powerful and the rewards for it are precious. Without stopping to inquire into the meaning of all things implied in the promises here made, it is evident that such things as righteousness, honor, promotion, power and fellowship with the Lord are to be expected and realized.

The hindrances to fidelity mentioned in these letters will be easily recognized as the outstanding obstacles of all time, the lack of love as an impelling force, the presence of tribulation, the danger of covetousness, slothfulness and half heartedness in our devotion to Christ, are the pronounced obstacles. Against these we need to be warned just as much as our fellow-Christians did when these letters were written.

If the gains of fidelity are glorious, how shall we secure the glory? What principles are vital in order to overcome? The answer may be found in Revelation 12:11. "They overcame him (that is Satan) by the blood of the Lamb and by the word of their testimony and they loved not their lives even unto the death." In the example of those of whom these things are recorded we shall discover the three-fold secret of victory, and by the adoption of the three principles contained in this verse, we too shall be numbered with the overcomers.

First, we must know the sufficiency of the blood of Christ to deal with sin. The death of our Lord meets every requirement involved in our sinning. The guilt of sin is removed, the power of sin is broken and deliverance from the very presence of sin, as the ultimate outcome of salvation, is assured. Secondly, our Christian testimony should have no uncertain sound. Assert in the power of faith of what God declares to be true of you. As a Christian believer, declare your position as one who is in Christ, a member of His body, infilled by His spirit and whenever opportunity affords, testify that you are in Christ and for Christ now and forever. In the third place, sacrificial service must be recognized as an essential for the overcomer. There is a sense in which all Christians should enter into the purpose and feeling of the Apostle when he said, "I count not my life dear unto myself." The willingness to spend and to be spent for Christ's sake must possess the heart of him who purposes to stand with those who overcome.

December 24

How to Have Christmas All the Year

Luke 2:20

The only way to have Christmas all the year is to have a Saviour who saves all through the year. "Unto you is born a Saviour which is Christ the Lord." This is the angelic message which concerns a Saviour who saves from sin (Matt. 1:21), and this present evil world (Gal. 1:4), who saves from the dominion of the law, (Rom 7:6); who saves from the powers of darkness (Col. 1:13), who saves from the fear of death (Heb. 2:15), and who saves from the wrath to come (1 Thess. 1:10). This is the kind of a Saviour that God provides for every sinner and who may be received in simple faith as a sinner's sufficient Saviour. Is He yours? Have you received Him? Do you know Him and rest in Him, and endeavor to serve Him? If you can answer these questions in the affirmative then you will have Christmas all the year.

Notice now the song of the angels, "Glory to God in the highest and on earth peace, goodwill toward men." There is order as well as gladness in these words—"Glory to God—on earth peace." This is the order of experience. Not until one can say, "Glory to God" for salvation, for sonship, and for service; glory to God for the ransom price that Christ paid and the righteous redemption resulting from that ransom; glory to God for the salvation that satisfies the heart and meets the demand of conscience; glory to God who made Christ to be unto us righteousness, santification and redemption, not until some such song or shout of "glory" ascends to God,

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can one know what it is to have peace, the peace of God that passeth understanding.

The Shepherds believed the message concerning the Saviour and acted upon it. They did not go to Bethlehem to see whether the message was true but in the words of verse 15 they said one to another, "Let us go and see this which has come to pass." As a consequence they found Him of whom the angels had spoken and as an inevitable result they returned praising God for all they had heard and seen.

December 31

Lessons for the New Year
Psalm 90:1-17

This is a Psalm of meditation. The writer contemplates first the greatness of God as the Infinite and Eternal One. Then he thinks of the frailty and brevity of the life of man. Compare verses 1, 2, and 4 with verses 3, 5, and 6.

It is well to think of these things at this season, so that we shall be sobered and steadied amid the folly and frivolity that mark and mar the incoming of the New Year. Heathenish New Year customs largely prevail. Noise and feasting predominate in social observances. But with these the true child o God has nothing to do.

Meditation leads to petition. Impressed by the greatness of the divine and the littleness of the human, the writer prays in verse 12, "So teach us to number our days, that we may apply our hearts unto wisdom." A timely and fitting prayer is this. In view of the brevity of life here and now, teach us Lord, to be wise, wise in the use of our time, wise in the use of our strength, wise in the use of our money, wise in our choices, wise in our decisions. Could one pray for anything more desirable or more necessary as another year approaches and as we enter into it? Observe that this petition is supplemented by others as found in verses 14 and 17. The cry to be satisfied is the cry of the heart seeking satisfaction at the right place. "Satisfy us early with thy mercy that we may rejoice and be glad all our days." The satisfied heart rejoices, especially when it is God who satisfies. For He it is who satisfies not only with good things but with Himself. In this way the prayer of verse 17 finds its fulfilment. "The beauty of the Lord our God is upon us and the work of our hands is prospered." Over against verses 8 and 9 we should place Hebrews 9:12, 24 and 10:17, 18. This will give us the proper Christian view, the view of those who have put faith in Jesus Christ and to whom He is personal Saviour and Lord.

January 7

Lessons from the Psalms
Psalm 1:1-6

The first Psalm presents a picture of the blessed or happy man. To be blessed in the Scripture sense is to be happy—righteously, that is, to be in harmony not only with one's surroundings but to be right with God, having the sin question settled and the heart confident and happy in Him. There is a fourfold view of the happy man in this Psalm.

First, the negative side: "He walks *not* in the counsel of the wicked." "He stands *not* in the way of sinners." "He sits *not* in the seat of the scornful." In other words he has made the great decision, he has chosen God and godliness and turned his back upon evil and that of itself brings blessing.

Secondly, the positive side: "His delight is in the law of the Lord and in His law he meditates," not merely on Sunday but continually—"day and night." The testimony, or the Word of God, is not only a rule of conduct but the delight of his heart; it affords him joy as well as instruction. In it he finds the necessary comfort and strength. See Joshua 1:8.

The third point of view is the figurative. This happy man is like a tree, a planted tree, not a seedling. Moreover he is planted by the rivers of water and as a result he brings forth fruit in season. His life is a blessing to others and God is glorified in Him. In the time of drought, when spiritual conditions about him are disappointing and distressing, his leaf does not wither, for he is not dependent upon external conditions, but draws upon the hidden and inner resources, and his soul is constantly refreshed.

Last of all this happy man is looked at comparatively. He is presented in contrast with the ungodly who are altogether unlike himself; they are unstable, easily moved like the chaff which the wind driveth away. In the judgment they shall not stand the test, nor have any place with the righteous in the ultimate destiny of things.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

MEETING THE RURAL SITUATION

C. W. R., Dodge City, Kan.

Question: What are you doing to save the situation in rural communities? The condition in most churches is extremely distressing.

Answer: It is not the "situation" that needs saving, but the men and women who make the situation. This cannot be done by teaching improved methods of agriculture or by more attractive social features. A spirit of worldliness and indifference has control of the situation. Nothing has power to change this but the gospel. Therefore the Moody Bible Institute is training men and women in the Word of God and in methods of practical efficiency, to go into these rural districts and get people saved and devoted to the Lord Jesus Christ.

IMPORTANCE OF BAPTISM

A. R. M., Etna Green, Ind.

Question: Do you believe and teach that baptism is necessary to salvation? See Mark 16:16 and Acts 2:38. You do not seem to lay much importance upon baptism.

Answer: In the sense of "baptismal regeneration," which is a doctrine of the Romish church, we do not believe that baptism is essential to salvation; but we do believe that it is necessary to be baptized for it is an evidence of our faith in Jesus Christ, since He has so commanded. In Mark 16:16 baptism is the external "signature" of belief on the Lord Jesus Christ, just as in Romans 10:10 the "confession with the mouth" is an external evidence of personal faith. Likewise in Acts 2:38 baptism does not procure the the remission of sins, but is the "visible seal of that remission." Only God can forgive sins, and He can do it, and has done it, apart from baptism; but repentance for sin and submission to baptism is an evidence upon our part that we are worthy of forgiveness.

RECOGNITION IN HEAVEN

F. B. Edmonton, Alta.

Questions: (1) Have we any Scripture proof that we shall recognize our loved ones in heaven? (2) Kindly explain Luke 16:8. (3) Will the Jews be gathered to Jerusalem and be converted before Christ comes?

Answers: (1) While we have no positive Scripture proof the alternative is unthinkable. What would "mansions" suggest if not fellowship with friends? Paul's great desire was to depart and be "at home with the Lord" (2 Cor. 5:9, R. V.). When the heavens were opened to Stephen he saw and recognized Jesus (Acts 7:56). If Jesus was recognizable in his glorified body, shall not also they be recognizable whose bodies shall be made like unto His own glorious body (Phil. 3:21)? (2) "Wiser" or "shrewder" in respect to their own interests in the acquisition and use of the things of the present world. Our Lord would thus stir up "the children of light" to a still wiser use of the mammon of unrighteousness in view of rewards in the next world. (3) Many, not all, Jews will be gathered to Jerusalem prior to the return of their Messiah, but not all will be then converted. The general conversion follows (Rom. 11:25, 26).

THE LAST TRUMP

R. K. C., Lashburn, Sask.

Questions: (1) Is there a relation between the "last trump" of I Corinthians 15:52 and the seventh trumpet of Revelations 11? (2) What advantage have the saints of the Rapture over the Tribulation saints? (3) Is *The True Meaning of Prayer*, by Harry Emerson Fosdick, a sound book?

Answers: (1) Some Bible students make them identical, but in our judgment they are not the same. In I Corinthians 15:52, the trumpet is to summon the dead saints and to change the living. It is called "the trump of God" in I Thessalonians 4:16 and has nothing to do with wicked men. In Revelation 11 all the trumpets bring judgments upon the world for its wickedness. The seventh is "last" in the series and introduces the kingdom of the Son of man upon the earth, while the trump in Corinthians and Thessalonians calls God's people away from this earth. (2) Escape from the terrors and sufferings of the Great Tribulation would surely be a tremendous advantage. (3) While we would not wholly condemn *The Meaning of Prayer*, yet since its author has now openly confessed that he is upon the side of the rationalists and in a sense their spokesman, we feel it unsafe to endorse any of his writings.

CHRIST AT THE RIGHT HAND OF GOD

W. S. B., Sandwich, Ont.

(1) God is omnipresent, yet the throne of God is in heaven. There also Christ now is, so far as His bodily presence is concerned. This is what He had in mind when speaking of His going away from His disciples. Although absent in body, at God's right hand, He is spiritually present in the heart of every believer in the person of the Holy Spirit. This indwelling also includes the Father, for they are three in one.

(2) Your question about the source of Moses' knowledge is well answered in a phamphlet, *Did Moses Know?* by C. E. Putnam, published by the Bible Institute Colportage Association, 826 LaSalle Ave., Chicago, Ill.

(3) The only way we can love God supremely and our neighbor as ourselves is to have His love shed abroad in our hearts by the Holy Spirit. This love is not a natural affection, but a supernatural.

(4) God is "a jealous God" in the sense that He will take no second place in our worship or in our affections.

(5) God is not unjust to visit iniquity unto the third and fourth generation of them that hate Him; especially when we consider that He shows mercy unto thousands of generations of them that love Him and keep His commandments.

2 THESSALONIANS 2:1-9

A. J. F., Carthage, Ind.
O. G. K., Richland Center, Wis.

Read the passage in the Revised Version. In verse 2 the expression is "the Day of the Lord," which so often is alluded to and described in the Old Testament as introduced by judgments and terror. It probably includes the millennium. In 1 Thessalonians Paul had said that the Day of the Lord would come as a thief in the night, and as a day of wrath so far as the world is concerned, but it would not take instructed Christians by surprise (I Thess. 4:2-4,9). But false teachers were disturbing the church by teaching that this Day of the Lord was at hand, even *now present* (2 Thess. 2:2, mar.). The apostle calms their fears by telling them that before that day comes there will be an apostasy, the revealing of the Antichrist, and the removal of a restraining influence which was preventing the revealing of the Man of Sin and also checking the spread of lawlessness. We ought not to confuse the fact of the coming of Christ and our gathering to Him with the coming of the Day of the Lord. The one truth is a message of comfort for the Christian (I Thess. 4:18), while the other is a warning for the unbeliever. First, the Lord descends into the air *for* His saints, who at that time are gathered *to* Him (I Thess. 4:16, 17). Later He descends to the earth "*with* all His saints" (I Thess. 3:13), at which time He will judge Antichrist and His followers and set up the kingdom of the Son of man. We do not know when Christ will come *for* His Church, but certain events are to intervene before the coming of the Day of the Lord, such as indicated in these verses.

BRIEF MENTION

A. J. F., Carthage, Ind.

Concerning "the last trump" see answer to R. K. C., this issue.

M. M., Chicago, Ill.

(1) The Flood lasted one solar year. (2) The Bible does not mention the color of Adam or Eve or of Noah and his family.

G. S. W., East Liverpool, O.

The probable reason why the slaughter of infants in Bethlehem is not mentioned by Josephus is that it was of minor importance in comparison with the far greater atrocities of Herod. A fact in the Bible is not less true because uncorroborated by contemporaneous witnesses or by secular history.

M. H. B., Searcy, Ark.

The "Sabbath rest," mentioned in Hebrews 4:9, is a spiritual rest in the present time for those who have faith in God to take it, and in which there is a cessation of resting in our own works (v. 10).

Plan to Attend Founder's Week Conference in February.

G. F.,

Since the restrictions for making the anointing oil were purely ceremonial and Jewish we cannot see that you have sinned, but if your conscience is not clear in the matter we would advise that you destroy that which you have made.

H. S. H., Heyworth, Ill.

In Genesis we have the fatherhood of God by creation, but we should not go to the writings of Moses to prove that God was the Father of the human nature of Jesus Christ.

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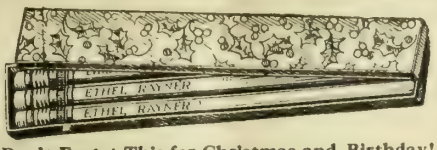

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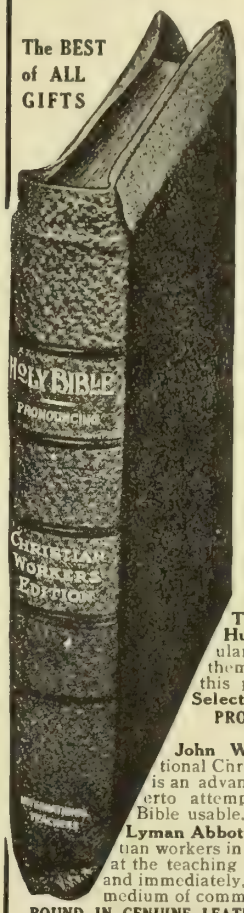

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International Sunday-school Lessons

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December 10

The Story of the Good Samaritan
Luke 10: 25-37

Golden Text:—"Thou shalt love thy neighbor as thyself,"—Lev. 19:18.

I. How to Inherit Eternal Life (vv. 25-28).

1. The Lawyer's Question (v. 25). "Lawyer" here means one versed in religious law, the Scriptures—not lawyer in our modern sense of that term. It would more nearly correspond to a theological professor. The lawyer's object was to trap Jesus—to induce Him to take such a stand as would weaken His influence as a teacher. He expected Jesus to set forth some new ceremonies which would conflict with or disparage the law.

2. Jesus' Question (v. 26). Though Jesus knew the motive of the lawyer he did not evade his question. He sent him to the law, the field which was familiar to him. He thus was robbed of his own weapon.

3. The Lawyer's Reply (v. 27). He made an intelligent answer declaring that the entire content of the law was embraced in love to God and man. This expresses the whole of human duty.

4. Jesus' Reply (v. 28). This straightforward answer went to the heart of the lawyer. Perfect love to God and man is truly the way of life. No man has yet had or can have such love. His sinful condition precludes its possibility. Man's failure to measure up to this requirement is his condemnation. The lawyer keenly felt this thrust He was defeated on his own grounds and convicted of guilt.

II. Who Is My Neighbor (vv. 29-37).

1. The Lawyer's Question (v.29) This question reveals the insincerity of the lawyer. Christ's answer had reached his conscience, and now he seeks to escape the difficulty by asking a captious question. Lawyer-like he sought to get off by raising a question as to the meaning of words.

2. Jesus' Answer (vv 30-37). This more than answered the lawyer's question. In the parable of the Good Samaritan He makes clear who is a neighbor, and also what it means to be a neighbor, or what loving a neighbor means Christ's answer had a double meaning. He not only made clear who is my neighbor, but made it clear that the lawyer was not playing the neighbor. He thus was convicted of not having been a neighbor

(1) Who is my neighbor? This destitute and wounded man left on the highway by the robbers is the man who needs a neighbor. My neighbor, therefore, is the one who needs my help, whether he lives next door or on the other side of the world. Those who have the Spirit of Christ can see their neighbors on every hand. (2) What being a neighbor means. Our supreme concern should not be "Who is my neighbor?" but "Whose neighbor am I?" To be a neighbor is, (a) To be on the lookout for those in need of our help (v.33). (b) To have compassion on the needy (v.33). Christ's compassion was aroused as He came into contact with those who were suffering and in need. All those who have His nature will be likewise moved. (c) To give to those in need (v.34). Many are willing to give money to help the poor and needy, but are unwilling to personally minister to them. Many times the personal touch is more important than the material aid. We should give ourselves as well as our money. (d) To bind up wounds (v.34). (e) To set the helpless ones on our beasts while we walk (v.34). This is proof that love is genuine. Christians will deny themselves in order to have something to give to those who have need. This kind of sympathy is greatly needed today. (f) To bring to the inn and take care of the unfortunate (v.34). Genuine love does not leave its service incomplete. Much Christian service is spasmodic, helps and then leaves a man to take care of himself. (g) To give money (v.35). It costs a good deal to be a neighbor. Love is the most expensive thing in the world. It cost God His only Son. It cost Christ His life. May we go and do likewise!

December 17

Jesus Among Friends and Foes
Luke 10: 38-42; 11: 14-54

Golden Text:—"Ye are my friends, if ye do whatsoever I command you,"—John 15:14.

1. Jesus in the Home of Friends (Luke 10:38 42).

There is no place where true character is so clearly revealed as at home. The world is much richer because of this scene in the Bethany home.

1 His Reception (v 38). Martha was the head of the home, therefore she received Him. We are not told as to why it was her house; perhaps it was because she was the oldest of the family. Jesus must have greatly appreciated the fact that there was one home into which He was welcome. It would be a fine thing if all homes were opened to receive Jesus.

2. Mary Sitting at Jesus' Feet (v.39). She, of fine spiritual discernment, knew that sitting at the Lord's feet and hearing His Word was that which would please Him most. He was more concerned with opportunity to reveal Himself to human hearts than with the eating of well-prepared meals. Mary's way of entertaining Jesus was more acceptable with Him than that of Martha. She was getting that for which her heart yearned, and at the same time pleasing the distinguished Guest.

3. Martha Cumbered About Much Serving (v.40). Both sisters loved the Lord. It would be impossible to say which loved the more; but Martha was bent on providing a fine meal for Him. She was trying to do so many things that she was on the verge of distraction. This had so completely got on her nerves that she found fault with Jesus for permitting Mary to leave the kitchen to listen to His teaching. Not only did she criticize her sister and Jesus, but she assumed the authority to command Him to send Mary back to the kitchen to help.

4. Jesus' Answer (vv. 41, 42). (1) Rebuked Martha (v. 41). He did this tenderly, for He knew that she loved Him sincerely. Many today who truly love Jesus are distracted with the many things in serving. (2) Defends Mary (v. 42). He declared that but one thing was needful and that Mary had chosen that good part which could not be taken away from her. The one thing needful is a heart for the Lord which brings to Jesus its possessor to hear His teaching. Those who have chosen this good part can never be robbed of it. Because of this choice and what she gained through the Lord's teaching, in the day when death entered the home she was calm, and in the hour when all the rest of the disciples were slow to discern she rendered loving service to the Lord in anointing Him in anticipation of His burial.

II. Jesus Among Foes (11:14-23; 29-32; 37-54).

1. Charged with Being in League with the Devil (vv. 14-23). Being unwilling to receive Him as the Son of God and yet unable to account for His mighty works, they declared that He was casting out demons through Beelzebub, the chief of the demons. He exposed the fallacy of their reasoning by showing that such would array Satan against himself and therefore would destroy his own kingdom.

2. Refused to Believe His Miracles (vv. 29-32). They asked for a sign, to which He replied that they would have a sign from heaven in His death and resurrection. He reminded them, however, that their request showed unbelief surpassing that of the heathen queen of the South, and the wicked people of Nineveh

3. Wickedness Denounced (vv. 37-54). He pronounced six woes upon those who were opposing Him and seeking His destruction; three upon the Pharisees and three upon the lawyers Religion with these people had degenerated into matters of form and ritual. This should be taken to heart by all, for it is ever the tendency among us. Sometimes there are to be found unrealities in our lives of which we may not be conscious. (1) The Pharisees (vv. 37-41). These He denounced for (a) punctiliously observing some minute rites while at the same time breaking the Ten Commandments. They carefully tithed the small herbs of the garden while practicing injustice to their fellow-men and withholding love from God. He pointed out to them the folly of attending to these external acts while the heart was filled with wickedness. It was as absurd as merely washing the outside of an unclean cup. A more important preparation for eating would be to make some gift to the poor, rather than the washing of the hands. However,

Program for Founder's Week Conference Next Issue.

He does not disregard the desirability of washing before eating. "These ought ye to have done, and not to leave the other undone." (b) Desire for public recognition (v. 43). This is a common sin today. Vanity and pride may be asserting themselves while we are unconscious of their presence. Love for titles of respect and position of prominence is a very common sin. (c) Feigning humility (v. 44). He compares their hypocrisy to graves which are on a level with the ground and may be stepped upon unconsciously by some one and thus defiled. We can avoid those who made their vanity known by arrogant boasting, but some are filled with this same wickedness who do not thus make it known.

(2) The lawyers (vv. 45-54). Jesus' strictures on the hypocritical Pharisees aroused the lawyers, one of whom indignantly declared, "You are insulting us also." In replying to this Christ pronounced three woes upon them: (a) for placing burdensome requirements upon the people to which they themselves would not submit (v. 46). Religion should not be made irksome. To do so is displeasing God. (b) For the murder of God's prophets (vv. 47-51). He shows that their attitude toward Him was the same that was shown to the prophets by their fathers. Their diabolical murdering was done in the name of religion. Religious fanaticism has done much wickedness, even killing God's holy prophets and messengers. Jesus declares that their guilt was the same as that of their fathers and that their generation would be held responsible for all that the fathers had done. (c) For keeping back the knowledge of God by false interpretation of the Scriptures (vv. 52-54). There is no wickedness perhaps so great as that of supposed teachers of God's Word who keep its precious truths from the people by perverting its meaning. These woes apply to many professed teachers today. What awful judgment must befall those who are thus withholding the knowledge of God from the people! This exposure of their hypocrisy set them in a rage, causing them to more violently hate Him.

December 24

A Lesson in Trust and Preparedness
Luke 12:13-40

Golden Text:—"The life is more than meat, and the body is more than raiment."—Luke 12:23.

The Lesson Committee has given the choice between a Christmas lesson and this one. Since on October 8 we had a lesson on the birth and childhood of Jesus, many will doubtless prefer to have this new lesson. However, those desiring the Christmas lesson can go back to the month of October for helps on the lesson.

1. A Warning Against Covetousness (vv. 13-21).

1. The Occasion (vv. 13-15). One of the company requested Jesus to be umpire in a disputed estate. Two brothers were in trouble over an inheritance. We are not told who was to blame, perhaps the trouble was the result of covetousness on the part of both. Christ refused to enter the sphere of the civil law and warned against the spirit of avarice. Christ's mission was preeminently spiritual. His action is a warning against the church or against the minister departing from the spiritual to perform a civil and commercial service. His teachings embrace principles which will adjust all such matters. The minister who devotes his attention to inculcating these principles into the hearts of the people will accomplish infinitely more than to invade the realm of the civil and commercial. The church and state should be separate.

2. Enforcement of the Warning (vv. 16-21). The parable of the rich man shows clearly that to be concerned with earthly riches while neglecting God is the height of folly. The Lord's warning is of great importance today; for many are seeking gold and forgetting God. Note (1) his increase in goods (v. 16). His riches were rightly obtained, for the ground brought forth plentifully. This shows that a man may be rich because of the Lord's blessing upon Him. It is not sinful to be rich. The money of some rich men is unquestionably without taint. (2) His perplexity (v. 17). His land was producing more than his barns would hold. His perplexity was to know what to do. He did not want it to go to waste. No frugal man wants to see the legitimate fruits of his toil perish. If he had possessed right views of life and a sense of stewardship before God, he would have seen that his barns, at least, had enough for his personal needs, and that he could have distributed his surplus to the needy and for benevolent purposes. He could have found pleasure in this service and escaped the task of building larger barns. Many honest and honorable rich men have been caught in the trap of avarice. (3) The fatal choice (vv. 18, 19). He chose to enlarge his barns and give up his life to ease and luxury. It ought to be a delightful task for men whom God has made rich to devote their time and energy to the distribution of their possessions to benevolent purposes. How sad to see capable men the victims of their circumstances! Man owns nothing; he owes everything to God. (4) The awful indictment (vv. 20, 21). God calls him a fool. This is no arbitrary judgment. Riches furnish neither contentment in life nor guarantee continuance of life. It is not only foolish, but madness to forget God while engaged in heaping up riches. Soon the man must die, and his riches may get into the hands of unworthy men or even curse the lives of the children who inherit them.

11. The Certain Cure for Anxiety (vv. 22-34).

Having shown the folly of the rich man who gained gold and lost God, He now urged the disciples to trust God and dismiss all anxious care. He assures them that they need not be anxious even for the necessities of life. Note:

1. The Argument (vv. 22, 23). This is summed up in one brief sentence, "The life is more than food, and the body is more than raiment." The God who gave the life and made the body should be trusted to provide food and clothing.

2. The Illustrations (vv. 24-28). (1)

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God's care for the fowls (vv. 24-26). The ravens do not sow nor reap—they have not storehouse nor barn, yet they live, for God feeds them. If God does not forget the fowls certainly He would do more for His children, created in His likeness and image, and redeemed by the precious blood of Christ. (2) God's care for the flowers of the field (vv. 27, 28). If God is so careful of those flowers which appear but for a day, how much more will He clothe His children!

3. The Exhortations (vv. 29-34). (1) The getting of food and clothes should not be the chief concern. To give these things anxious concern is to imitate the heathen, who lacks the knowledge of God's care over His children. (2) Seek the kingdom of God (v. 31). Those who make God's kingdom first shall have all their needs supplied (Phil. 4:19). (3) Be not afraid (v. 32). God's good pleasure is upon His own, and all good things He will give. (4) Practice self-denial in order to be able to give gifts to those in need (vv. 33, 34). The doing of such deeds will tend to lift the thoughts upward to God—to trust Him.

III. Be Ready for the Coming of the Lord (vv. 35-40).

Having warned the disciples against the acquisition of worldly goods, while forgetting God, and shown them the needlessness of anxiety for food and clothes, He shows them the blessedness of being in a state of readiness when the Lord shall come. Conviction as to the certainty of the Lord's coming is the sure cure for worldiness and anxious care. This attitude of heart He made clear by two parables—that of the returning of the Lord and that of the thief. The Lord will be so pleased with those who are waiting for Him that He will take delight in sitting at the banquet with them, and even serve them. The parable of the thief shows that the time of the Lord's coming is not known. The only way to act is to be ready at all times.

December 31
Review

Golden Text:—"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."—Luke 4:18.

Since all the lessons of the quarter, save one are from Luke, and the central and unifying theme is Jesus Christ, a profitable way to conduct the review, as suggested in *Peloubet's Notes*, would be to assign the following topics to the members of the class upon which to make a brief report:

1. Christ's Mission to the World.
2. Christ's Helpers and How He Used Them.
3. Christ's Divine Power and How He Exercised It.
4. Christ's Methods of Teaching.
5. Christ's Love in Its Many Manifestations.
6. Christ's Courage and How He Showed It.
7. Christ's Foes and His Dealings with Them.
8. Christ's Pity for Sinners.
9. Christ Passing Through Human Experience.
10. Christ as a Missionary and an Organizer.
11. Christ's Relation to the Father.
12. Christ's Preparation for the Climax of His Life.

Another way would be by summarizing each lesson, stating the outstanding topic and teaching of each lesson. The following suggestions are offered:

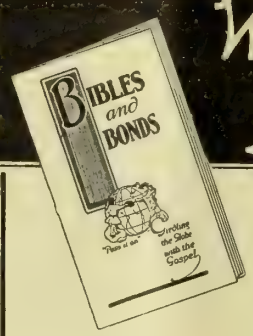
Lesson 1. The birth of John the Baptist, when from the human standpoint it was impossible, was announced to his father Zacharias. For his unbelief he was smitten with dumbness. God expects of his servant unquestioned belief in what He promises.

Lesson 2. Jesus was born in Bethlehem just as the prophet had foretold some 700 years before, and at the age of twelve years he consciously entered into the services of God's house. Though conscious of His divine being and mission, He lived a life of filial obedience.

Lesson 3. John the Baptist's ministry was a preparation for the coming of Christ. He fearlessly preached repentance and pronounced judgment upon the impenitent. Though a mighty preacher, he humbly declared that Christ was immeasurably greater than himself.

Lesson 4. Jesus Christ after His baptism was led by the Spirit into the wilderness to be tempted of the Devil. The purpose was to test the reality of the incarnation. The result was a complete victory—a demonstration of His ability to save to the uttermost all who trust Him.

Lesson 5. Isaiah foretold the golden age upon the earth when Messiah shall reign. The coming of Jesus Christ will mean awful judgment to the wicked, but



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Lesson 7. Jesus taught the disciples the principles which should govern in His kingdom. Only those who have been born from above can love their enemies.

Lesson 8. While in Simon's house at dinner, a woman who had been a notorious sinner anointed Jesus' feet and wiped them with her hair. The sinner's gratitude to Jesus for forgiveness is measured by the apprehension of sins forgiven.

Lesson 9. Jesus went forth throughout every city preaching the glad tidings of the kingdom of God. The fact of salvation for sins through a crucified Redeemer is truly glad tidings.

Lesson 10. Jesus sent forth missionaries with the realization of the big task before them, and with power to perform supernatural deeds to authenticate their mission. Those who realize the bigness of their task will earnestly pray that the Lord will send forth laborers into His harvest.

Lesson 11. Jesus' reply to the question of a certain lawyer, "Who is my neighbor?" shows that the all-important consideration is not, "Who is my neighbor?" but, "How can I show that I am a neighbor?"

Lesson 12. A certain rich man in his perplexity over his prosperity decided to provide larger stores and settle down to a life of sensuous indulgence. The one who lays up treasures on earth and is not rich toward God is a fool.

January 7

Jesus Healing on the Sabbath
Luke 13:10-17

Golden Text:—"It is lawful to do well on the Sabbath day."—Matthew 12:12.

What Jesus did on the Sabbath frequently brought him into serious conflict with the Pharisees. Through the petty rules and regulations they had made this holy day which God designed as a day of rest and the doing of deeds of mercy a day of burden and hardship. Jesus did not disregard the Sabbath, but broke through their traditions and showed that the Sabbath was made for man, and not man for the Sabbath. Religious rites and ceremonies should not be hardened into fetters to bind the worshiper.

1. Jesus Teaching on the Sabbath Day (v. 10).

It was the Lord's custom to go to the place of worship on the Sabbath day. His disciples will imitate Him in this. At the place of worship there is opportunity to be nearest to God to worship Him, and to our fellow-man to sympathize and to show mercy and kindness.

II. Jesus Healing on the Sabbath (vv. 11-13).

Jesus was first a teacher and afterward a healer. It is the business of the ministry of the church today to make known God's will by preaching and teaching.

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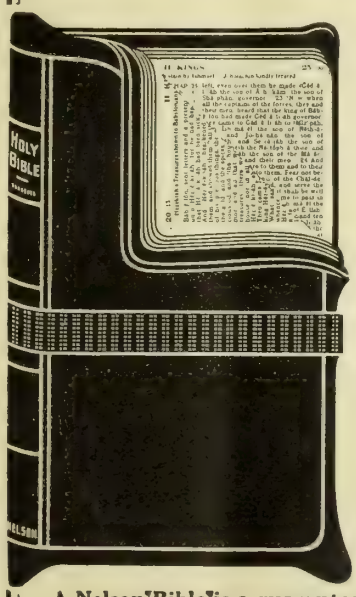

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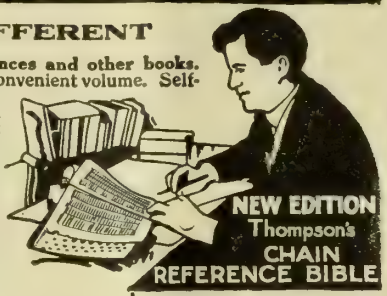

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1. A Woman in Need (v. 11). This poor woman's back was bowed down with eighteen years of great suffering. Though thus afflicted she found her way to the place of worship. Men and women are in great need today. Their bodies may not be bowed down with physical suffering, but there are many bowed down with the burden of sin and sorrow.

2. Called to Jesus (v. 12). He is always quick to discern those who are burdened. He spake a word of healing to her. How welcome must have been His words. He is calling today to the many who are weighed down with guilty consciences to come to Him.

3. Laid His Hands upon Her (v. 13). At His touch she was made straight and glorified God. It was not enough to teach. He showed His sympathy by coming into touch with the suffering woman. Christ's followers are to imitate Him in teaching and also in coming into direct touch with the needy, sinful and burdened world.

III. The Indignation of the Ruler of the Synagogue (v. 14).

This man feigned indignation. Under a pious pretense of loyalty to God he showed that ritual is of more importance than mercy and love. It was not primarily concern for ritual, but hatred for Jesus that moved him to indignation. He was too cowardly to attack the Lord directly, so turned to the people and struck at Him over their backs. He pretended great concern for the healing of the people but advised that they come in the six days and not thus have the Sabbath profaned by such a sacrilegious act as the healing of this poor woman. This man is a type of the many hypocrites among us today. The liquor interests today are hypocritically talking of the sacred rights of personal liberty. They go on trampling down the sacred rights of men and women until their own interests are involved. Their claim is as hollow as that of doing away with the Ten Commandments because they interfere with the personal liberty of the murderer and thief. We should all examine ourselves as to whether there may not be a hypocritical Pharisee lurking in our own bosom, when even in the ministry a rival appears with gifts exceeding ours. Sometimes the charge of heresy may be an utterance of the old Pharisee. The party accused may be more orthodox than the accuser.

IV. The Lord's Reply to the Ruler (vv. 15, 16).

Jesus removes the mask of hypocrisy from the ruler as He points out their own custom as a condemnation of their pious pretense. He argues from the lesser to the greater. If it was right to take animals which had only been tied for a few hours, to water on the Sabbath day, certainly it was right to bring relief to this woman who had been bowed for eighteen years. Human beings are of more value than animals. This woman was a daughter of Abraham and not a sinner of low-down character. The principle which Jesus set forth restored the Sabbath to its true purpose.

V. Shamed Adversaries and Rejoicing People (v. 17).

The tide was now turned. Their exposure was so great that their consciences smote them. The arguments against morals and the church are of the same type today. The opponents of the so-called blue laws are hiding behind the same hypocrisy. The exposure of this hypocrisy will bring joy and rejoicing to multitudes today.

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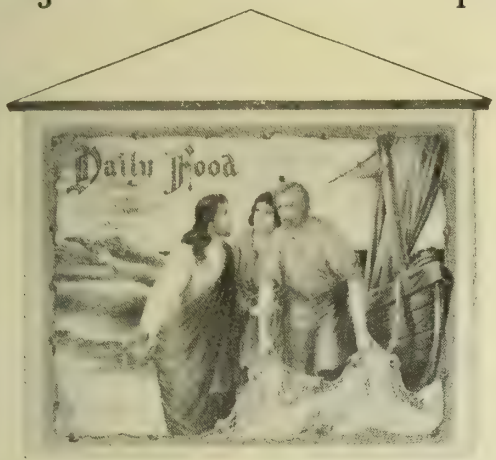

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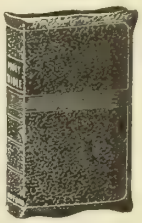

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Program for Founder's Week Conference Next Issue.

Missionary Department

Robert H. Glover

"The people that walked in darkness have seen a great light."—Isaiah 9:2.

So wrote the inspired Isaiah as he foresaw and foretold the advent of the Saviour, whose natal day we are once more about to celebrate—the gladdest day of all the year.

The primary reference is to the Jewish nation and land, but the words apply also to the whole world, which lay "in darkness" when Christ came. He was "the light of the world," "the true light which, coming into the world, enlighteneth every one." As the old, familiar hymn puts it:

"The whole world was lost in the darkness of sin,
The light of the world is Jesus."

And how glad-heartedly we sing the refrain:

"Come to the light, 'tis shining for thee;
Sweetly the light has dawned upon me."

Ah yes, this last line is true, through the infinite goodness of God. *We* "who walked in darkness have seen a great light." But that is not all, for He who said "I am the light of the world" followed on to say, "*Ye* are the light of the world." When once lighted by this great "light of life" we are to be light-bearers to others. Are we being such? To how many have we passed on the light by personal testimony or endeavor? Think most of all of those millions in heathen lands who still "sit in darkness and in the shadow of death," upon whom the first ray of gospel light has never yet shown. No joyous Christmas bells and carols there, but only dark ignorance, vice, superstition, violence, misery, and despair. Shall these not have a share in our thoughts and plans of "good-will toward men" at this blessed Christmastide? And shall we not resolve, God enabling us, to do something by which some of these poor souls may before another Christmas rolls round have a chance to see that great light and absorb its blessed rays?

A Logical Conclusion

"If our religion is *not* true, we ought to change it;
If it *is* true, we are bound to propagate it."

"The Joyful Messenger" in Palestine

Such is the name given to the motor-van shown in the illustration on this page. The car was the gift of English friends to the Nile Mission Press for its colportage work in Palestine. It is in charge of Rev. Archibald Forder, that veteran itinerant among the Arabs of the Near East, who writes of what a boon it is in enabling him the better to reach and supervise his corps of colporteurs in every part of the land. The van attracts much attention, and its name calls forth constant queries and thus creates excellent opportunities to explain the gospel.

Mr. Bowen in South Africa

Good reports continue to come from Rev. A. J. Bowen, American Secretary of the South Africa General Mission, who is on a year's visit to the extensive field of that mission. Besides taking a part in the General Conference of the mission at Cape Town, Mr. Bowen at last writing had visited the stations in Gazaland, Nyasaland, Northern Rhodesia and Angola, a trip of 800 miles, and had reached Durban. Visits to all the stations in Zuzuland, Natal, Swaziland and Pondoland, were still before him, and he was expected again at Cape Town in the beginning of December. The meetings held had been productive of real results among both Christians and unsaved. From two stations come reports of a deep spiritual revival.

Mr. Archibald Forder and the Motor-Van of the Nile Mission Press for Colportage Work in Palestine

The Andrew Murray Memorial

The South Africa General Mission is responsible for the evangelization of 220,000 square miles of Angola (Portuguese West Africa), that vast region said to be the largest unevangelized land south of the Equator. Their section contains a native population of 2,500,000. This western wing of the S. A. G. M. work is to constitute a fitting memorial to the late Dr. Andrew Murray, who, with Mr. Spencer Walton, organized the mission in 1889 and was president until death in 1917. Prayer is asked for this great undertaking. More workers are urgently needed, among them doctors, nurses, qualified teachers to train the natives, and others qualified to translate the Scriptures into the native languages.

The God of Elijah Still Lives

The following inspiring testimony to answered prayer for rain comes to the MONTHLY from a missionary in Nigeria, West Africa:

"We had had no rain for a long time, and some of the corn fields were all but dead. The natives held one spirit-worship after another, but no rain. At our meeting on Sunday, August 13, we had a long talk about prayer and how God was able to answer us. We decided that we would give the spirit-worshipers two days in which they could invoke their spirits, and during these two days we would not so much as mention rain in our prayers, but if they did not get rain they should then give us two days and abstain from their spirit-worship for those two days. As all the people were not at our meeting we thought it only fair to announce publicly what we had decided to do. So next day the king's head man and a Christian went about the town telling the people. The spirit-worshipers' two days went by, but no rain. Then we had our prayer meetings. I asked the people not to pray for anything else but only to confess their sin and pray for rain. During those forty-eight hours three good rains fell, one of them a very heavy one. This was the first rain in thirty-seven days, and as far as I know the people within a few miles of this station were the only ones that got rain. A town three or four miles southwest from here had very little.

"This is the third time we have thus prayed for rain and God has wonderfully answered. One year in the wet season the drought was so great that the grass was almost as dry as in the dry season. We prayed for rain one morning and got it the same night, with the result that the people had a fairly good crop that year. Last October also we prayed for rain after having had very little from August to October, although August and September are usually very wet months. We generally consider the wet season as over before October 20, but in answer to our prayer for rain on that date, although there was no visible indication of rain whatever, God sent one heavy rain after another to the saving of the people's crops."

German Missionaries and German Money

The plight of the large number of faithful German missionaries during the war is well known. In most fields they were in-

Make Early Reservation at the Institute for Founder's Week, February 5-9.

terned as prisoners and their work completely suspended. In other fields, while able to continue, they were subjected to no little hardship through their support from home being cut off. The subsequent financial conditions, culminating in the utter collapse of German money values, has imposed a continued and very severe strain upon those German missions which have survived the war.

In China there are several groups of godly German missionaries, perhaps a hundred in all, affiliated with the China Inland Mission that are doing work of the highest kind. These missionaries and their work have suffered keenly for lack of adequate support, and some workers have broken down owing to the financial impossibility of taking furloughs long overdue. Appeals have been published in their behalf by other missionaries, who appreciate their worth and long to see their emergency relieved. Such appeals amply merit the sympathy and response of the Christian people of America. These dear missionary brethren are in no sense responsible for the actions of their country's rulers in the war, and true Christians everywhere should rise above any disposition to discriminate against them merely because of their nationality.

Zionist Activities in Palestine

The *Jewish Missionary Magazine*, of New York City, gives a most informing synopsis of Mr. Israel Cohen's important pamphlet setting forth the activities of the Zionist organization in Palestine during the four years since its commission arrived there in 1918.

The organization has devoted itself with zeal and energy to the promotion of immigration into the Holy Land. It has assisted the Jewish colonists to settle on farms and begin trade and various kinds of labor. It has played a very important part in the social and economic development of the Jewish community by devoting large sums to the promotion of trade and industry and granting loans to approved bodies and individuals. It is responsible for the supervision of almost the entire Jewish educational system in Palestine, controlling a total of 137 schools, ranging from kindergarten to normal and technical institutions. It has introduced a highly qualified medical service, and has even organized local committees in towns and colonies and created courts of arbitration.

The total expenditure in Palestine of the organization and its affiliated bodies during the four years ending March 31, 1922, was fully £2,000,000. The number of immigrants registered at the Zionist offices for the three years ending December 31, 1921, was 21,000. The lifting of the present strict limitations upon Jewish immigration appears assured as a result of negotiations with the High Commissioner.

A Boon to India Missionaries

One of the most serious problems which missionaries in all lands have to face is the education of their children. To send them home involves no little extra expense and years of trying separation. More than this, it is attended today with grave spiritual risks because of the prevalence of evolutionary and rationalistic teaching in the high schools. Where climatic conditions permit, it is a great comfort to missionaries to be able to keep their children with them on the field through their formative early 'teen age. In some of the larger fields, notably India and China, this is happily made possible by the existence of good schools providing standard education up to college matriculation. One of these which has recently been called to our attention is Hebron School, healthfully situated in the hills at Coonoor, South India. This school, in addition to maintaining high scholarship, is free from all the pernicious errors of modernist theology, and provides the children of missionaries in India with a satisfactory education under the best of moral and spiritual conditions. Miss Chaplin is the principal and Rev. Harvey Farmer honorable secretary of the school.

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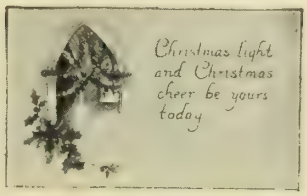

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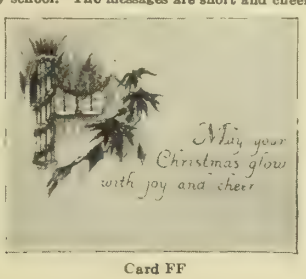

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Founder's Week Conference as Usual —February 5-9.

For Sermon and Scrap Book

William Norton

FOUR ESSENTIALS OF ENDURING SERVICE

I must wait for four things:

First, to know whether a work is GOD'S work.

Second, to know whether it is MY work.

Third, to know whether it is God's TIME.

Fourth, to know whether it is God's WAY.

—George Muller.

CROWDED OUT

Luke 2:7: "There was no room for them in the inn."

I. **Crowded Out of His Birthplace.** Matt. 2:13.

II. **Crowded Out of His Home.** Luke 4:16, 29.

III. **Crowded Out of His Kingdom.** Luke 19:10; John 19: 14, 15.

IV. **Crowded Out of Christendom.** (His church) 2 Pet. 2:2: Jude 4.

V. **Crowded Out of Christmas** (His birthday) Substitution of Santa Claus.

—Clarence H. Benson.

TRAITS OF GOD'S WORD

"He authenticates himself," says one, in speaking of Christ; so say we of God's Word, it authenticates itself.

1. *Firm and Unalterable*, for it is "settled in heaven" (Ps. 119:89).

2. *True and Reliable*, for it is "true from the beginning" (Ps. 119:160).

3. *Enlightening and Guiding*, for it is a "lamp" and a "light" (Ps. 119:105).

4. *Expansive and Searching*, for it is "exceeding broad" (Ps. 119:96).

5. *Pure and Sanctifying*, for it is "pure" and "tried" (Ps. 119:140, m.).

6. *Sweet and Satisfying*, for it is "sweeter than honey" (Ps. 119:103).

7. *Divine and Wonderful*, for "Thy testimonies are wonderful" (Ps. 119:129).

F. E. Marsh.

FOUR "I'S" FOR THE NEW YEAR

1. **I Was Dead**—Rom. 5:12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

2. **I Am Alive**—Rom. 6:11. "Likewise reckon ye also yourselves to be . . . alive unto God through Jesus Christ our Lord."

3. **I Will Yield**—Rom. 6:13. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

4. **I Will Serve**—Rom. 10:14. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

—G. C. Prince.

CONCISE OUTLINE OF THE BOOK OF RUTH

Chap. I. "Found" in the wilderness.
Chap. II. "Led about" as a gleaner.
Chap. III. "Instructed" by her mother-in-law.
Chap. IV. "Kept" by Boaz, as his own.

—Mrs. Stephen Menzies.

HOW SINNERS ARE JUSTIFIED

1. Causatively: By God's Grace (Rom. 3:24).

2. Meritoriously: By Christ's Blood (Rom. 5:9).

3. Instrumentally : By Man's Faith (Rom. 5:1).

4. Assuredly: By God's Word (Acts 13:39).

5. Manifestly: By Good Works (James 2:24).

—John Ritchie.

A GOOD RESOLUTION FOR 1923

"As for me and my house, we will serve the Lord."—Josh. 24:15.

Introduction.

1. Joshua a Mighty Factor in Israel's Life.
   1. As Spy. Num. 13:16, 27-29; 14: 6-9, 30.
   2. As Leader. Josh. 1:2-9.
   3. As Captain. Josh. 1:10-11:23.
   4. As Administrator. Josh. 14:1-21:45.
2. Joshua a Mighty Spiritual Force in Israel's life.
   1. Rallies the Tribes to Shechem. Josh. 24:1.
   2. Delivers a Tender and Spiritual Farewell. Josh. 24:2-14.
   3. Calls for a Definite Decision. Josh. 24:15. It suggests:

I. **A Concrete Choice.** Josh. 24:14, 15. "Choose you this day whom ye will serve."
   1. A Choice between Sincere Services and Hypocritical Pretension. Josh. 24:14.
   2. A Choice between the Lord God and the God of the Amorites. Josh. 24:15.
   3. A Choice at once Personal and Peremptory. Josh. 24:15.

II. **A Clear-Cut Contract.** Josh. 24:20.
   1. "If ye forsake the Lord, he will forsake you." Josh. 24:20.
   2. "He will turn, and do you hurt, and consume you, after that he hath done you good." Josh. 24:20.

III. **A Certified Covenant.** Josh. 24:25-27.
   1. A Covenant Made. Josh. 24:25.
   2. A Statute and an Ordinance Set Up. Josh. 24:25.
   3. An Inscription Written and a Memorial Stone Set Up. Josh. 24:26, 27.

—Julien S. Rodgers.

A SEVEN-FOLD ATTITUDE TOWARD THE COMING OF THE SAVIOUR

A Christmas Sermon

Text: Luke 2:1-38.

I. **Attitude of the World** (v. 7).
   "No room in the inn"—rejection from the beginning.
   Ignorance and unbelief as to His coming.
   This showed also the true condition of their hearts toward Him.

II. **Attitude of Joseph and Mary** (vv. 6, 7, 33).
   Trust in the providence of God to provide for them.
   Submission to the divine will of God.
   Patient in rejection and under the circumstances.
   Marveling at what was said about Him (v. 33).
   Meditation as to what this all could mean (v. 19).

III. **Attitude of Angels in Their Announcement of His Birth** (vv. 8-14).
   Power and glory of God with them (v. 9).
   Proclamation of the angels (vv. 10, 11). "Fear not,* * * for unto you is born this day * * * a Saviour, which is Christ the Lord."
   Promise "to all people good tidings of great joy."
   Purpose of His coming—"A saviour unto all people"—Messiah, the Christ.
   Place of His birth—"lying in a manger" in Bethlehem (vv. 4, 12).
   Praise and glory offered to God by the heavenly host—"Saying" (vv. 13, 14), not singing, as commonly taught.

IV. **Attitude of Shepherds** (vv. 15-20).
   Fearful and afraid of the divine visitors and their strange announcement (vv. 9, 10). Believing and proclaiming (v. 15).
   Seeing the Saviour (v. 16).
   Testifying to others at once (v. 17).
   Glorifying and praising God (v. 20).

V. **Simeon's Attitude** (vv. 25-35).
   Waiting for Him to come (v. 25).
   Expecting Him that time, by the Spirit's revelation (v. 26).
   Blessing God and Mary the mother of Jesus (vv. 28, 34).
   Simeon saw his salvation through Christ the Saviour—received Him (vv. 29-31).
   Prophesying of Christ that He should be for the "rise and fall" of many.

VI. **Attitude of Anna, the Prophetess** (vv. 36-38).
   Believed He was the Christ. She was a praying saint and servant of God.
   Gave thanks to God and testified of Him to Israel (vv. 36-38).

VII. **Attitude of the Wise Men** (Matt. 2:1, 7-12).
   Searched for Him. "Rejoiced with exceeding great joy" (vv. 8-10).
   Worshiped Him and brought gifts to show their appreciation (v. 11).
   Warned of God, they refused to betray their Lord, returning another way (v. 12).

Plan to Attend Founder's Week Conference in February.

THE BIBLE

Some writer gives the following analysis of the "Book of books," the Bible:

It is a Book of Laws, to show the right and wrong.

It is a Book of Wisdom that makes the foolish wise.

It is a Book of Truth, which detects all human errors.

It is a Book of Life, that shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequaled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is the best covenant ever made; the best deed ever written.

It is the best will ever executed; the best testament ever signed.

It is a learned man's masterpiece.

It is the young man's best companion.

It is the schoolboy's best instructor.

It is the ignorant man's dictionary, and every man's directory.

It promises an eternal reward to the faithful and believing.

But that which crowns all the Author.

He is without partiality, and without hypocrisy; "With whom there is no variableness, neither shadow of turning." —Selected.

HOW GOD BLESSED COLGATE

When William Colgate was a lad of sixteen, he left home to seek his fortune, carrying all his worldly possessions in his hand. His father was too poor to keep him at home. He met an old neighbor, captain of a canal-boat, who encouraged him to start right. William told his friend that the only trade he knew anything about was soap-making and candle-making, in which he had helped at home.

"Well," said the old man, "let me pray with you once more and give you a little advice."

So they kneeled on the tow-path, and then the old man said: "Some one will soon be the leading soap-maker of New York. It can be you as well as any one. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you make; make an honest soap; give a full pound; and I am certain that you will yet be a prosperous man."

The boy remembered the promise he made to that old captain, and the first dollar he earned he tithed to the Lord. He followed all the good advice; his business grew; riches came faster than he had ever hoped. He increased the Lord's one-tenth to four-tenths, and then five-tenths. After he had educated his family he gave all his income to the Lord, amounting to millions of dollars, and left a name for square dealing and honest goods that will never die.—Selected.

Separation never comes from His side. —J. Hudson Taylor.

STOP CRITICISING, AND PULL!

It isn't the preacher's flowery prayer
  Or the way the choir sings;
Or the size of the coin your neighbor gives,
  Or the help your brother brings.
It isn't the size of your favorite church,
  Or the cost of your favorite pew;
Or the style of the clothes the members wear;

  For it isn't the church, it's *you*!

It isn't the way the work is done,
  Or the way the money's spent;
Or whether the gospel's all brought in,
  Or whether there's some that's sent.
It isn't the kind of creed they love,
  Or peculiar things they do;
Or whether the doctrine suits your taste;
  For it isn't the church, it's *you*!

For a chain's as strong as the weakest link,
  And it breaks with a heavy load,
But a church that's full of the links that pull
  Can level the roughest road.
If you get in tune with the Master's will,
  With your heart and your labors, too,
You will love your church, though it has its faults,
  For it isn't the church, it's *you*!

—R. R. Newberry, in *Christian Herald*.

THE CHRISTIAN'S BELIEF

We believe that "all things work together for good to them that love God." We believe that the soul is of greater value than the body—that spiritual as well as bodily food is needed and that as our bodily food must be pure and wholesome;—so our spiritual food must be the pure and unadulterated word of God, the substance of which is:

That Jesus Christ, the Son of God (Matt. 3:16, 17; John 4:25, 26; Col. 2:9; Mark 3:11) who was without sin (2 Cor. 5:21), died on the cross as our substitute (1 Cor. 15:3; Rom. 5:6-8; 1 Pet. 2:24; 3:18); that by acknowledging (Ps. 51:5; Eccl. 7:20; Prov. 20: 9; Rom. 3:23; 1 John 1:8-10), and repenting (Mark 1:15; Luke 13:3; Acts 3:19; 2 Cor. 7:10) of our sins and believing on Him (John 5:24; 6:27; Acts 16:31; 13:38, 39) we may escape the just punishment for our sins (Matt. 25:46; John 3:18; 3:36; 5:24; 8:24; Heb. 2:3) and inherit eternal life (John 3:16; 5:24; 6:47); and that there is no other method by which we may enter heaven but by accepting Jesus Christ (John 14:6; Acts 4:12) as the Saviour who has paid the penalty for our sins.

We believe in a risen, living Saviour (Acts 2:32; Rom. 8:34; Heb. 4:14; 7:25; 2 Tim. 2:8; 1 Cor. 15:17) who will guide us in all things, if we abide in Him (John 15:7; 1 John 5:14, 15) and commune with Him and the Father daily in prayer (Matt. 26:41; Heb. 4:16; 1 John 3:22). We believe that without Him we can do nothing (John 15:5), but that with Him all things are possible (Mark 9:23).

—Herman Bernhart.

There is a path in which every child of God is to walk, and in which alone God can accompany him.—Denham Smith.

Truth Illuminated

By Shafts from Various Quarters

THE PATH OF DUTY

The 19th of May, 1780, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent, and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford.

The House of Representatives adjourned; the Council proposed to follow their example. Col. Davenport objected. "The day of judgment," he said, "is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, *I choose to be found doing my duty*. I wish, therefore, that candles may be brought."

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CULTIVATE A CHARITABLE SPIRIT

A painter was once engaged upon a likeness of Alexander the Great. In the course of his battles Alexander had received a scar upon his face. The artist was desirous of giving a correct likeness of the monarch, and at the same time cover up the scar. It was a difficult task to accomplish. At length he hit upon a happy expedient. He painted him in a reflective attitude, his hand placed against his head with one finger covering the scar. Christians are not without their failings, their scars, but do not dwell upon these. Adopt the painter's expedient and *let the finger of love be placed on the scar.*

✣ ✣ ✣

BURDEN BEARING

A little girl saw a picture of the fabled Atlas bearing the world on his shoulders. She noted the strong man struggling under his heavy burden, his head bowed forward, his shoulders strained, his every muscle tense, his face and form showing signs of painful effort and endurance, and her tender heart went out towards him in pity. "Papa," she asked in anxious earnest, "why doesn't that man lay that thing down?" And her father's answer was, "Because he supposes that he ought to carry the world on his shoulders." And his is a mistake that a great many of us are making. How many of the burdens that oppress us are burdens that we have no call to carry! We worry over matters that are outside of our sphere; and we are ready to sink beneath the weight of cares and anxieties that would better be left to Him who alone can carry them. Whatever we have to carry, the Lord will give us strength to upbear; but there is many a burden which we would do better to cast upon the Lord, *because it is His burden for us, and not ours for Him.*

If our circumstances find us in God, we shall find God in all our circumstances. —Selected.

Expect a Great Blessing During Founder's Week.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

William S. Dixon reports assisting in a campaign in Keokuk, Iowa, where they closed Oct. 29. His next engagement was at Oakland City, Ind.

Floyd John Evans and party report having closed their second evangelistic meeting at White Cloud, Kan., with a total of 390 converts.

Mr. and Mrs. L. C. Stumpf held meetings during October at the Presbyterian church, Greenville, Ill. Mr. Stumpf is pastor of the Presbyterian church at Madison, Ill.

Roy Frook and sister, Miss Ida Frook, report having closed a union tent meeting at Sherman, Mich. They had a tent with a seating capacity of about six hundred.

Norman R. Curtis writes under date of Oct. 24: "Just opened in Phoenix, Ariz.,—tent work. Held two weeks in state prison at Florence, beginning Sept. 24. This was first evangelistic campaign ever held there."

Harry Dixon Loes and Miss Birdie C. Loes report having started a four weeks revival with the pastor of the M. E. church at Lapel, Ind. They say it is one of the best church plants in the state and they were expecting a fruitful time.

B. B. Crimm conducted tent meetings at San Marcos, Tex., during October. There was a good attendance from the surrounding country and on Oct. 20 two hundred had responded to the evangelist's invitations.

S. E. Lewis assisted by Amos Phipps, singer, reported having closed a month of successful work at Stratford and Salisbury, N. Y., with Rev. William Breckenridge. Many souls were saved and united with the churches before the campaign closed.

T. Le Roy Muir writes: "I just closed meeting at Saugerties, N. Y., which was in the nature of an evangelistic rally and Bible conference. Souls were saved, backsliders reclaimed and the church strengthened. Ralph W. Carr of Binghamton assisted me as musical director. I shall spend the winter, the Lord willing, in Phoenix, Ariz., as headquarters. Pray that a great revival may spread throughout this state."

Robert L. Selle reports that after a campaign of evangelistic meetings in Kansas and Oklahoma, he opened a fall and winter campaign in Harry Street Methodist Church, Wichita, Kan., on Nov. 5. Mrs. Selle accompanies him and has charge of the children's work.

Mr. and Mrs. G. E. Vinaroff closed their summer's work in New York City, and then joined Evangelist W. D. Hamilton at St. Francis, Kan., for the first meeting in the fall. They report very encouraging meetings at Humboldt, Iowa, and say, "The Lord is giving us souls by the scores each evening."

H. T. Crossley and J. H. Leonard write: "We have just begun a campaign in the city of Edmonton, Alta., covering a period of twelve weeks in six different churches or districts. We closed at one point on Sunday with over one hundred professing conversion. Last season was perhaps our best in many respects."

The Mid-Pacific Bible Conference Association will conduct a Bible Conference at Honolulu and Hilo in the Hawaiian Islands during January and February. 1923. Dr. William P. White, assisted by W. E. Pietsch, will have charge of the conference and special prayers are requested for these meetings

The Vom Bruch Evangelistic Party reported Oct. 27 being in the midst of a great meeting at the Park Street Evangelical Church at Harrisburg, Pa. A count was taken on one night and it was found that there were nine denominations and forty-three different churches represented in the audience. This party goes next to the First United Brethren Church, Canton, O.

L. R. MontGomerie, field secretary of the Shantymen's Christian Association, reports having returned from lumber camps in Michigan, from where he was en route to Ashland, Wis., to visit the camps in Minnesota, Wisconsin and Northern Michigan for the purpose of exploring new territory with a view to putting missionaries in the field. Mr. MontGomerie in connection with his field work conducts evangelistic services.

George R. Gillespie sends us the following report: "A. A. Haggard conducted tent meetings at Gastonia, N. C., closing during October after thirteen weeks of gospel campaign during which time 2,600 people went forward. Large numbers of the converts united with the Gastonia churches. The campaign in East Gastonia also was attended with marked success with almost 800 conversions. Mr. Haggard was assisted by Prof. Sumner, Mr. and Mrs. O. F. Barnes and Mr. Claud Camp.

John A. Smith Evangelistic Party report a four weeks union tabernacle meeting at Yawkey, W. Va., which closed Oct. 15. The Lord greatly blessed the meetings, the result being over three hundred persons who went forward. The superintendent of the oil company and thirty-six of his employees were converted one night. This was considered the turning point in the meeting. The party next went to Hamlin, W. Va.

One of our subscribers has kindly sent us a very interesting report of evangelistic meetings held at Wiscasset, Me., during the past summer in the tabernacle, under the leadership of L. B. Greenwood, who was assisted by a number of workers. About one year ago Mr. Greenwood went to Wiscasset to hold meetings in the open air. The interest was so great and so many conversions took place that it was necessary to hire a hall, and it resulted in the opening of the Mission of Open Door. During the year 69 persons were baptized. A special feature of the work was the children's knowledge of Scriptures. They had memorized hundreds of passages. The work is still going on with baptisms almost every Sunday.

Chester Birch, who was recently conducting evangelistic meetings at Olney took occasion to write a letter to the Kansas, Ill., *Journal* calling attention to the fact that from Mr. Birch's old home town (Kansas) an unusually large number of boys had gone into the ministry. Mr. Birch is suggesting a week's gathering next summer for what he calls the Kansas Boys' Ministerial Association. The local editor made an investigation and found that from Mr. Birch's home town forty-two of the boys had gone into the ministry, and two girls to Africa as missionaries. The *Journal* believes Kansas and community has a record as the birthplace of preachers that cannot be duplicated by any other community in the state, population considered.

Dr. W. Leon Tucker held a Bible teaching campaign in Great Britain. He began at Bangor, County Down, Ireland, where a great blessing accompanied his messages to crowds which taxed the capacity of he church. Following this he visited Newtownards, where he conducted a conference in the First Presbyterian Church of which Rev. Archibald R. Wright is pastor. During that conference a missionary appeal was made by Dr. Tucker and twenty-six young people dedicated themselves for missionary work, and it is expected that some of these will make application for entrance to the Moody Bible Institute at an early date. Dr. Tucker next went to Belfast for a campaign under the auspices of the Belfast Baptist Council, and great audiences filled the Grove Baptist Church each night. Dr. Tucker will fill engagements in Scotland before returning to America.

Mr. and Mrs. Ray G. Swartzbaugh closed a very successful campaign at the First Presbyterian Church of Kansas City, Mo., assisting Dr. R. A. Torrey, Dean of the Bible Institute of Los

Program for Founder's Week Conference Next Issue.

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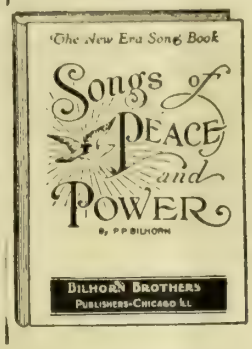

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Angeles, Calif. People from many states came to hear the Bible taught by Dr. Torrey. Their next campaign opened November 5 with the Central Presbyterian Church, of the same city.

FUTURE ENGAGEMENTS

Harry O. Anderson—November and December, California campaigns.

F. J. Balmond—Nov. 12—Dec. 3, Franklin, Ind.; January, Urbana, Ill.

W. E. Biederwolf Party—November, Ashland, Ky.

John E. Brown Party—November, Woodland, Calif; December, Chillicothe, Mo.

A. L. Carter—Nov. 14—Dec. 4, Fort Wayne, Ind.; Dec. 6-17, Greenfield, Mo.; Dec. 28-Jan. 19, Warrensburg, Mo.; Jan. 21-31, Pittsburgh, Pa.; Feb. 1-15, Homestead, Pa.

William S. Dixon—Nov. 26-Dec. 17, Galveston, Tex.; Dec. 31-Jan. 14, Valparaiso, Ind.; Jan. 21-Feb. 11, Kansas City, Kan.; Feb. 18-Mar. 4, Paris, Ill.

John J. Eldridge—Nov. 12-Dec. 3, Highland, O.

Fairfield Gospel Team—Fall of 1922, Ottawa, Ill.; Dubuque, Iowa

E. J. Forsythe—Fall engagements, Chatham, Ont.; Pt. Huron, Mich.

T. DeBoyce Franklin—December, Galt, Iowa; January, Newton, Mo.

Evangelist Mae E. Frey and Party—November, Chico, Calif.

Roy Frook and Miss Ida Frook—December, Deerfield and Winn, Mich.; January, Ellsworth, Mich.

Mrs. Evelyn Gore—November, Williamsport and Anthony, Pa.; December, Gibbsboro, N. J., and Steubenville, O.

M. F. Ham Party—December, Marlow, Okla.; Jan. 7, Macon, Ga.; Jan. 23, Henryetta, Okla.; March, Fayetteville, N. C.; April-May, Athens, Ala.; June, Jefferson, Tex.; July, Mart, Tex.; Sept., Albany Ala.

C. E. Hillis and Wife—Nov. 12-26, Winterset, Iowa; Dec. 3-17, Centerville, Iowa; Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tuscon, Ariz.

H. B. Ireland and Wife—November, Fowler, Kan.; December, Buffalo, Kan.

Bob Jones Evangelistic Party—Fall of 1922, St. Petersburg, Fla.; West Palm Beach, Fla.

P. H. Kadey Evangelistic Party—October-November, Jackson, Mich.; November-December, Dundee, Mich.

Clarence M. Keen—November, Lebanon, Pa.

H. D. Kennedy—January, Anjola, Ind.

Albert Allen Ketchum—Dec. 10-17, Bartlesville, Okla., Jan. 7-28, Canton, O.: Feb. 4-25, Mahanoy City, Pa.

Carl E. Kircher Party—Geneseo, Kan.; Burlin game, Kan.; Florida points.

S. E. Lewis—December, Moira, N. Y.

The Loes—Nov. 13-Dec. 10,—Hartford City, Ind.; Jan. 7-28, Muncie, Ind.; Jan. 29-Feb. 18, Carmel, Ind.

O. O. Lozier—Nov. 22, Elkhart, Ind.; Dec. 12, Markle, Ind.; Dec. 31, Kokomo, Ind.; Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanna, Ind.; Feb. 20, San Pierre, Ind.; March 6, Van Wert, O.; April, Terre Haute, Ind.

J. W. Mahood and daughters—November and December, Montreal, Que.; January, Toronto, Ont.

McCombe—Clase Party — November-December, Port Huron, Mich.

H. Evan McKinley—Nov. 20-Dec. 3, Madisonville, Tenn.; Dec. 4-17, Tellicoe Plains, Tenn.

P. C. Nelson—Loveland and Ft. Collins, Colo; Stromberg, Neb.; camp meetings in Texas, Oklahoma and Kansas.

O. A. Newlin Party—November, Wolcott, N. Y.

Sara C. Palmer—November-December, Sunbury Pa.; January, Harrisburg, Pa.

Lond D. Parker—November, Highland, Kan.; December, Osage City, Kan.; January, Chetopa, Kan.

The Prestons—Nov. 12-Dec. 3, Sparta, Mich.; Dec. 31-Jan. 21, Grand Haven, Mich.

A. P. Renn—Bedford and Columbus, Ind.

F. E. Rueckert—November, Stonington, Ill.; December, Tonkawa, Okla.

Robert L. Selle—December, Richmond, Kan.; January, Latham, Kan.

John R. Snyder—December, Philadelphia, Pa.; January, 1923, Bellwood, Pa. February, Shippensburg, Pa.; April, Carson City, Mich.

Charles Stewart—November, Hobart, Okla.; February, Elkhart, Ind.

William A. Sunday Evangelistic Party—November-December, Dayton, O.; January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.

W. H. Griffith-Thomas—Nov. 26, Portsmouth, Va.

The Vinaroffs—November-December, Great Bend, Kan.

The Vom Bruch Evangelistic Party—Harrisburg, Pa., and New York City.

Charles F. Weigle—Oct. 22-Dec. 10, Harrisburg, Pa.

H. A. Wheeler and Wife—Dec. 12, West Plains, Kan.

R. C. Zartman—Dec. 5, Weissport, Pa.

The address of the Knights of King Arthur, the church fraternity for boys, is Media, Pa. Dr. William Byron Forbush, its founder, is in charge of it.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Rev. A. R. Funderburk, of Palestine, Tex., has had an article, "The Word of God on Women's Dress," which was printed in the January issue of the MOODY BIBLE INSTITUTE, MONTHLY printed in tract form, and until the edition is exhausted will send free as many copies as any minister or Christian worker will agree to distribute among their people.

These Three, by Rev. G. H. Knight.

The following sentence from the author's preface makes clear the purpose of this book. "This book is an endeavor to utilize for devotional purposes some texts of the divine Word in which Christian privileges or Christian duty or Christian danger is presented in a threefold way, for example, grace, mercy and peace; faith, hope and love."

136 pages. 7½x5½ inches. George H. Doran Company, New York. $1.00.

P. B. F.

Unused Powers, by Rev. Russell H. Conwell, D. D.

This book contains a series of sermons delivered recently in the Baptist Temple, Philadelphia. A spirit of helpfulness pervades all these sermons. The author's wide experience has enabled him to bring together observations of a most practical character touching human life.

160 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York.

P. B. F.

Peloubet's Select Notes on the International Sunday-School Lessons for 1923, by Amos R. Wells, Litt.D. LL.D.

This is the forty-ninth annual volume of this widely known commentary on the Sunday-school lessons. The high standard of the former volumes is maintained, and in some respects advanced. This is easily the best work of its kind published.

376 pages. 9x6 inches. $2. W. A. Wilde Company, Boston.

P. B. F.

The Primacy of the Missionary, and Other Addresses, by Archibald McLean.

It is a cause for gratitude that Dr. McLean was spared to add one more book to his many others in the cause of missions. Few men have been so grasped by missionary conviction as he. Still fewer men have been able to state that conviction and to set forth the true character and place of missions in such masterly and convincing fashion. Would that a host of ministers and other Christian leaders would read this book and come to share the missionary conviction and advocacy of its author.

379 pages. 7½x5¼ inches. Christian Board of Publication, St. Louis, Mo. $2.

R. H. G.

Holy Ground, by Rev. T. H. Darlow, M. A.

This is a series of sermons on points of Christian experience which tend to recall sacred places of the Holy Land. It contains twenty-nine sermons, some of which are as follows: The Well of Bethlehem, The Cottage at Nazareth, Through Samaria, On the Road to Jericho, Bethel Re-visited, Song in the Upper Room, The Garden of the Crucifixion, The Wrath of the Lamb, Thy Will be Done.

271 pages. 7x5 inches. George H. Doran Company, New York. $1.50.

P. B. F.

Stories from Foreign Lands, by Cora Banks Pierce and Hazel Northrop.

This is a new collection of fictitious missionary tales for children, with their setting in China, Japan, Egypt, Persia, Africa and other lands. While the motive and effort are praiseworthy, the stories, at least a good portion of them, are far-fetched, and the characters too highly colored to be considered a true portrayal of life and conditions in the countries dealt with.

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25.

R. H. G.

Education for Successful Living, by James E. Clarke.

Successful living implies the shaping and functioning of life, according to the purpose of God, the Author of life. The spiritual is the highest part of man's nature, so the training of that part is most important. This is most sadly neglected in modern education. This must be supplied if those educated are going to meet the requirement of glorifying God. The introduction is furnished by President Thompson of Ohio State University.

152 pages. 7½x5½ inches. Westminster Press, Philadelphia. $1.50.

P. B. F.

The Churches of the New Testament, by Rev. George W. McDaniel, D. D., LL. D.

This is an unique book containing a wealth of information, illustration and incentive. The author's aim is "to show the origin, character, principles, and practices of the New Testament churches; to show the unity which existed in essentials amidst the variety of material and diversity of environment; to point morals and deduce lessons for twentieth century pastors, laymen, and churches." While we cannot always agree with the author, we are forced to respect him. The book will especially appeal to Baptists.

299 pages. 7½x5½ inches. George H. Doran Company, New York. $1.75.

P. B. F.

Snowden's Sunday-school Lessons for 1923, by Rev. James H. Snowden. D. D.

Here is something different in the line of Sunday-school lesson helps. The author does not attempt to give an exegesis of the text, but a spiritual and practical exposition; he causes the great spiritual truths of the lesson to emerge in such a way that it is easy for the teacher to quickly get hold of the vital points to present to the class. An interesting feature is the prominence given to the outstanding characters of the lesson, giving them the distinctively human touch and making the personal application. 390 pages. 7x5 inches. The MacMillan Company, New York. $1.25

P. B. F.

An Introduction to the Study of the Mind, by Walter Scott Athearn.

This book is the third section of *Teaching the Teacher.* The following chapter headings indicate its content: What is the Mind? The Machine and the Machinist, The Triune Man, The Intellect, The Emotions, The Will, Habit Formation, How to Study, The Growing Mind, Workers with Immortal Souls. The work has been well done. The interest of the reader is gained in the first chapter and sustained to the very last. It is a pleasure to recommend the book to the attention of all Sunday-school teachers, and especially to the teachers of children.

32 pages. 7x5 inches. Presbyterian Board of Publication, Philadelphia, Pa. 30 cents.

P. B. F.

Is the Higher Criticism Scholarly? by Robert Dick Wilson, Ph. D., D. D.

We wonder whether the destructive critics of the Bible can find a man in their midst who has mastered forty-five languages and dialects? It is a distinct pleasure for the orthodox school to claim the leadership of a man of such scholarly attainments as Dr. Wilson of Princeton Theological Seminary, and this little book will be especially helpful for those who desire to have their faith rest upon facts. Dr. Wilson does not pronounce an *ipse dixit* upon his statements but speaks from a vast fund of knowledge acquired by years of laborious research in dialects which are accessible to comparatively few scholars.

Paper, 62 pages. 7½ x 5 inches. The Sunday School Times Co., Philadelphia. 25 cents.

C. H. B.

Father and Son, by Philip E. Howard.

Mr. L. N. Wells has said: "The problem of our day is the boy problem and where this is solved the labor, liquor and race problems will follow. And the one problem behind that of the boy is the interest of the father in the boy."

If this statement is true then church and society are deeply indebted to Philip E. Howard for his very timely book. Mr. Howard writes as one who possesses a keen appreciation of the responsibilities of fatherhood and speaks from the pages of his own experience. The chapter en-

titled, "Taking Him into Your Confidence," answers the question as to what the boy should know about himself without thrusting into his hands a book upon sexual hygiene. The chapters upon "The Boy's Bookshelf" and "The Boy's Religion" are also most opportune. No father can read this book without being impressed with the large conception of his place in the lives of his boys.

132 pages. 7½x5 inches. The Sunday School Times Company, Philadelphia. $1. C. H. B.

The Religion of Religious Psychology, by Charles Calvert Ellis, Ph.D.

Dr. Ellis has rendered the church a valuable service in canvassing the field of religious psychology and bringing together a digest of the various books which have been written by the leaders in this modern movement. Not many have access to these sources, nor have the time to digest them. This pamphlet makes accessible the heart of the whole problem. Acquaintance with the whole problem in the light of the philosophical and theological viewpoints of the authors will enable the busy pastor and Christian teacher to evaluate the psychology of modern religious education. This ought to be placed in the hands of the Christian leaders of today, especially those of the evangelical churches.

46 pages. 7½x5 inches. Sunday School Times Company, Philadelphia. 25 cents.

P. B. F.

Evangelistic Talks, by Gipsy Smith.

Gipsy Smith had the poet's imagination and the evangelist's passion. While we muse upon his words, the fire burns in our hearts. His *Evangelistic Talks* consists of stenographic reports of addresses given without special preparation, for he took up the themes of different speakers who immediately preceded him from day to day in meetings at Nashville, Tenn. Those who have been present on such occasions have marveled at his ability to "think on his feet" and have felt that, no matter how able the other speakers, the Gipsy was superior to them all, because of his simplicity, his directness and the sacred unction upon him. But the disposition to compare him with others soon passes, for his hearers have trouble with their eyes, and the voice of God seems to be saying to them individually, "Thou art the man." We doubt not the book under review will be used of the Lord to kindle revival fires in many hearts.

170 pages. 7½x5½ inches. George H. Doran Company, New York. $1.25 net. L. W. G.

The Master Key, by Frederick C. Spurr.

This is an attempt to restate the gospel as it relates to the travail and unrest through which the world is passing. The author calls attention to the fact that the only solution for the world's problems is a return to the gospel as Christ preached it. The style is forceful and clear. The author does not disre-

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gard social service but insists that the dynamic for real social service is the gospel of Jesus Christ, centering in the Cross. There are a few thoughts which might be questioned, examples of which may be found: the first on page 28, regarding the light which was given to Paul. We might question as to whether the light which God gave to Paul was the light which was common to all disciples. The second, page 44, regarding the concept which was in Paul's mind regarding creation. How does the author know that there was not in his mind the fullest conception of the universe?

189 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.35 P. B. F.

God or Gorilla, by Alfred W. McCann, LL. D.

Here is a book for the hour. Many people because of their absolute faith in the Scriptures as God's revelation have rejected the theory of evolution, but have been unable to meet it on its own grounds. Now comes Dr. McCann and meets the pseudo-scientists on their own grounds, proves the falsity of their claims out of the mouths of the very professors and the educators who have foisted this hoax upon the world. In order to know the validity of the claims of evolutionists one does not need to be a scientist; all he needs is a sound mind, able to form a correct judgment on the basis of facts. The author has not only turned the testimony of the friends of evolution against themselves by quoting them, but has presented photographs of the fabricated fossil men, showing how they have constructed the specimens to suit their theory. These photographs constitute one of the mightiest refutations of their false philosophy that has yet appeared. This book ought to be in the hands of young men and women in high schools and colleges to offset the atheistic and materialistic influence brought to bear upon them by their teachers. The tragedy of the modern educational system is that children who have been brought up in Christian homes to believe the Bible as God's very Word are robbed of their faith and cast adrift upon the sea of atheistic speculation. Many colleges built up and sustained by Bible-loving Christians are honey-combed with this paganism.

368 pages. 8x5½ inches. Devin-Adair Company, New York. $3.00.
P. B. F.

Is the Bible the Word of God? by Rev. W. Graham Scroggie, D.D.

This small volume is written in defense of the faith once for all delivered to the saints, and is in a sense a polemic, yet the spirit manifested is far from polemic. It is not intended for scholars as such, although any one familiar even in a measure with the defense of the Bible from the attack of skeptical scholars recognizes that it was written by a scholar who would have been able to write a book for scholars.

The book is for the mass of intelligent people who ask for the validity of the Old and New Testaments. The argument is progressive. The author first maintains that the Bible *seems* to be the Word of God, evidenced by its history and contents; then, it *claims* to be the Word of God, and witness of the Old and New Testaments is here very full. Probably the most difficult point in any apologetic for the New Testament is the proof from the New Testament for its own divine origin, but the author here clearly and sufficiently meets the inquirers' troubles. He then shows that the Bible *proves* to be the Word of God because of the witness of the individual and of Christianity as a whole.

The style of the book is analytical, and it could very readily be used by a company of intelligent persons as a text-book with great profit. Such books should find a place in the library of every Christian family.

121 pages. 7½x5½ inches. The Sunday School Times Company, Philadelphia. $1. J. H. R.

The Black Man's Burden, by E. D. Morel.

Among the several books we have seen which deal with the record of "civilization" in the Dark Continent this is much the strongest one. The author, from a wealth of intimate knowledge concerning African affairs, brings a terrific indictment against European nations for their unrighteous exploitation of the black man. After reviewing the horrors of the brutal slave trade of past generations, he proceeds to lay bare the iniquitous record of later European doings in Africa, styling them "the trinity of imperialism, capitalistic-exploitation and militarism.' He treats the subject not in the abstract but in the concrete, describing in vivid detail the notorious Congo rubber atrocities and certain less known but hardly less disgraceful episodes in connection with British control in Rhodesia, German in southwest Africa, Portuguese in Angola, French in Morocco, and Italian in Tripoli. Mr. Morel is not reckless but discriminating in his statements, and gives credit wherever it is due. But he exposes a mass of revolting crime in some instances deliberately perpetrated, in others shamefully tolerated, by European governments pursuing their ambitious schemes of occupation in Africa.

The author points out not only the moral iniquity of all this but as well its stupendous folly, since, even aside from the question of moral retribution, such a policy if continued cannot fail to react against Europe's best material interests. Finally the hope is eloquently expressed that an international conscience with regard to Africa will be created, which will help to bring about some worthier policy of European dealings with the peoples of that continent, issuing in happy mutual relations and substantial benefits to both black and white races.

241 pages. 7½x5½ inches. B. W. Huebsch, New York. $1.50.
R. H. G.

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The Things That Are Caesar's, A Defense of Wealth, by Guy Morrison Walker, with an introduction by Clarence W. Barron.

This brochure of 80 pages was written, we are told, not for profit, but solely in the public service and in the interest of sound economic thought for the protection of the future of both labor and capital in the United States.

We do not know Mr. Walker, and are not sufficiently versed in the important science of economics to follow him in all his conclusions, but what he says sounds very much like that which we were accustomed to hear in our youth before this country was flooded with a foreign-born population imbued with the socialism of Karl Marx.

Starting from the principle that the source of all wealth is the soil of the earth, he refutes the theory that we are indebted to labor chiefly for what it produces, or even to labor and capital combined, but gives brains the pre-eminence.

With all the vast supply of human labor working constantly from the beginning of time down to the year 1780, it had been able to accumulate only a surplus production over consumption that made the total wealth of the world at that time approximately one hundred billion dollars. But at that time the race began for the first time to recognize property rights of individuals in their ideas and devices, with the result that in the past one hundred and forty years human brains have so devised new things, new machinery, new methods, new uses, and have so come to discover new forces that the wealth of the world now is approximately one thousand billions.

"Today," says Mr. Walker, "we have the astonishing spectacle of capital which knows it has no brains, and labor which realizes its inability to direct itself, eagerly competing for the use of brains, and offering the possessors of this scarce article almost anything they demand to accept the management of capital or the direction of labor. The attack, therefore, upon the creation of wealth is primarily an attack upon brains, and it is just as well that we should recognize frankly the fact that the great mass of mediocrity is attempting to make it a crime for a man to have any sense."

What is needed, in the author's judgment, is a repeal of unjust and uneconomical laws that are preventing the able and efficient from giving the masses of the people the benefit of economic production and cheap distribution. He declaims against the middlemen, and as to the program of the so-called labor leaders, he believes that it purposes nothing less than a reversion to savagery.

Paper covers, 8x5 inches. A. L. Fowle, 61 Broadway, N. Y., 50 cents.

J. M. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"A Child's Ramble Through the Bible—the Old Testament," by Robert C. Falconer. Cloth, 159 pages, $1.25 net.

"The Seven Seals of the Apocalypse," by Rev. C. F. Wimberly, D. D. Cloth, 175 pages, $1.25 net.

"A Biographical Sketch of Rev. Henry Clay Morrison," by Rev. C. F. Wimberly, B. A., D. D. Cloth, 214 pages, $1.50 net.

"Preaching the Social Gospel," by Rev. Ozora S. Davis, D. D., Cloth, 224 pages, $1.50 net.

"Great Men as Prophets of a New Era," by Newell Dwight Hillis. Cloth, 221 pages, $1.50 net.

George H. Doran Company, New York.

"Graded Bible Stories, Book 3, Grades 5 and 6," by William James Mutch, Ph. D. Cloth, 241 pages.

"Graded Bible Stories, Book 4, Grades 7 and 8," by William James Mutch, Ph. D. Cloth, 315 pages.

"Sermons on Biblical Characters," by Rev. Clovis G. Chappell, D. D. Cloth, 194 pages, $1.50 net.

"African Adventures," by Jean Kenyon Mackenzie. Cloth, 182 pages, $1.25 net.

"Sermons for Days We Observe," by Rev. Frederick F. Shannon, D. D. Cloth, 192 pages, $1.50 net.

"When God and Man Meet," by Rev. William J Young, D. D. Cloth, 275 pages, $1.50 net.

"Pastor and Evangelist," by Rev. Charles L. Goodell, D. D. Cloth, 129 pages, $1.35 net.

"Lamp-Lighters Across the Sea," by Margaret T Applegarth. Cloth, 94 pages, $1.25 net.

"India Inklings," by Margaret T. Applegarth. Cloth, 170 pages, $1.50 net.

The MacMillan Company, New York.

"The Thoughts of Youth," by Samuel S. Drury. Cloth, 186 pages, $1.25.

"Preaching as a Fine Art," by Rev. Roland Cotton Smith. Cloth, 46 pages, 75 cents.

"The Christian Crusade for a Warless World," by Sidney L. Gulick. Cloth, 197 pages, $1.

John C. Winston Company, Philadelphia.

"The Book of Books," by John W. Lea. Cloth, 351 pages, $3 net.

The System Bible Company, Chicago.

"The System Bible Study, or the Busy People's Bible."

Hamilton Bros. Scripture Truth Depot, Boston.

"The Chronology of the Bible," by Philip Mauro. Cloth 120 pages, $1.

W. A. Wilde Company, Boston.

"Select Notes on the International Sunday School Lessons for 1923," by Amos R. Wells, Litt. D., LL. D. Cloth, 376 pages, $2 postpaid.

Apostolic Review, 904 Udell St., Indianapolis, Ind.

"Science and Supposition in Evolution, Geology and Astronomy," by D. A. Sommer. Paper, 45 pages, 30 cents each, 4 for $1.

Biola Book Room, Los Angeles, Calif.

"The Son of Man," suggested by Keith L. Brooks. Paper, 116 pages, 50 cents.

Judson Press, Philadelphia.

"Revival Gems," compiled and edited by Samuel W. Beazley, Harvey E. Cressman, Charles L. Major, Wiley J. Smith. Paper, 10 cents per copy, $10 per 100.

Bible Institute Colportage Association, Chicago.

"God is Love," by D. L. Moody.
"God Reaching Down," by C. H. Spurgeon.
"Gabriel and Michael: Angels," by Grant Stroh.
"Jack Winsted's Choice," by Lillian E. Andrews.
"Some Tests of Old Testament Criticism," by W. H. Griffith Thomas.
"Ruined, Redeemed, Regenerated," by C. H. Mackintosh.

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PROF. ARTHUR EDWARD PHILLIPS

Professor Arthur E. Phillips, who for many years has been the teacher of public speaking in the Institute, has felt obliged to relinquish his work because of the condition of his health. In a letter to him the Dean said: "Your name will live long in the memory of the Institute and your contribution to the effectiveness of our output of preachers has been invaluable. The great Head of the church bestowed on you a great gift, and you have used it faithfully for Him."

MRS. MARGARET T. RUSSELL (MRS. E. L.)

After six and one-half years of very happy relationship with the Extension Department of the Institute, Mrs. Russell has resigned as a worker in the field, as her own denomination, the Presbyterian Church (South), has been gradually claiming more and more of her time.

Mrs. Russell is a graduate of the Institute who always reflected honor on her alma mater in whatever capacity she was called to serve it, and her name belongs in the honored list of women mentioned in the New Testament as fellow-workers in Christ Jesus. Our prayers go with her wherever she goes.

James M. Gray,
Executive Secretary and Dean.

REV. O. R. PALMER'S VISIT TO RUSSIA

Rev. O. R. Palmer, home director of the Africa Inland Mission, and now director also of the American Christian Relief Mission, gave an address in the Institute, October 26, on his visit of investigation in famine-stricken Russia, especially Ukrainia, where about 5,000,000 people are starving. There are now 5,000 evangelical Christian congregations in Ukrainia, he said, who are crying to God for help from the Christians of America. Moses Gitlin, '20, who had been waiting for months to be allowed to pass the frontier into Russia, was allowed to enter with Mr. Palmer, and Rev. H. L. Hellyer, associate director of the Christian Relief Mission. The Soviet officials gave all needed co-operation, and even shipped in their large consignment of Bibles, and placed no obstacles in the way of their distribution.

ADDRESSES BY EVANGELIST GEORGE T. STEPHENS

Mr. Stephens delivered two most helpful addresses to the student body Oct. 19 and 20 on evangelism. Fresh from the field, the quickening power of a Spirit-given hunger for God and for souls was felt in his messages, and deeply stirred the hearers. Full consecration of those planning to enter evangelistic work was strongly emphasized. Summarized in a sentence, the closing message was: "I charge thee that we be clean men and women; that we be surrendered men and women; that we be laborers; that we be thoroughly warmhearted; that we live on our knees in prevailing intercessory prayer. If we go out with these qualifications God will use us, and somehow will flow out through our lives in blessing to others."

A group of friends at the grave of Rev. Joel Levy in Buffalo, N. Y.

MR. SCHULER'S BOOKS COMMENDED

"Very brief, but practical and to the point, is this unique volume," says the *Sunday School Times* of *Evangelistic Piano Playing* by George S. Schuler of the Institute's Music Faculty. "In these days when the piano is becoming more and more extensively used in evangelistic work, there is need for a manual of simple directions to help the average pianist make his playing more effective. Most of the tunes found in the hymn books have been written to be *sung*, and a piano accompaniment that is to count needs a little more elaborate treatment. It is in suggestions for the individual development of this treatment, that this little volume is most helpful."

Favorable mention is made also of the booklet, *Choral Directing*, by Mr. Schuler, which deals mainly with the correct use of the baton.

A BIBLE CONFERENCE IN MUSKOGEE

The Third Annual Bible Conference in Muskogee, Okla., will be held in the First Presbyterian Church Broadway and Fifth Streets, December 10-15.

The speakers will be Dr. James M. Gray, Dr. P. B. Fitzwater, of the Institute Faculty, and Rev. George E. Guille of the Extension Department.

Mrs. O. T. Graham, well known in connection with what is probably the largest Scofield correspondence class in the country, is chairman of the local committee, and Mr. Paul Philpin is secretary and head of the publicity committee.

This conference commonly makes an appeal to Bible students in Arkansas, Texas and Kansas, as well as to those resident in Oklahoma, and it is expected that many will attend from these states.

Further information is available upon application to the secretary of the Extension Department or Mr. Paul Philpin, 510 Jefferson St., Muskogee, Okla., secretary of the local committee.

LECTURES BY MR. SIDNEY T. SMITH

Mr. Sidney T. Smith of Winnipeg, a member of the Board of Trustees of the Institute, began on October 12 the delivery of a series of ten weekly lectures in Winnipeg, on the general theme, "Present Day Events in the Light of the Bible."

The series includes such subjects as "The World's Approaching Crisis," "The Sure Word of Prophecy," "Things Which Must Shortly Come to Pass," "The Times of the Gentiles," "The Great Tribulation," "The Second Coming of Christ," "The Millennium," and "The Four Great Judgments."

A summary of the second lecture, given in the Winnipeg *Evening Tribune*, October 21, was prefaced by the following statement:

"The series of lectures by Sidney Smith, prominent grain man, in Holy Trinity Church, on 'Present Day Events in the Light of Bible Truth,' are proving an immensely popular Thursday evening feature, large numbers of interested auditors being present to hear them."

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant conducted evangelistic meetings in Calvary Moravian Church, Winston-Salem, N. C., during November, also in the First Presbyterian Church, Albion, Mich., closing December 8.

Rev. George E. Guille taught the Bible at a conference in the First Presbyterian Church, Americus, Ga., Nov. 5-12; at Green Street Presbyterian Church, Augusta, Ga., Nov. 15-22; at the Washington and Compton Ave. Presbyterian Church, St. Louis, Mo., Nov. 26-Dec. 2.

Program for Founder's Week Conference Next Issue.

Miss Elinor Stafford Millar assisted the organized Sunday-school interests of Cleveland, Nov. 12-18, and conducted inspirational meetings in a community of which Alvordton, O., is the center, Nov. 19-25.

Dr. Henry Ostrom conducted evangelistic meetings at the Second Presbyterian Church, Petersburg, Va., in November.

Interest in the Rev. Gordon Watt's availability for service during his short ministry in America next summer is increasing, and his time is already booked for the early part of his stay. He returns to England, Sept. 1.

Miss Virginia C. Williams, whose record as a Christian worker and Bible teacher qualifies her for great usefulness as an instructor of the Bible for Presbyterials, Y. W. C. A.'s and churches, is available for engagements.

BIBLE CONFERENCE AT THE BUFFALO HEBREW MISSION

The people of Buffalo were greatly blessed through the conference conducted under the auspices of the Buffalo Hebrew Mission when Rev. James M. Gray, D. D., and Rev. Joseph S. Flacks brought timely messages.

Dr. Gray's love for Israel is not a mere passing interest in the Jews, but is rooted in the God of Israel who alone knows the "relation the Jew holds to Christianity" and "their future importance in human history." It was through the scriptural handling of these subjects that many were awakened to their duty, yea, privilege in evangelizing the Jews, and many left the conference praising God for the blessings received through these two prophets of God. Many were quickened by the Holy Spirit to contend more boldly for "the faith once and for all delivered to the saints."

Mr. Flacks' first-hand knowledge of world conditions viewed from the prophetic standpoint stirred his hearers to intercession for the world at large and for Israel in particular.

Dr. Gray brought new life and vigor to many ministers of the city through the message before the ministerial meeting on Monday morning, September 25. Many ministers spoke their appreciation not alone of what was said, though some confessed he touched on points not before known to them, but of his life "hid with Christ in God."

PERSONALIA

George E. Bostrom, '19, resigned his church appointment to enter Wheaton College.

William L. Lightfoot, '12, is now pastor of the Clarksville (Tex.) Circuit, M. E. church (South).

The Serbian government has invited John W. Troy, '15, to begin work in Serbia.

Grace A. Van Duyne, '09, is now teaching Church History, Christian Evidences, Composition and Rhetoric in Scotia Women's College, Concord, N. C.

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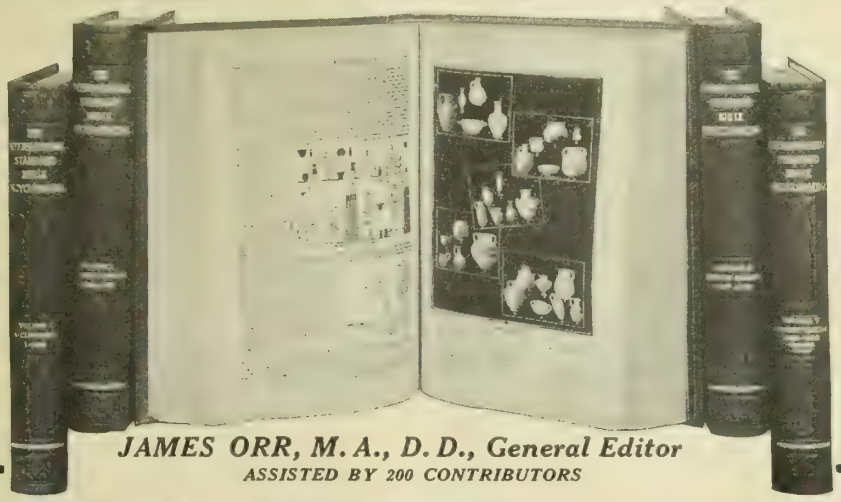

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Make Early Reservation at the Institute for Founder's Week, February 5-9.

Kaname Kudo, '20, has enrolled in the Los Angeles Bible Institute for the three year course.

Cecil R. Congle, '22, pastor of the United Baptist church, New Limerick, Me., was ordained October 4.

Carl A. Gebhard, '19, sophomore in Dubuque University, visited the Institute recently. He is preparing to go to South America or Africa as a missionary.

Wilbur M. Smith, '14, became pastor of the Lafayette Square Presbyterian Church, Baltimore, Nov. 12. His address is 1236 Lanvale St.

W. A. Hambidge, '19, and Mrs. Hambidge (Zella French) '18, are completing the second year of their ministry at Lockwood, N. Y.

The River Forest, Ill., Presbyterian church, Charles K. Orsborn, '10, pastor, will erect a new church building, to cost $200,000.

Joseph S. Flacks, '13, held a two weeks meeting at Toronto, in October. In November he preached at Cleveland, O., and Sanford, Fla.

Working alone at Monga, Bas-Uele, Congo Belge, Africa, Mrs. Lulu Rowena Becker, '20, recently baptized sixty-five natives.

Irving Ellis, '20, Ernest Dillard, '20, and B. F. Yandell, '17, are enrolled in Columbia Theological Seminary, Columbia, S. C. Mr. Yandell graduates next May.

Louis C. Stumpf, '10, is pastor of the Presbyterian church, Madison, Ill., but has recently been most blessed in the conduct of an evangelistic campaign in Greenville.

The First Presbyterian Church, Nunda, N. Y., George R. Bernhard, '08, pastor, will furnish five rooms in the new building of the Albion Academy, Franklinton, N. C.

R. O. Wine, '17, was ordained to the Baptist ministry September 28, at Downers Grove, Ill. He closed a two weeks meeting in Lancaster, Ill., with forty-one conversions, October 23.

"We have been returned by the conference for our third year at our present charge," writes Ernst Leuenberger, '14, Plover, Wis. Mrs. Leuenberger is a local preacher.

Helen R. Honeyman, former Institute student, and her father, R. M. Honeyman of the Montrose Bible Conference association, held evangelistic meetings at Allegany, N. Y., in September.

A group of Institute alumni and friends, nine in all, had a reunion at Berkeley, Calif., Oct. 12. They expect a larger number at their next meeting, F. E. Standen, '98, writes.

Rev. J. J. Pease, '14, conducted evangelistic meetings at Manton, Mich., Baptist church, Nov. 5-19. Ralph A.. Brown, '18, is pastor, and Mrs. Brown (Florence Cole, '18) assistant pastor.

W. Plunkett Martin, '15, has charge of music in the First Baptist Church, Shreveport, La., one of the largest churches in the South. He will also assist Pastor M. E. Dodd in evangelistic meetings.

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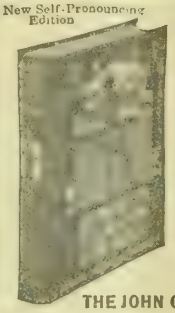

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Eighteen men and several women, former Institute students, were present at a Baptist Association meeting held in Allegan, Mich., September 26 and 27, Marius F. Rasmussen, '14, writes. The Association represents twenty churches.

Albert E. Moore, '20, United Brethren minister, preaches three sermons and conducts a large Bible class every Sunday at Polk City, Iowa. Mrs. Moore, '20, assists him in his work, in two churches.

James Ostema, '04, was admitted to the Dubuque Presbytery September 21, 1921. Since then he has served the Cascade (Iowa) church, and built up a large congregation in a community ninety per cent Roman Catholic.

Professor Foss L. Fellers of the Music Faculty joined the E. C. Millller Evangelistic Party as pianist for a month of union evangelistic meetings, beginning November 5, at Liberal, Kan. John W. Troy, '15, recently returned from Serbia, was the song leader.

Harvey C. Peterson, '20, is in charge of a circuit of three Baptist churches, with headquarters at Kent City, Mich. He reports that at a meeting of the Baptist Association of Michigan recently, he met fourteen former Moody students.

Anna Overfors, of Negaunee, Mich., a 1921 student in the Evening Classes, won first prize of $100 for an essay printed in *Young People* September 23. Her subject was, "Value of a Higher Christian Education to Foreign-Language Young People in the United States."

C. G. Langley, '20, pastor of the Presbyterian church of Port Wing, Wis., is rejoicing in the completion of a very pretty house of worship, which was dedicated October 7-8, 1922. Among the ministers participating in the dedication service was Rev. Otto C. Fillinger, '19, of Lake Nebagamon, Wis.

Traveling in a gospel auto, Harlan Wertz, '22, and William H. Donnor, '22, have been holding evangelistic meetings in Colorado backwoods communities. They use Dr. Gray's synthetic outline of the book of Romans as a basis for two weeks messages. The services are held in school houses. "Our time is taken up until January 1," they write, "excepting four nights in December; we have only missed three nights since September 1. Many of these people have heard only one or two sermons in four or five years."

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L. E. Kuhns, '15, has given up his pastorate at Des Moines, Iowa, and is engaged in evangelistic work. About forty professed conversion at his meetings in Riverview M. E. Church, Wichita, Kan., in October. He began meetings at the Woodland M. E. Church, Wichita, Nov. 1. Address, 130 Taft Ave., Ottumwa, Iowa.

John W. Bradbury, '14, is pastor of Olivet Baptist Church, Lancaster, Pa. An interdenominational Bible class, which he started with a small attendance, has grown to about 200, including a number of ministers. In a letter to Dr. Gray, in reference to the Pastor's Course he said: "I believe it is the greatest forward step the Institute has taken since I knew anything about it."

Mrs. Ellenora Supplee, '20, is superintendent of the Freeport (Ill.) Settlement Home. At the Saturday morning Industrial School there is an average attendance of 44. A teacher training class, a Bible class, a girls' club, and a boarding house for girls are maintained by the Home. Thirty-seven men, transients, have accepted Christ in the mission since January, 1922. The surrounding churches supply clothing, Bibles, food, and furnishings. Girls, women and children without money are cared for, and men are given clothing. During nine months 692 persons have received aid, 905 garments have been given out, and 609 Bibles, tracts and Gospels have been distributed.

A CAMP MEETING REUNION

Lawrence L. Hosan, '19, writes: "A short-notice reunion of Moody students was held this summer at the United Evangelical camp meeting, near Allentown, Pa."

A Camp Meeting Reunion

Back row, left to right—H. L. Lehman and James A. Croll, Correspondence Dept.; E. L. Ramer, '99, Quakertown, Pa.; N. B. White (Northfield, '88); Howard T. Stahl, '21, Peoria, Ill.; J. F. Gross, '15, Wilkes-Barre, Pa.

Front row—L. J. Dirk, '07, Shamokin, Pa.; Lloyd S. Erb, '22; Lawrence L. Hosan, '19, East Greenville, Pa.; Eugene A. Erb. '22.

INSTITUTE WORK IN BERLIN, GERMANY

Rev. Paul Umlauf, a correspondence student in Berlin, Germany, sent us a picture, appearing herewith. He speaks of some seven hundred young men in Berlin who are now connected with the Y. M. C. A. He has a class of boys, from fifteen to twenty in number, who are studying the Synthetic Bible Study Course sent out by the Institute. Recently he went out with the boys to the country for a day, and for the entire period in one way or another the boys gave testimony for the Lord. The picture shows them enjoying their lunch in the forest.

German Boys Enjoying a Lunch

BORN

To Arthur, '19, and Mrs. Jensen, a daughter, Ruth Marie, Aug. 25, Moorestown, N. J.

To Harold M., '16, and Mrs. Harper, '17, a son, John Willard, Oct. 3, Rochester, N. Y.

To J. Alban, '20, and Mrs. Berry, a son, Robert John, Oct. 21.

To Harold G., '20, and Mrs. Hoffman, (Jean Avery, '21) a daughter, Gertrude Lucille, Aug. 7, Clarkston, Mich.

To Bradford M., '16, and Mrs. Scudder, a daughter, Julia Clayton, Oct. 2, Florida, Transvaal, S. Africa.

MARRIED

Carl W. Schlegel, '20, and Elsie Thoma, Aug. 16, at Grand Rapids, Mich. At home, 782 Euclid Ave., Glen Ellyn, Ill.

William D. Kimball and Una Rose Gage, '15, Oct. 21, Green Oak, Mich. At home, 555 Spring St., Elgin, Ill.

Arthur B. Brown, '20, and Althea Pearl Stratton, '21, Sept. 16, Grand Rapids, Mich. At home, 64 W. Oak St., Chicago.

DIED

Mrs. Margaret Laetsch (Margaret Eller, '19), at Buffalo, N. Y.

Mrs. G. A. Holstedt, nee Ruth Gisslin, an employee of the Institute in the Accounting Department from 1912 to 1917, Nov. 7, in Chicago.

Evangelist O. L. Cotterell, '11, following an operation for appendicitis died August 8, 1922. Mr. Cotterell was a successful evangelist, widely known, and at the time of his death was associated with Mr. and Mrs. Wayne A. Monroe in an evangelistic campaign. He was a large athletic man in early manhood, and his death was a great shock to his many friends.

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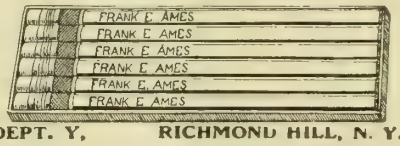

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PASTORS CONDEMN EVOLUTION THEORY IN PUBLIC SCHOOLS

At a conference held in the First Baptist Church of Minneapolis, Minn., recently, the following preamble and resolutions were adopted:

"PREAMBLE—As American citizens we believe in the complete separation of church and state, and are opposed to religious teaching in public schools—higher or lower.

"As those who wish to teach Christianity must support their private schools, we believe it but just that those who wish to teach anti-Christian theories should be forbidden the use of tax supported schools for propagating their opinions.

"WHEREAS, The evolutionary hypothesis has come to be accepted by many American teachers, and is increasingly taught in the public schools of Minnesota, including high schools, our state normals and state university, and

"WHEREAS, This hypothesis, after sixty-three years of study, remains wholly unproven, and has increasingly shown itself to be a foe to the Christian faith, denying as it does the veracity of the Scriptures.

"Therefore, be it *resolved*, That we, citizens of Minnesota, representing thousands of our fellow citizens, hereby utter our protest against this propaganda of infidelity, palmed off in the name of science, and we call upon the trustees of state institutions to demand of teachers a cessation of such teaching and the removal from our schools of such textbooks as favorably present the same.

"We do this in the interest of true science vs. science falsely socalled; and in the interest of fair dealing, if to Christian citizens, it shall not be made a subject of scoffing on the part of tax paid teachers.

"We hold that the first amendment to the constitution of the United States, 'Congress shall make no law respecting an establishment of religion,' was never intended to be interpreted that the state should become sponsor for irreligion; and that it is manifestly unfair to impose taxes upon Christian taxpayers to inculcate teaching inimical to the Bible and destructive of civilization itself.

"We have waited patiently for this hypothesis to either prove a truth or to pass from public instruction. Having now no prospect of either, we demand that the state shall prove its impartiality toward its citizens by dispensing with a subject that is utterly divisive; and is, in the judgment of thousands of its taxpayers, utterly false.

"And we declare that if the school authorities prove derelict in the enforcement of the law relating to the teaching of religion or of theories subversive of the Christian faith, we will appeal to the legislature for the enactment of such laws as shall eliminate from our tax supported school system this anti-scientific and anti-scriptural theory of the origin of man and the universe."

The resolutions were signed by Rev. W. B. Riley, Baptist; Rev. D. Edward Evans, Presbyterian; Rev. O. H. Sletten, Lutheran; Rev. S. B. Roberts, Congregational; Rev. B. E. Bergesen, Norwegian Lutheran; Rev. R. H. Muelner, Evangelical, and Rev. E. E. Wordsworth, Nazarene.

The Rev. Mr. ————————, Texas, came in and paid for a year's subscription to the MOODY MONTHLY for a friend. He said he was already a long time subscriber to the monthly, and would rather go without sugar in his coffee than be without the MOODY MONTHLY.

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Founder's Week Conference as Usual—February 5-9.

SIN IRRATIONAL

Sin is irrational. No man can give a reason for committing it. Sin is not only moral obliquity, it is mental aberration. The sinner is not only a criminal, he is a lunatic. When the prodigal came to himself, he came to his father. He had been beside himself. Hell has been called a penitentiary. May it not also be a lunatic asylum? It is hard to say which term is the more suggestive. Either is bad enough and sad enough.

Frederic W. Farr.

DARWIN'S CONFESSION

Mr. W. J. Bryan makes the following statement: "Darwin was regarded as 'orthodox' when young; he was even laughed at for quoting the Bible 'as an unanswerable authority on some point of morality.' In the beginning he regarded himself as a theist and felt compelled 'to look to a first cause, having an intelligent mind in some degree analogous to that of man.' This conclusion he says was strong in his mind when he wrote *The Origin of Species*, but he observes that since that time this conclusion has very gradually become weaker, and then he unconsciously brings a telling indictment against his own hypothesis. He says, 'can the mind of man' which according to his belief has been developed from a mind as low as that possessed by the lowest animals 'be trusted' to deal with such mysteries? He first links man with the animals, and then, because of this supposed connection, estimates man's mind by brute standards. Who will say after reading these words, that it is immaterial what a man thinks about his origin?"

NEW YORK A FOREIGN CITY

New York largely is a city of foreigners. This is strikingly shown in a recent report of the United States Department of Commerce. Foreign-born whites, by which is meant those born abroad, or one or both of whose parents were, numbered 4,294,629 in 1920, an increase of 546,758 in ten years. Native whites totaled 1,164,834 in 1920, an increase of only 243,516 since 1910.

The changing tide of immigration in recent years is mirrored in the shifting proportions in the metropolis. The Italians showed greatest increase since 1910, advancing from 546,000 to 803,000. The Russians there now number 221,000, as compared with 27,000 in 1910. The English-speaking residents included in the classification of foreign-born—representing English, Irish, Scotch and Welsh—decreased from 965,000 in 1910 to 897,000 in 1920, and the Germans from 820,000 to 690,000.

New York's present population shows a truly cosmopolitan complexion. Hebrews and Yiddish to the number of 946,000 lead the list, followed by the English and Celtic (Irish predominating), Italians, Germans, Russians and Poles in the order named. Among the smaller groups are 76,000 Magyars, 60,000 Swedes, 40,000 Norwegians, 32,000 Spaniards, 26,000 Rumanians and 25,000 Greeks.

CHURCH STATISTICS

According to statistics gathered by the Federal Council of Churches, and printed in the *Year Book of the Churches* which has recently been issued, of every 106 persons in the United States, 10 have no religious affiliation and 96 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows: Protestant 75, Roman Catholic 18, other faiths 3, no religious affiliation 10; total, 106.

The *Year Book of the Churches* gives the total church population of the country as follows: Roman Catholic 17,885,646, Eastern Orthodox 411,054, Latter Day Saints 587,918, Jewish 1,600,000, Protestant 75,099,489; total, 95,584,107.

The Churches of America raised during their last respective fiscal years at least a half billion dollars.

The standing of the leading denominations according to the official figures of each is: Methodist Episcopal (North) $85,934,000, Roman Catholic $75,368,294, Presbyterian (North) $47,036,442, Southern Baptist Convention $34,881,032, Protestant Episcopal $34,873,221, Methodist Episcopal (South) $33,859,832, Northern Baptist Convention $21,926,143, Congregationalists $21,233,412.

These figures show that each of the 46,242,130 church members of the country gives at least $10 per year to the support of his church and its work.

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DR. FARR'S OPINION

The Pilot, of Logan, W. Va., says that Dr. F. W. Farr, well known as a Bible expositor of rare gifts, and now teacher in the Los Angeles Bible Institute, expresses his opinion of the action of the Northern Baptist Convention last summer in Indianapolis, in this way:

"The recent session of the Northern Baptist Convention at Indianapolis wrought no material change in the denominational situation. The issues are unchanged, the problems are unsolved and the alignment is the same as before. It is true that among the registered delegates, the liberals out-numbered the conservatives. The relative proportion, however, among the constituency must remain a matter of conjecture. There is every reason to believe that Liberalism will increase and pervade the entire denomination, as, under a standardized ministry, the schools will supply the ministers for the churches. Moreover, Scripture gives no hint that the tide of apostasy will turn before the end of the age."

GEORGE WHITEFIELD AND JOHN WESLEY PUTS US IN AMERICA IN DEEP DEBT TO ENGLAND

In a speech at the anniversary of the Whitefield Tabernacle in London on the evening of October 26, Mr. Lloyd George is reported by cable as making the following remarks:

"America responds to practically the same ideals as England, as is shown by the attitude which America adopted recently toward the Near Eastern question.

"America was the only country in complete sympathy with the attitude of England and the sympathy was overwhelming and real. I think that this is attributable entirely to the fact that moral training in America is identical with ours.

"The ideals of the Puritan Fathers are reinforced by the great ideals of Whitefield and Wesley.

Makes United States Debtor

"I do not know the exact figures of our debt to America, but I am told that it is a thousand million odd at the present moment. It is nothing to the debt that America owes us. Write on the balance sheet: Debtor, a thousand and ninety millions; creditor, John Wesley and George Whitefield.

"I am not talking about Shakespeare, Burns and Milton, who are also in the account; also Roger Williams and the Pilgrim Fathers. I could run up a bill against America which would bankrupt even that rich country.

"They do not keep this sort of accounts in their exchequer, but they are the real amounts—the things that matter.

"Whitefield and Wesley brought America into the war. The result of their teaching and preaching moved America to come to our aid. And I will tell you one thing more they are going to do before they are done. Whitefield and Wesley are going to take America by the hand and lead her through the golden portals of the league of nations."

WHAT OTHERS SAY ABOUT THE MOODY MONTHLY

"I want to say how much I appreciate the Moody Monthly. I have the November issue. The article on The Deadline of Doctrine Around the Church, by Dr. Gray, is the most forceful I have ever read in refutation of the views of the liberals in theology. I do not feel that I can afford to dispense with the Moody Monthly.

"Rev. C. G. B."

"The house fly is a most persistent creature but I don't believe it has anything on you, as I have not had the Moody Bible Institute Monthly in my home for years, yet you continue to send me a letter once or twice a year telling me of the good things you have in your paper. Now, sir, if I remember rightly I got angry at some one of you and stopped the paper, but at this time I am very pleased to inclose two dollars for the year 1923, also wishing you God's richest blessing, I am, dear sir,

"Mr. F. C."

"Just a line to let you know how the Moody Monthly has triumphed here at ——— College. I just could not get the faculty interested in it, hard as I tried, until the November issue came. One of the teachers ran across Dr. Gray's article answering Fosdick's sermon, 'Shall the Fundamentalists Win?' Since then it has made the rounds of the faculty and they are all talking about his article. Needless to say, Dr. Gray expresses our faculty's sentiments from the President down. "Mrs. H. P. W."

"Before sending out the clear reply to Dr. Fosdick's sermon to some of my dear friends in China, who are filling up on his books and inclined to believe his conclusions, I want to thank you personally for this helpful article. We have to know what we believe in these days and such a reply to the modern teachings as you have given makes one feel strong in the faith. We appreciate the straight and plain teaching that you give in the Monthly from time to time.

"M. R."

"Dr. J. C. L. who has recently become our pastor, coming to us from the First Church, assures us that your magazine is the best publication for the price that can be secured and insists that we put t in our library, so begin subscription at once. Mr. A. B. E."

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Let every reader get one more! Will you get one this month?

The Publishing Agent

The Gospel in Print

William Norton

WHAT SHALL IT BE?

For Time Only, or For Eternity?

Out of the great stream of newspapers, magazines, and books flowing from the presses of the many printing and publishing houses throughout the country, we are daily called upon to make a personal selection. Often we must do so for others as well, and our present question is before us, although we may be quite unaware of it: Will its influence be for time only or for eternity?

Shall the reading time that we may have at our disposal be given so unreservedly to that which deals with matters of time and sense? What, then, of that which concerns eternal issues? Without doubt a responsibility we cannot shake off rests upon us. Do we feed sumptuously mind and body and then starve the soul?

Do we have the choosing of any reading for young folks and children? Is the material set before them or which they are permitted to read going to mould the thought life in later years as we would like to have it?

What Shall It Be?

Not, surely, literature that is shallow, or worse, that which subtly undermines or openly ridicules faith in God. It seems reasonable to believe that in large measure the present world-condition of unrest, lawlessness, and the casting off of restraint can be attributed to the "frothy" reading absorbed by the people in such overwhelming doses.

A young person guided into thoughtful and well-balanced reading habits will retain such in after years, and the inspiration gained and preferences made in that formative period will largely control in later life. There is very grave danger ahead for people who leave God out of thought and reading

Each one naming Christ as Saviour and Lord has certain responsibility resting upon him, and must individually decide what share he will have in the wider circulation of truly evangelical literature. Are you willing and ready?—E. A. T.

A WORK FOR ALL

Probably every one of us has, at some time or other, thrown a small stone or pebble into a pool of water and watched the eddies in their ever widening circle until they reach the shore.

We doubt if a better illustration of the power and influence of the printed page could be found. Silently but certainly the tract, book, or booklet goes on its way; its path of blessing widening as it goes; its influence for good increasing continually.

Think of books like Bunyan's *Pilgrim's Progress* and *The Christian's Secret of a Happy Life*. Is any one able to tell what blessing, inspiration, and help these two volumes have brought to the world?

God has probably ordained that the spoken word through the lips of a sanctified ministry should be most important in the plan of world redemption, but surely He has inspired the writing of inspired messages from the time the first message in Holy Writ was given down to the present age.

One feature of the ministry of the printed page that should appeal to all is that we all can have a part in it. Through the giving and lending of books; by getting genuinely evangelical papers into the hands of others; through the distribution of tracts, we can be continually preaching the gospel and pointing men and women to the Lamb of God, who taketh away the sin of the world.—*Herald of Holiness.*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from October 1 to 31, 1922, inclusive:

Africa Book Fund: 3 Contributions, $9.50; **Army and Navy Book Fund:** 2 Contributions, $5.18; **Hospital Book Fund:** 5 Contributions, $14.41; **India Book Fund:** 1 Contribution, $2.50; **Latin America Book Fund:** 12 contributions, $56.00; **Lumber Camp Book Fund:** 3 Contributions, $15.00; **Miner's Book Fund:** 1 Contribution, $2.00; **Mountain Book Fund:** 13 Contributions, $50.20; **Pioneer Book Fund:** 363 Contributions, $2,457.11; **Prison Book Fund:** 45 Contributions, $281.64; **Seaman's Book Fund:** 2 Contributions, $3.00; **Free Tract Fund:** 5 Contributions, $26.32.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, Evangel Booklets, etc., have been sent out on account of the several book funds named from October 1 to 31, 1922, inclusive:

Prison Book Fund: Alabama, 105 books, 65 Gospels, 60 E. Booklets. Arizona, 95 Gospels, 15 Pocket Treasury, 35 E. Booklets. Arkansas, 26 books, 40 Gospels, 24 E. Booklets, California, 109 books, 120 Gospels, 25 Pocket Treasury, 118 E. Booklets. Canada, 85 books, 25 Gospels, 100 Pocket Treasury, 50 E. Booklets. Florida, 174 books, 175 Gospels, 10 Pocket Treasury, 124 E. Booklets, 50 tracts. Georgia, 66 books, 35 Gospels, 60 E. Booklets. Illinois, 57 books, 49 Gospels, 53 E. Booklets, 25 tracts. Iowa, 91 books, 85 Gospels, 100 Pocket Treasury, 64 E. Booklets. Kansas, 51 books, 35 Gospels, 15 Pocket Treasury, 28 E. Booklets. Kentucky, 101 books, 125 Gospels, 75 E. Booklets, 25 tracts. Michigan, 91 books, 25 Gospels, 62 Pocket Treasury. Minnesota, 80 books, 110 Gospels, 100 E. Booklets. Missouri, 221 books, 350 Gospels, 25 Pocket Treasury, 280 E. Booklets. Montana, 21 books, 25 Gospels 28 E. Booklets. Nebraska, 10 books, 10 Gospels, 3 E. Booklets. Nevada, 100 books, 100 Gospels, 100 E. Booklets. New Jersey, 50 books. 25 Gospels, 25 Pocket Treasury, 40 E. Booklets-New York, 276 books, 237 Gospels, 110 Pocket Treasury, 239 E. Booklets, 200 tracts. North Carolina 50 books, 25 Gospels, 25 Pocket Treasury, 20 E Booklets. Ohio, 40 E. Booklets. Oklahoma, 25 books, 20 Gospels, 15 E. Booklets. Pennsylvania, 11 books, 4 E. Booklets. Tennessee, 46 books, 16 Gospels, 10 Pocket Treasury, 20 E. Booklets, 25 tracts. Virginia, 49 books, 50 Gospels, 40 E. Booklets, Washington, 100 books, 75 E. Booklets, 100 Gospels. West Virginia, 100 books, 100 E. Booklets. Wisconsin, 40 books, 10 Gospels, 48 E. Booklets.

Pioneer Book Fund: California, 33 books, 100 Gospels, 25 E. Booklets. Colorado, 10 books, 15 E. Booklets. Minnesota, 21 books, 25 Gospels, 20 E. Booklets. Montana, 30 books, 15 Gospels, 15 Pocket Treasury, 320 E. Booklets, 74 tracts. North Dakota, 61 books, 31 Gospels, 42 E. Booklets, 12 tracts. Oregon, 15 books, 500 Gospels, 20 E. Booklets, 25 tracts. Oklahoma, 10 Gospels, 5 E. Booklets, 10 tracts, Washington, 10 books, 44 E. Booklets. Wisconsin, 2 books, 10 Gospels, 12 E. Booklets, 50 tracts Wyoming, 145 books, 225 Gospels, 10 Pocket Treasury, 145 E. Booklets, 25 tracts.

Latin America Book Fund: Paraguay, 12 books. Argentina, 335 books. Cuba, 56 books. Arizona, 50 books, Venezuela, 240 books. Honduras 27 books, Chile, 50 books. Phillipine Islands, 18 books. Porto Rico, 51 books. Costa Rico, 300 books. Peru, 25 books. Guatemala, 36 books.

Africa Book Fund: Winnebah, 5 books, 2 Gospels, 1 Pocket Treasury, 5 E. Booklets. Natal, 50 books, 30 E. Booklets, 275 tracts. S. Rhodesia, 24 books. Sierra Leone, 3 books. Gold Coast, 2 books, 2 Gospels.

India Book Fund: Belaun, 4 books. Coonoor, 35 books, 30 E. Booklets, 10 tracts. Madura, 244 books. Poona, 2 books.

Army and Navy Book Fund: Kentucky, 100 E. Booklets.

Hospital Book Fund: Illinois, 20 books, 50 Pocket Treasury, Nebraska, 40 E. Booklets, 75 tracts.

Lumber Camp Book Fund: Canada, 105 books, 200 Pocket Treasury, 90 E. Booklets, 100 tracts. Minnesota, 35 books, 25 Gospels, 30 E. Booklets. Oregon, 500 Gospels, 100 Pocket Treasury.

Hotel Room Book Fund: Minnesota, 70 books, 50 E. Booklets.

Mountain Book Fund: Kentucky, 45 books, 85 Gospels, 52 E. Booklets, Tennessee, 20 books, 20 Gospels, 40 E. Booklets.

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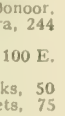

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J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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Program for Founder's Week Conference Next Issue.

MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | January, 1923 | Number 5

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If this startling report is true, and bankers whom we have consulted agree that it undoubtedly is, then it behooves the Christians, as God's stewards, to start the New Year right by making better investments.

Countless numbers of securities are being offered the public today—many of which are gilt edge, and many of which are promotions pure and simple. The Institute feels, therefore, that it should warn its friends to remember the old proverb, "Look before you leap."

If you would consider reinvesting your funds or any portion of them in Christian work, we would draw your attention to the fact that the Institute accepts government bonds at market value in exchange for its Life Annuity Contracts which pay from 4 to 11 per cent. Other securities or real estate will be considered.

For further information address:

THE MOODY BIBLE INSTITUTE

153 F Institute Place, Chicago, Ill.

Moody Bible Institute Monthly

JANUARY, 1923

EDITORIAL NOTES

"And God granted him that which he requested."—1 Chronicle 4:10.

Reading the whole verse we see that Jabez requested three things—prosperity, power and protection. "That thou wouldest bless me indeed, and enlarge my coast;" "that thine hand might be with me;" "that thou wouldest keep me from evil, that it may not grieve me."

Cut from the Loaf.

We can readily transpose these material desires into corresponding ones of the spiritual realm—salvation, sanctification and security. And if God granted Jabez that which he requested will He deny us the same?

Let us think of this as we enter upon the New Year, for if God will grant that which we request, we have the history of 1923 largely in our own hands.

✣ ✣ ✣

Some time since a reader asked us to add a department of illustrations of gospel-truth stories or incidents throwing light on how to accept Christ as a Saviour and how to rest in our faith in Him. We are pleased to comply with the request, and have added a column for that purpose to our Department of Sermon and Scrap Book. Meanwhile that reader and others may be interested in a story on another page entitled, "How I Free, Den?" taken from the biography of Amelia Barr. We consider it so apt and so valuable in leading a soul to Christ, that we are asking our publishing agent to reprint it in leaflet form for an insert in letters if any of our friends desire it.

Our New Year Issue

We place side by side in importance with that story an extract from a sermon of the late Bishop Moule, of Durham, England, to which we have given the title, "A Man Who Lasted." Its application is more to the saved than the seeking soul, but it is equally appropriate to the beginning of a New Year, when more than usual are men and women seriously thinking of their relationship to God and the day when they must give account of themselves to Him. May both articles be greatly blessed to all our readers, to whom, in the fellowship of truth they exemplify, we wish a "Happy New Year."

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Some may think we are giving too much attention to Satan in this issue. There are two articles in which he figures, but we have a third that we refrained from publishing because it is too harrowing. It is a private letter from a college girl to an older friend which we were given liberty to use without divulging names, in which the writer pours out her heart almost in a frenzy of despair. She has lost all her faith in God. It was a professor in her "Prep" school who first threw her off the track with "that dreadful Darwin business," as she calls it, and now she cannot get back on the track again. She is a minister's daughter too, but she sees her father rarely, and she dare not talk to her mother, "it would hurt her so."

Our Children's Peril

This young girl used to believe the Bible was inspired, but the professor said, "not entirely." And if not entirely, then not at all, she thinks, and we agree with her. Christianity is merely setting up an ideal, she was told, but if that be all, then a better ideal may come along by and by, and what shall she do then?

She cannot pray, she cannot read the Bible. "Can a person go on living without any God?" is her cry. "I'm so miserable. I'm so unhappy inside. My brain is just like a mill-wheel—it never stops and never gets anywhere, just round and round."

Who will pray for this dear girl? And what shall we say about that professor? And he was only one of a number of whom she speaks. What name does he deserve? Shall we pray for him also, and others like him, that fear may seize upon them and that they may repent and cry out for mercy before it is too late?

Surely Dr. Hazard is not wrong in calling the *Shorter Bible* "Satan's latest dodge," and surely we are not wrong in capping the communication of a college junior on another page "Satan in the Professor's Chair."

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During the first ten days of July, 1914, Mr. S. S. McClure accompanied Lord Northcliffe on a tour, when every possible subject of national and world importance was discussed. "He had sources of intelligence from all over the world and was one of the best informed men of his time," says Mr. McClure, "yet, never was there a hint of the impending world war. When I left him, July 11, 1914, he had not the slightest expectation that the great war was impending." Our readers recall that the war broke out before a month had elapsed.

Human Limitations

Surely man has his limitations, and they are great limitations according to this witness. But what a contrast is presented with the Son of man, Jesus Christ, who, as He sat upon the Mt. of Olives with His disciples, spread out before them and us the whole world panorama from the time of His departure from them until that of His coming again!

In the light of this remark about Lord Northcliffe, let us again read Matthew 24:3-14, and observe how accurately the Lord of lords described that which has been happening for 1900 years and which is to culminate in intensity at the end of the age. "The secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. 25:14).

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Our attention has just been called to an editorial in the California *Christian Advocate* of October 26 entitled, "Women and the Fundamentalists," in which it is evidently thought that a strong point has been made against Christian believers who "take the Bible literally."

Taking The Bible "Literally"

"Have they ever read what Paul said about women?" the editor exclaims, and then quotes 1 Corinthians 14:34, and 1 Timothy 2:11, 12, where the Apostle says, "Let your women keep silence in the churches," "I suffer not a woman to teach nor to usurp authority over the man."

"Do the Fundamentalists interpret these passages of Paul literally, or do they explain them away?" the editor next inquires. "Do they even do it in the Bible Institutes where they are training large numbers of women to teach contrary to the literal prohibition of Paul?"

We reply that our contemporary is confused as to what is meant by taking the Bible "literally." The expression is commonly employed in connection with Bible prophecy. We take the prophecies literally, in the sense that we assume the literality, i. e., the historical reality of the events predicted, but then of course we resort to a grammatical interpretation of the language of prophecy to determine its meaning. Prophecy has its own language whose principles must be employed in such a case.

Applying the rule to these utterances of Paul, we take them literally of course. Paul commands women to keep silence, and he does not suffer them to teach. There is nothing figurative in that. But just what does Paul *mean* when he says that? The editor of the California *Christian Advocate* thinks he has no reference to women in general, but only to special conditions then existing in the Corinthian church. Why does the editor think so? Not because he does not take Paul's words literally, for they can be taken in no other way, but because Paul has uttered words in other places which seem to qualify them, and because of other arguments doubtless which commend themselves to the editor's mind.

We cannot speak for Fundamentalists, nor even for Bible Institutes as such; but for ourselves, we repeat that we take Paul's words literally, but we are not clear as to the application of them under all conditions and in every case.

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The Revolt Against Denominationalism

We were recently perusing the bulletin of a theological seminary when our attention was arrested by the following:

> "Let our young men and women cease-lessly hear a message that ignores denominations, challenges to Christian service, and exalts Christ for society and industry and the world, and the problem of ministerial supply and seminary support will speedily fade away."

It came before us at the same time as a newspaper report of an oracularism from Mr. Fred B. Smith, formerly the Y. M. C. A. leader and now a world traveler, who was addressing the American Board of Commissioners for Foreign Missions, and who was quoted as saying:

> "Any one who will now plant a Baptist, Presbyterian, Methodist Episcopal, or Congregational church in China, Japan, or India ought to be choked at the dock before landing."

We wonder if those utterances really represent the sober thought of church leaders today? We wonder if they indicate a serious revolt against denominationalism? We do not mean sectarianism, of course, which is denominationalism gone mad, but wholesome Christianity as represented by different forms of worship and church government, and different interpretations of specific articles of the faith.

Certainly if it is desired to have the problem of our ministerial supply and seminary support "fade away," this is the way to bring it about. There will be no problem when no supply, and hence no support, will be needed, and what supply will be needed when denominationalism goes by the board? Drop that earnest, intelligent, virile discussion of Christianity which denominationalism supplies or ought to supply, and the succeeding generation will not know what Christianity is.

Who believes that if the benevolent garroter begins his work on the new missionaries before they land, he will pause there? Intoxicated with success, will he not pursue his work inland, and gripping the throats of the older missionaries of the Baptist, Presbyterian, Methodist, and Congregational Boards, strangle them also?

What will be the reaction in such a case? Only Unitarianism, of course. Is this the desire of these zealous non-denominationalists? To be sure there are independent missionary agencies doing a great and a good work, like the China Inland and the Africa Inland, the Christian Alliance, and others, but these are so evangelical that the choker would not wish to benefit them.

On the whole, may it not be better for the present not to destroy denominationalism, but only insist on its leaders in mission lands as at home remembering the exhortation which reads: "With all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:2, 3)?

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Sex Instruction in Schools

On another page under the head of "What Other Editors Are Saying," is found an editorial from the *Chicago Tribune* to which we solicit the attention of parents, public school teachers, members of boards of education and thoughtful citizens in general. We regard it as a word spoken in season and which needs to be carefully weighed by all who have the responsibility of children during adolescence. We would not presume to say that more harm than good comes from public school instruction in sex hygiene, but we have our opinion about it, and earnestly press the reminder of the editorial that moral action is conditioned by the will. Such instruction in public schools lacks much of its force through its separation from religion, as the editor says, and hence "we must continue to rely upon the church and the home to carry the chief responsibility for character building."

Character building! Where and how does it begin? Here alas, even many of our churches and Sunday-schools are gone astray! The religious psychology and pedagogy of the day is largely on a natural basis. It is assumed that our children are born in a right relationship to God and that only education is required to cause them to grow up into Him in all things. But if we know the Bible, and if we know human nature including our own hearts, that is fundamentally wrong. The starting point of Christian character is the new birth. We take our stand with Jesus Christ on that, and we appeal to parents, to pastors, and to Sunday-school teachers everywhere, not to let down the bars as to the necessity for the conversion of the children committed to their care. When this great change has taken place in their hearts they are prepared for the physiological change in their bodies as otherwise they can never be. This, of course, is not a question merely of their uniting with the church as children, but of their knowing God in Christ in whom is redemption, even the forgiveness of sins.

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The New Spirituality

A correspondent in an Illinois town writes that one of its churches has been sold for a Knights of Columbus hall, that three more are on their last legs, that the Volstead law and about every other law is being ignored, that two large theaters are now open on Sunday, and that the pastor of the most thriving church goes out with his young people to play ball on Sunday afternoon.

That pastor is a good example of the social uplift and the new spirituality of the times, and reminds us of the tipsy Duke of Norfolk, who, seeing a drunken friend in the gutter, hiccoughed: "My dear fellow, I can't help you out, but I'll do better, I'll lie down by your side."

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Misrepresentation in Argument

A member of the faculty of the Moody Bible Institute has shown us a letter from a professor in one of our theological seminaries in which the following paragraph occurs:

> "I am especially glad to get your word on premillennialism. It has been represented to me that your Institute makes that doctrine a part of the essence of Christianity, so as not to receive as 'orthodox' any who hold otherwise. I have said that I believed this misrepresented your position, and I am very glad to have your confirmation."

Misrepresentation is a form of falsehood sadly prevalent in Christian (?) polemics, and from which all of us suffer from time to time. Is it not strange therefore that a fellow-feeling does not more often restrain us from working that injury? The MOODY BIBLE INSTITUTE MONTHLY will always listen to merited rebuke on that score, and endeavor to right any wrong it may have inflicted on its opponents, of whom it has a few.

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Harry Moorehouse

We have readers who still remember this devoted servant of God personally or have been blessed by reading that which came from his pen. He was a dear friend of D. L. Moody, and the latter owed him much. A writer in *The Christian* (London) speaks of his daughter, Minnie Moorehouse, as being "poor, lonely, and crippled." When he recently saw her in Manchester, England, she was seeking to earn a meager livelihood by needlework, which she found anything but remunerative in these trying times. Therefore it is laid upon his heart to make an appeal to the Lord's people to help her.

Contributions may be sent to Mr. McGuffie, 67 Rylance Street, Manchester, England, or to the publisher of THE MOODY BIBLE INSTITUTE MONTHLY, who will be pleased to forward them.

A Correction

We regret that in one part of the article "Age of the Bible Told by the Foreign Words It Contains," by Prof. Robert Dick Wilson, there was an error. In the paragraph under the subhead "Discovery of the Hittite Tongue," the word "Aramaean" appears instead of the word "Armenian." Prof. Wilson writes: "It was the Armenians who were related to the Hittites, not the Aramaeans. The latter were Semites and related to the Babylonians, the Arabs and the Hebrews."

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We ask our readers to note the call for Founder's Week Conference at the Moody Bible Institute, Chicago, which appears on another page.

Founder's Week Conference

We trust many of them will be interested and find it convenient to accept the invitation and share the blessing certain to be experienced at that gathering.

How Rationalism in the Pulpit Makes Worldliness in the Pew

By Rev. John Roach Straton, D. D., Pastor, Calvary Baptist Church, New York City

An Address at the Graduating Exercises of the Moody Bible Institute

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—(1 John 2:15-17).

"LOVE not the world!" What world? Surely not the beautiful world of nature around us! Christ was the creator of this world and the Lord of nature was also a lover of nature as His sermon illustrations and his methods of life amply prove. "The heavens declare the glory of God, and the firmament sheweth his handiwork," and we ought to love the wonderful world that the good God has given us for our home.

But there is another "world" against which the Word of God warns us in the most emphatic terms. It is the *present corrupt world order*, "lying in the evil one," as the Bible says, dominated by Satan. Its conditions and forces are hostile to the highest interests of the soul and destructive of man's moral and religious life. The world thus understood is the sum total of those forces which set the carnal over against the spiritual, which glorify the temporal at the expense of the eternal, and which exalt the earthly above the heavenly.

So John follows the example of Jesus in warning us strongly against this evil world. He tells us that worldliness has a three-fold manifestation, "the lust of the flesh, the lust of the eyes, and the vainglory of life."

This, my friends, is a marvelously comprehensive summary, an illustration of how accurate and exhaustive the Word of God is. All of the forces of worldliness that war against the soul are comprehended under these three classifications. It is very interesting to observe that these three things were present in the great historic temptations—the temptation of our first parents in the garden of Eden, and the temptation of the "Second Adam" upon the heights.

I

THE LUST OF THE FLESH

I ask you to think, first of all, of what John calls "the lust of the flesh." This includes all the corrupt bodily desires and fleshly appetites. There are legitimate bodily desires and appetites that are wholesome and true, but these natural forces are often perverted into that which is sensuous and devilish.

When the Devil tempted Eve it is

Rev. John Roach Straton, D. D.

said that, "The woman saw that the tree was good for food" (Gen. 3:6). The tempter took a normal bodily desire, but touched it with his diabolical power and turned it, for her, into an unholy desire, because it meant disobedience to God for her to indulge it. The same tempter came to Jesus after His long fast, and said to Him, "Command that these stones become bread" (Matt. 4:3). As with Eve, he appealed to the normal and the legitimate, but in such a way that it was evil. He tried to persuade Christ to use His divine powers for selfish ends.

So today the lust of the flesh through the activities of the Devil seeks to overmaster the soul. The Bible says that "the flesh lusteth against the spirit, and the spirit against the flesh," and one or the other must come into final mastery and dominate the life. In other words, the individual will become either a worldlian, seeking gratification in the things of this world and serving the kingdom of Satan, or he will become a child of God and seek his satisfactions in the higher realm of spiritual things—a true subject of the kingdom of heaven.

Ah, how these lusts of the flesh, through the wiles of the Devil, are today seeking to tear down and destroy the souls of men! There has never been a day, my friends, in our modern age when the impulses of animalism have so swept the world as they are doing at the present time. The wave of immorality which is menacing the integrity, even of our boys and girls in their tender years, has had an origin that is easily traced. It dates from that time when the dark and sinister shadow of Darwinism first fell across the fair fields of human life. If man is a descendant of the beast instead of a child of God, then we need not be surprised if we find him inclined to live like a beast. Monkey men make monkey morals, and a false and godless materialistic philosophy that glorifies the flesh at the expense of the spirit is the one colossal menace of today.

The Yellow Press and the Dance

Take, for example, the field of literature. The moral sewage of the world, through the columns of the yellow press is being sent into millions of American homes every twenty-four hours, and magazines that even ten years ago were wholesome and maintained a high standard of literary excellence, are now so loathesome and so saturated with sensualism, both in their pictures and their reading matter, that they ought not to be allowed in any decent home, particularly where boys and girls are growing up.

Take, again, the modern dances. They have come, not from above, but from below. They have come up from the underworld, and say what we will about them, and desire, as we may, to be charitable and fair, nevertheless, it is manifestly true that their seductive fascinations center around the lust of the flesh.

Take, again, the question of women's dress. I do not have the time to discuss it in detail, I only say, in passing, that the true purpose of dress is utility and beauty, and not sex appeal. It would be just as logical and legitimate for men to dress with a view to sex appeal as for women so to do. God's word has given us the true standard in this matter, as in all other matters, and Christian women today have a supreme call to make determined warfare upon this unholy manifestation of the lust of the flesh.

For myself, I delight in the conviction that American women are prevailingly sound at heart, and I look forward to that hour when our women will draw up a new declaration of independence and refuse to be dominated longer by foreign fashion masters, or to wear the dresses that are sent over from the demimondes of degenerate Paris.

The Lust of the Eyes

The second form of worldliness is "the lust of the eyes." This is concerned with what we call taste as distinguished from appetite. The things that we see with the eyes, that we are led by the Devil to admire and long for, become destructive forms of wordliness. It is written in Genesis: "The woman *saw* that the tree was a *delight to the eyes.*" The Devil appealed to Eve's esthetic sensibilities as well as to her appetite for food. And again, when Jesus was tempted, it is said: "The devil taketh him up into an exceeding high mountain and *showed him* all the *kingdoms of the world and the glory of them.*" In both of these temptations the appeal was to the sense of beauty and splendor and glory—a sense which in its God-directed state is normal and harmless, but which perverted by the Devil is ruinous to the soul.

I pass by any consideration of the great sin of covetousness which falls naturally under the lust of the eye, the greed for gold, and the desire for jewels, and other treasures upon which the eye so fondly lingers.

I wish, rather, at this point, to sound a note of warning in regard to the art of today. True art has a legitimate place in the scheme of human life, but it is possible for art to be debased, and when it is controlled by the Devil, it may completely blind itself to the beauty of holiness which is the greatest beauty of all. The art of today seems, more and more, to be forgetting its spiritual ideals, and giving rein to license so that its loveliness allies itself to foulness. When art repudiates ethical motives and erects the standard of "art for art's sake," without any responsibility to God, it becomes a nightmare that debases the soul and debauches the race. Much of that which parades itself today in painting and, particularly, upon the stage, as "art," is abomination, and should be banished from the walks of decent society.

There is something far more valuable than "art," and that is female chastity and masculine honor, for these things are the foundations of marriage, home life, the proper rearing of a new generation, and everything else that makes society safe and sweet. The sensuous appeal to the lust of the eyes made today on stage and screen is undermining right ideals from one end of this continent to the other.

The Vainglory of Life

The third form of worldliness against which the Word of God specifically warns us, is false pride or the "vainglory of life." We find this also in the great historic temptations. The Devil said to Eve in the garden; "Ye shall be as gods." He appealed to her pride and created in her a false ambition, and this thirst for vainglory was one of the things that led to her fall. So, also, with the Master in His temptation, the Devil said; "Cast thyself down from hence, for it is written; He shall give his angels charge concerning thee." The Devil thus sought to have Christ make a vain display of His powers. He tried to induce Him to win the applause of the multitude and to gain a ready credence on their part to His Messiahship by a vain and startling dramatic display.

And the Devil still comes with his subtle seductions to create a wrong attitude towards life and our fellowmen, and thus to harm the soul and lead us away from that modesty and humility of spirit which are the truest marks of real greatness and which bring us into fellowship with God.

All egotism, all false pride, whether of family, or clan, or country, everything that leads to ostentation, and, as we express it in the language of the street, makes one "show off"—all that leads to boasting about our possessions or our achievements, or our social connections, all of the things that make us swagger, or that puff us up, and give us the spirit of braggadocio and boasting — these belong to the vainglory of life, and they are not of the Father but are of the world.

And above all, conceit over learning, the arrogance of knowledge, which we often see paraded today, belongs to this sin. When the Devil tempted our first parents he claimed to see behind the divine law. God had said; "Thou shalt not eat of the tree that is in the midst of the garden," and He warned that if they did eat they would die. The Devil lied to Eve and told her that he knew better than God—that they would not surely die. He claimed a superior knowledge and deeper understanding of truth. He contradicted God's Word and appealed to the vanity of Eve by promising if she would disobey God and eat of the forbidden fruit, she should have also a higher knowledge. He promised our first parents that through rejection of God's Word, they would "be as gods *knowing good and evil.*"

And this, my friends, is what the Devil is still striving to do—to deny and overthrow God's Word. The supreme religious issue of this age of theological turmoil is, *Do We believe God?* Not, note you, do we believe *about* God? All men, who are rationally balanced and have any capacity for thought, believe something about some sort of god. The great question is, *Do we believe God?* God claims to have spoken through His revelation, and I say that the one overshadowing religious issue of today is this: Do we believe God, or will we believe the Devil's lie once more and repudiate the Word of God, and fall into the Devil's trap through intellectual pride and vainglory?

True Scholarship and False

We have no quarrel with true and devout scholarship. We are indebted forever to those godly men who have devoted their lives to exploring and expounding for us the rich treasures of God's truth, and in whatever age or country we find such men, we see that spiritual modesty has always accompanied the highest intellectual and scholarly achievements. Newton, after his epoch-making discovery of the attraction of gravitation, when praised for his scientific achievements, said modestly, "I feel like a little child who has only picked up a few pebbles beside the vast ocean of truth." Kepler, following his monumental discoveries in the field of astronomy, exclaimed, with the true impulses of worship, "I have been thinking God's thoughts after Him."

Contrast this spirit with the vanity and the self-assertiveness of some of the half-baked professors of today. Thank God, the true culture is not in any sense antagonistic to true biblical Christianity, nor is true Christianity antagonistic in any sense to true culture. Indeed, such Christianity is the mother of the world's best culture. Old-time Christian truth has been through the ages the fountain-head of art, music and literature. From biblical Christianity painters have gotten their greatest subjects and bards their highest themes. Dante's majestic genius was nurtured by her, Milton's muse was the child of her generous breast, and the most glowing pages which Shakespeare's genuis produced are brightened by the principles for which she stands. In the spirit of such Christianity law has been rounded out to its highest perfection, government is being made free, and philosophy has drawn her best stores of truth.

But there is a shallow scholarship, a bastard "learning," and a "science falsely so called," which are foes to Christianity. These were well illustrated by the philosophers of Athens, who, imagining in their pride of intellect that they had all the truth of the universe, said of the Apostle Paul: "Let us turn aside now and see what this babbler will say." Those foolish rationalists have perished forever, but that "babbler" has overturned the world by the teaching of the practical truth and the simple faith he held.

So to the destructive critic and their rationalist of today any one who refuses to swallow their speculations is a "babbler." He is not a "modern man." If he dares to think of a supernatural world and a transcendent, miracle-working God, and if he accepts the Bible at its face value as a revelation from such a God, it is insinuated that he is either "unintelligent" or "intellectually dishonest," and that he cannot understand "modern philosophy."

For these "modern men," who are forever labeling themselves "scholars," who are "ever learning, but never come to the knowledge of the truth," who are not themselves creators of thought, but who merely rehash, analyze and say "me, too," to what others have written, I confess that I have scant regard.

Some of these men are so vain that they arrogate to themselves greater

knowledge than was possessed by Jesus Christ. They speak condescendingly of Jesus' lack of scientific knowledge, and they set their opinions on authorship, predictive prophecy and all such questions in opposition to the judgments of the Son of God.

II

RATIONALISM AND WORLDLINESS

This pride of intellect, this form of the vainglory of life, is one of the curses of our age, and I wish now to point out the significant fact that the fountain-head from which the destructive forces of worldliness today are coming, is precisely this false knowledge and the pride of intellect that goes with it.

Let me make this matter concrete by an illustration. A little while ago in New York, I preached a sermon in which I warned Christians against the seductions of worldliness, the destructive influence upon the spiritual life, of dancing, attendance upon the corrupt modern theater, etc. The papers reported this sermon and then an enterprising newspaper man decided that he would get still another "story" upon the situation. He went to leading preachers and asked them if they agreed with the views I had expressed. Several pastors of influential churches gave interviews in which they took issue with me and defended the dance and the theater.

But the reporter did not stop by asking them their attitude toward worldly amusements, but evidently alive to the situation in the religious world, he asked as to their attitude upon the inspiration of the Bible, Darwinism, etc.

To me, it was highly significant that these men, in replying to these questions, gave away the fact that they had really lost faith in the Bible as the Word of God and, therefore, as an authority on human life and conduct.

One said; "The purpose of religion is not to save a soul from hell but to redeem a world and make it beautiful and wholesome in every aspect of its life." But Jesus said: "The Son of Man is come to seek and to save that which was lost," and He said that in connection with the redemption of an individual—Zacchaeus, the publican. Jesus not only declared His mission to be the saving of lost souls, but He also said to His followers: "As the Father hath sent me, even so send I you."

Another admitted that he had only what he called a "technical" belief in the inspiration of the Bible, and went on to express his doubts about the biblical account of the creation, and admitted his acceptance of Darwinism.

Here, then, we have it out in the full light of day—worldliness and selfish social indulgences justified and excused by preachers who no longer believe the Bible, and who reject its authority!

The hearts of devout believers from one end of this continent to the other have been deeply grieved in recent years by the insidious growth of worldliness in the churches and the paralyzing of the spiritual life of many church members—particularly the rising generation—by these things. I make bold to assert that the fountain-head of this ruinous worldliness is rationalism and unbelief concerning the Word of God and the great truths of religion.

I charge it upon these brethren that they and their false teaching are causing the spiritual wreck and ruin today. They are not only drugging the minds of their hearers with unbelief, but wrecking their spiritual lives. I do not know a single church where dancing and other worldly things are indulged in that is not presided over by a radical preacher.

Dancing in the Old First Church

For example, Dr. Fosdick, a Baptist minister, who preaches regularly at a Presbyterian church in New York, preached, a short time ago, against the Fundamentalists. In this sermon he rejected the virgin birth, the true inspiration of the Scriptures, the vicarious atonement and the second coming of

Calvary Baptist Church—New York

our Lord. The sermon was then printed in pamphlet form and sent all over the country. I happened to get hold of the church calendar for the Sunday in which distribution of that printed sermon was announced, and it contained two notices that were significant. One announced that any who desired a copy of the sermon could get it in the vestibule of the church, and the other announced a dance in the church Friday night of that week. Thus skepticism in the pulpit and worldliness in the pew stood linked arm in arm.

A Philadelphia pastor took me to task because I had dared to rebuke some of these wordly indulgences from my own pulpit in New York, and called me "a sensational pulpiteer." I was not surprised at his attitude because I had learned that he was having dances for his young people in his church, and that he was also antagonistic to the Lord's Day Alliance of his city.

Religion at the "Bal Bleu"

Beyond any question, my friends, there has been a tragic decline in spirituality among American church members, which *has been contemporaneous with the growth of rationalism within the ranks of religious leaders.*

Bear with me while I give you some concrete illustrations showing just how far many churches and church people have gone on this downward road.

Take, for example, the case of the "Bal Bleu" ball against which I protested when held in the Ritz Carlton Hotel in New York. That ball was announced through full page display advertisements in the New York papers. Sometime I may start a museum for religious freaks and monstrosities, and I will certainly have a copy of that advertisement as one of the exhibits. The second line of it was particularly remarkable, which read as follows:

"For the Protestants, Mrs.————, Chairman," giving the name of one of the richest and most famous church women. "For the Catholics, Mrs.————," giving the name of another famous church and society belle. "For the Jewish, Mrs. ————," giving the name of a well known Jewish leader.

Here, then, were representatives of the entire religious community in New York advertising a ball, a charity ball, seats at the tables being $50 each.

Then came a picture of a Greek ballet, and below that picture an announcement that the entertainment would "include the initial appearance of English and French stage beauties, * * * recently selected abroad."

Think of what an appalling failure of Christian testimony such an event as that is, and think of the further fact that many church people thought I was "extreme" because I dared to denounce such shameful treason to our Lord and His standard of holiness! There are Baptist and Methodist and Presbyterian churches in our city which, in a former day, were famous for their spirituality and their power as soul-saving centers, that are now conducting dances in the houses of God every week in the year.

Some preachers seek to excuse themselves for conducting such dances in their churches on the ground that it is necessary "to win and hold the young people." This is an illustration, first of the short-sighted folly of these worldly-minded preachers, and it constitutes also a slander upon our youth. As the father of five and a friend of youth, I resent the implication that our boys and girls can be won and held only by appealing to their selfishness. It is false and it is more foolish than false. Self-sacrifice has in it far more power than self-indulgence. The path of holiness is the path of happiness, and it is a shameful fact that some of the preachers of today seem to have forgotten that the cross and not the timbrel is the symbol of our holy faith.

Shuttlecocking Divine Services

Take another illustration of the downward trend in our city because of rationalism and worldliness.

A little while after the "Bal Bleu" ball, the rector of one of our historic

churches announced that they had changed their hour of morning worship from eleven to 10:30 o'clock, and gave as the reason, that those who desired to automobile and play golf, or otherwise indulge themselves on Sunday afternoon, would have more time.

Here was a shuttlecocking of the services of the sanctuary to make it more convenient for people to desecrate God's holy day, and to turn it into a holiday for self-indulgent pleasure, after a perfunctory observance of religious ceremonies for an hour during the forenoon!

This Sabbath desecration by church people is proving ruinous through its example. We had in New York last year an anti-Sabbath street parade, by The International Sporting Club (a prize fighting organization) but we understood that the moving picture interests, the liquor forces, and other enemies of righteousness, were backing it heavily from the financial standpoint. In this parade there were floats caricaturing the Christian Sabbath. They had a man dressed up in Puritan costume with his head and his hands in the stocks, and the sign read, "For kissing his wife on Sunday!"

A little while after this parade, which was repeated in Philadelphia and other American cities, a banquet was given by the same organization in honor of the author of that law which had brought back bloody prize-fighting under the subterfuge of "boxing matches" to New York. In the advertisement a list of the names of prominent citizens was given as "patrons," and a heavy proportion of the men there named were members of the churches!

Missionaries at the Theater

Let me give you another illustration: I was handed a copy of a letter sent out by the ladies of the missionary society of a great Fifth Avenue church. It set forth the fact that about forty foreign missionaries were home on furlough, and the society was planning to entertain them. This letter asked the members to indicate how many theater tickets each would be willing to furnish that these missionaries might be taken to the shows!

I wish to cry out against any countenancing or encouragement to the modern theater and moving picture interests by preachers and church people. The same men who promoted and produced the disgustingly sensuous performance "Aphrodite" in New York, ran, at the same time, in one of their other playhouses, a so-called moral and religious drama which gave a representation of a sort of passion play, including the portrayal of the character of Jesus.

Think of it! Aphrodite at one end of the city, and Jesus Christ at the other! And these suave and oily showmen conducting both performances at the same time, standing diplomatically between the two and blandly pointing the people in both directions at once!

Now the sad part about it is that the opening night of the religious play they had especially invited the preachers. The next day the papers announced that the theater was filled with preachers and their families. Some of these theatrical people that were with the Aphrodite show, were also used by the church people in the abortive "Wayfarer Pageant" in Madison Square Garden given by the religious forces during the drive of the Interchurch World Movement.

Women at Prize Fights

I have not yet told you the worst about the decline of spirituality and vision within the modern churches. I saw an admission a little while ago from a Bishop who was arguing against the prohibition laws, and who took occasion to announce that he had been recently at a half dozen dinner parties where, as he put it, "red liquor flowed freely." Evidently, they were church people who were thus entertaining their Bishop, and there is no record of any rebuke from the Bishop either for their drinking or for this violation of law. All that he did was to use his attendance upon such occasions to bring public discredit upon righteous law!

Blasé New York experienced a mild shock some months ago when one of our social leaders, assisted by a group of society belles, worked up a charity prize fight in Madison Square Garden. The young woman who promoted this affair is the daughter of a man who, at the time of his death, was perhaps the leading financial figure in America. He was a noted churchman and she also is active in the church. I do not mean to cast any reflection upon her moral character. She is a philanthropic woman, good at heart, but a striking example of the level to which modern church members have fallen in their lack of grace and true spirituality. I have a picture of this young woman clipped from one of the papers. She is standing on a truck with her society girls around her, when they were down on Wall Street selling tickets to the prize-fight during the lunch hour. A crowd of men and boys are packed around the truck and the girls are handing them the tickets and taking the money. These young church women not only promoted that prize fight but they themselves attended it, and the young woman who led in it occupied a ring side seat, and came out in the papers the next day and endorsed it. It was the most magnificent spectacle she had ever witnessed!

And once more, recently, in Madison Square Garden we had a bloody prize fight, which was gotten up for "charity," which gave to our "high society" a good excuse for attending. And they did attend. We had vivid descriptions of how they were dressed, and how they held their lorgnettes in watching the fight.

The early Christians were often in the arenas of paganism and heathenism, but always as victims, and never as witnesses of the brutality and butchery that made such a popular holiday. Because the Christian world today is one, and because these things harm the entire cause and bring reproach upon us all, I have the right to cry out against them, and to utter my protest, humbly but earnestly.

The Church a Holy Brotherhood

I will not prolong further these illustrations of the sad apostasy into which the modern churches have fallen. I repeat, once more, that this appalling worldliness is the direct outgrowth of the loss of a vital faith. If men and women had not lost their faith in the Word of God through the shallow preaching of today, they would not violate its precepts by indulging in such folly. The Bible says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." It says again that we are to come out and be separate from these things. It says, again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

The supreme need of the church today is precisely at this point. The Christian church started as a holy brotherhood. The members of the apostolic church found their supreme satisfaction in serving Christ and not in seeking self-indulgent pleasures. They were men and women who walked the heights of true altruism. They literally gave themselves as well as their money.

No wonder that such a church "had favor with all of the people," as the Bible puts it. Cyprian, Bishop at Carthage, in the third century A. D., gives us a glimpse into the holiness and beauty of the church in his age, when he says, in writing to his friend Donatus:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see; brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

Constantine the Politician

But the forces of worldliness, through the wiles of the Devil early assailed the church. These forces finally culminated in the reign of Constantine. With the intuition of an astute politician, he saw that the Christians had become so influential that it was better policy to befriend than to persecute them, as Nero, Diocletian, and other emperors had done, and so he joined forces with the Christians and brought the court of Rome into the church of Jesus. This act marks sharply the turning in the history of the church. Through the coming of the state party within their ranks, pagan ceremonies and sensuous indulgences and worldly methods were grafted on to the simple Christian stem. From being the "Bride of Christ" the church became merely the concubine of Caesar! And

the real tragedy is that many preachers and theological professors today do not seem even to know what a true church is. Some of them complain of the setting up of "rules," but, it is not a question of rules, it is a question of faith and of life.

A true church is an organism and not an organization. It is a growth and not a manufacture. An organization is mechanical; an organism is vital. The church is the spiritual body of Christ, of which He is the Head and each member is a spiritual life cell, created and united to the head by the power of regeneration.

When the church ceases to be an organism and becomes a mere organization dead ecclesiasticism takes the place of live evangelism; "reform" replaces regeneration; "social service" is substituted for salvation; humanitarianism supplants the worship of God; a priest takes the place of the prophet, and the occupants of the pews are changed from realists and possessors to mere formalists and professors.

The true Christian does not need or want the things of the world. He finds his supreme satisfaction in serving Christ and in winning souls to God. No joy that this world can offer and no pleasure that sense can give is comparable to the joy that the soul-winner and the consecrated worker for Jesus knows.

The Victory of Righteousness

This marvelous passage from John gives us the full truth concerning it all. After warning us to "love not the world, neither the things that are in the world," it tells us: "If any one love the world, the love of the Father is not in him." We cannot have two loves. Our allegiance must be given whole-heartedly and unreservedly to the Father, or else we will drift inevitably towards surrender to the world.

And the text encourages us by the knowledge that worldliness is at last not natural and necessary to us, but that it is a thing alien to the wise and righteous life. "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world."

These things, then, were not created by God. They do not, therefore, belong originally and essentially to humanity. God created the world good, and made man good, and that is His plan. The Devil entered and led man into sin.

Sin, therefore, is a dark blot in the history of the moral universe. It was not in the beginning; it does not belong in God's order for the world, and therefore, it must and will be finally destroyed. Sin and worldliness are not native to man in his God ordained and God created state. The Bible makes clear the fact, therefore, that the Devil is finally to be defeated, cast out and destroyed.

And this fact brings us to the other great inspiring truth of this Scripture, namely, that while the present world order, which is under the domination of the Devil, is passing away, and the lust thereof, nevertheless, "He that doeth the will of God abideth forever"; "Godliness hath promise of the life which now is and that which is to come." The child of God, therefore, is not distressed that he does not have the things of this world. We do not need Jesus and the world; Jesus, thank God, is enough. The blessings of His presence, the inspirations of His fellowship, the joy of His service—these things are satisfying and sufficient unto the soul.

This is the victory that overcometh the world, even our faith. Yes, because we believe God and accept the teaching of His Word, we are contented to walk as pilgrims through this world knowing that we shall inherit an everlasting kingdom. Listen: "He that doeth the will of God abideth forever." We need to feast our minds and hearts once more in this materialistic age upon the glorious truth of heaven.

The world is passing away and the lust thereof, but—"He that doeth the will of God abideth forever." We do not envy the tawdry trappings and the idle pleasures of this poor passing world. We look with pity upon the worldlian who is poor even though he may possess unbounded material wealth. With great serenity of soul, we pass by the things that he clamors for, and in which he finds his satisfaction and we say to him that we have "those riches of the spirit," that "treasure in heaven" that abideth forever, "where neither moth nor rust corrupt and where thieves do not break through nor steal." When all of this pageantry and pomp, this vain display of wealth and power, when all this gilt and glitter have fallen into dust forever, the child of God will just be beginning the enjoyment of those heavenly beauties and those transcendent delights which shall be his while the years of eternity roll!

"How I Free, Den?"

By Rev. James M. Gray, D. D.

BEFORE the Civil War, Amelia Barr, the novelist, lived in Texas. In her autobiography, *All the Days of My Life*, she tells the story of President Lincoln's Emancipation Proclamation as it was heralded in her quiet town.

The sheriff stood on the Court House steps, and read it with no more ceremony than if he was giving notice of a forced sale of land, or a new city ordinance about negro passes, or any other every day occurrence. He was surrounded by white men, who listened without interest or remark, and the negroes were shocked and dismayed. They had been sure that the news of their freedom would come with the calling of trumpets, the firing of cannon and the triumphant entry of a victorious army. They were sick and silent with disappointment, and vanished from the streets.

"I went into the kitchen to tell Harriet, my housemaid," says Mrs. Barr. "She was leaning against the open door, looking intently eastward. Freedom was to come from the east, and she was always listening and watching for its approach. Her child, a girl about a year old, was sitting on the floor playing with some empty spools.

" 'Harriet,' I said, and she turned her eyes upon me but did not speak, 'you are free, Harriet! From this hour as free as I am. You can stay here, or go; you can work or sleep; you are your own mistress now, and forever.'

"She stepped forward as I spoke, and was looking at me intently.

" 'Say dem words again, Miss Milly,' she cried, 'say dem again.'

"I repeated what I had told her, making the fact still more emphatic; and as I did so, her sullen black face brightened, she darted to her child, and throwing it shoulder high, shrieked hysterically,

" 'Tamar, you'se free! You'se free, Tamar!'

"She did not at that supreme moment think of herself. Freedom was for her child; she looked in its face, at its hands, at its feet. It was a new baby to her—a free baby. Actually the mother love in her face had humanized its dull, brutish expression.

"I said again, 'You are also free, Harriet. You are your own mistress now. Will you hire yourself to me?'

" 'When dem Yankees coming, Miss Milly?'

" 'Nobody knows.'

" 'How I free, den?'

" 'They sent word.'

" 'Mighty poor way to set folks free.'

" 'Will you hire yourself to me, Harriet? I will give you six dollars a month.'

" 'Six dollars too little, Miss Milly.'

" 'It is what I paid your master.'

" 'Thank de Lord, I'se got no master now. I 'long to myself now. I want eight dollars now. When a nigger free, they wuth more.'

"So I agreed with the freed negro for eight dollars, but I noticed three days later, I had a fresh free negro at one dollar fifty cents a day. Harriet had gone forever."

"*How I free den?*" How was the poor slave to know she was free without a demonstration of some kind? No trumpets, no cannon, no victorious Yankee army? On what could her freedom rest, how might she feel assured of it?

"*They sent word,*" that was all. The authority was in the *word*. She could forego the trumpets, the cannon and the army. Nay, all these might have come and brought no lasting freedom with them, but the *word* was quite enough. What power there must have been behind that quiet word, when in a moment

it settled the question of ownership and slavery forever in that Texan town?

"He sent his word and healed them," is the testimony of the Bible to saving grace. "The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified" (I Cor. 1:22, 23). Men are so apt to think with Naaman, that they must be bidden to do some great thing in order to be saved. They want feeling for their faith to rest upon, but God says, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead (Luke 16:31).

"How do you know you are saved?" asked a pastor of a child who had presented himself for admission to the church. And he replied, "Because God's word says, 'He that believeth on the Son hath everlasting life' (John 3:36), and I have believed and have life." This must illustrate what Christ meant when He said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

But while faith does not wait for feeling, yet feeling usually follows faith. Harriet forgets her disappointment about the trumpets and the cannon as she throws her baby up into the air. That is feeling enough. And it is not all effervescence either. A free "nigger" is worth more than a slave, and she gets it. There is a change of environment, too. Harriet soon goes to another place.

All this is a kind of parable. "He that believeth on the Son hath everlasting life," but the fruit of the Spirit is soon seen in that life—"love, joy, peace." "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46, 47).

Nor is this joy separate from a very practical experience, for the saved man comes to realize that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). "If any man be in Christ, he is a new creature (there is a new creation, R. V.); old things are passed away, behold, all things are become new" (2 Cor. 5:17).

O reader, will you not trust God today? He has sent His Word, believe it. He hath laid your iniquity on His own Son (Isa. 53:6), therefore glorify Him by the rest of faith and the joy of liberty. "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8:36).

A Man Who Lasted

By the Late Rev. Handley C. G. Moule, D. D., Bishop of Durham, England

Reprinted from *The Sacred Seasons*

THE last verse of the first chapter of Daniel reads as if merely a chronological note; *"So this Daniel continued unto the first year of King Cyrus."* But it is a pregnant statement; it indicates a very long persistency of character.

I ask to talk a little with my reader about that grand thing, *spiritual continuance.*

How shall I *last*? How shall my blessings *last*? The question is immensely important; for, oh! how little profit for God there is in merely occasional and transient lifts and ecstacies of the soul, as compared with the steady shining, the all-the-year-long fruit-bearing, of the Christian life which lasts!

Let us look at this brief biography of Daniel. It tells me that he continued, that he held on, after a bright beginning. And it tells me that he did so for a very long time; for between the date of the events recorded in the first chapter and the accession of King Cyrus lies a period of seventy years at least. It took Daniel from early youth to hoary and venerable age.

Unpropitious Circumstances

He was, then, beyond mistake, a man who lasted. And remember, what the *circumstances* were under which he did so. Here was an exile, a captive, a slave, in the absolute grasp of the most despotic of all possible eastern kings. The ruler under whom he began to "continue," as we all know, thought nothing of casting living men into a furnace when they declined to worship him, and was once on the point of destroying all the sages of his capital when they could not explain a dream which he had himself forgotten.

And the circumstances at the end of Daniel's journey were not much more favorable. At that time the monarch indeed was more reasonable, but "the law of the Medes and Persians" was terribly tyrannic. To refuse to treat as God a not very strong man cost Daniel an awful visit to the lions' den.

And even when we put these special difficulties aside, how immense were his more ordinary temptations not to last! Daniel was a youthful Jew, transferred for life to the alien and poisonous atmosphere of heathen Babylon. In that huge city he saw the apparently quite triumphant metropolis of heathen life and power. To every eye but that of faith the King of Babylon was the conqueror not only of Daniel's country, but of Daniel's God. And meantime, as to occupation in Babylon, his special call was not to be the spiritual pastor of his fellow-captives, but from first to last the civil servant of one pagan emperor after another.

This was no easy life in which "to walk and to please God, and to abound more and more." Yet Daniel, in that life, *continued.*

Conquering Holiness

And his life was far more than a mere maintenance of spiritual existence. It was a noble, a glorious course of conquering holiness. He accepted his life of profound trial with a profound and continuous "Amen" to the will of God, an "Amen" which lay deep among his secrets of continuance. And with the "Amen" of submission he joined a grand "Amen" of action. He did the king's business as surely no Babylonian king ever had it done before. Far on in his course, a very old man, after two generations of oriental palace-life, how did he stand as to duty done? The bitterest critics who ever examined a man's life and books could find no fault in him except in "the law of his God."

Durham Cathedral

Another noble

consistency appears in Daniel's long continuance, a consistency in *tone and temper* as he trod the path of duty. One idolatrous king after another he serves with a loyalty faithful, reverent, I might almost say affectionate, till we come to that wonderful climax of it all, the salutation, "*O King, live for ever,*" spoken from the depths of the lions' den!

A glorious sunset closed that long day. The ship sailed after its long, straight voyage, into a fair haven of rest and glory. It is toward the end of the book that the old pilgrim hears a messenger from heaven address him thus, "O man greatly beloved." Yes, he was dear in heaven; and heaven was around him upon earth. It was in the power of the Heavenly One that he lasted, that power which is the same for us today.

How Was It Done?

If Daniel lasted in Babylon, you and I can last in London, in Cambridge, or wherever Daniel's God has set us down. And so we come to ask next, what was Daniel's *secret of continuance?*

The answer, as I see it, is very simple, and shines out luminous from the open surface of his book. I sum it up in this: *Daniel took pains to keep up intercourse with God.* I do not think we can get much further than that in our analysis of the secret. Daniel took pains; he used means. He used prayer. He used the reading of the written Word. He used, as long as he had it, holy fellowship and friendship, particularly in the way of united prayer. I repeat it; he took pains, he used means. And here is a message for us, a message echoed, you remember, in the epistle to the Hebrews (4:11); "Let us labor therefore to enter into that rest."

Satan's Latest Dodge—The Shorter Bible

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

HITHERTO the lower, or textual, criticism of the Bible has been confined to the securing and translation of the best possible duplication of the original manuscripts. It has presented to us the results of the best scholarship in the form of the whole Bible, leaving to discussion and interpretation, the full contents of the book.

Of late, however, there has appeared, under the name of a shorter Bible, an edition that presents the Bible in part, that gives such portions of the Bible as, in the judgment of its editors, constitute the essential value of it.

Reviews of this book indicate that the portions of the Bible that are left out are essential to Christian doctrine as it has been and is still understood, and that the portions that are left in represent such a scheme of thought as would serve the rationalistic and unbelieving hypotheses and visions of an apostate church and an unbelieving world. It appears to be an attempt in line with the idea of Mr. H. G. Wells, that a new age needs a new Bible, since it will not accept the old one.

This new Bible, however, illustrates the truth of the whole of the old one as it attempts to substitute a part of the word of God for the whole of it. It also breathes the spirit and serves the purpose of Satan in so doing, for, in the discussion about the word of God with our first mother, the subtle serpent first introduces doubt and then denial, while, in his attempt to deceive the Saviour, Satan, casting doubt upon the sonship of the Word, asks Christ to cast Himself down from the pinnacle of the temple and quotes Scripture to induce Him to do so. He said: "It is written, he shall give his angels charge concerning thee, etc.," but he was repelled by our Lord's quotation of another Scripture, "Again it is written, thou shalt not tempt the Lord thy God."

How Error Flourishes

"It is written" constitutes the shorter Bible; "Again it is written" constitutes the whole Bible. How gladly and ably the enemies of Christianity quote such portions of the Bible as they would make o serve their purposes! How deception and error flourish by the use of a part of the truth! Without the cunning admixture of truths the false cults of our day would perish in a night. If Satan would lay aside his garment of light and appear in all the hideousness of his lying and cruel malignity his followers would desert him in affright. It is his "It is written," with his suppression of the rest of what is written, that enables him to cast down those who can be deceived into taking a part of the truth for the whole. The shorter Bible is a new aspect of an old dodge, but it will not mislead any who are taught of the Spirit of truth; it would deceive, if it were possible, even the elect, but, thank God, that is not possible.

The parts of the Bible, scattered about along the path of history and on the field of literature like the dry bones of Ezekiel's vision, have come together, as those bones did, under the spell of the Spirit of prophecy; they have formed a coherent, harmonious body of truth, inhabited by the Spirit that created them and that interprets them and uses them. No member is lacking, none can be added, the perfect testimony of Jesus is given by the whole Bible, the production, preservation, constitution and life of the Bible are as miraculous as Himself.

It must be a dreadful future that awaits those who adopt the livery of heaven to serve the Devil in, who dismember and distort that body of truth that God has so marvelously given as a habitation of His Spirit and light of men! They will deceive and destroy many, nevertheless, "the foundation of God standeth sure."

GIVING BREATH TO THE IMAGE OF THE BEAST

(Speaking of the "beast" that had "two horns like a lamb's and he spake as a dragon," the book of Revelation says:

"And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed," (13:16, R. V.).

We do not say that the accompanying picture explains how the second beast will be able to "deceive them that dwell on the earth by the means of those miracles which he has power to do in the sight of the first beast," but we do say that the picture is a very suggestive one.—Editors)

Illustration by courtesy of "Popular Radio."

The "Talking Image."

The voice of the medium is transmitted to the confederate in another room by the ordinary microphone. The confederate's reply is transmitted into another microphone that is connected with a transmitting coil concealed in a rug (or other object). This energy is collected by the receiving coil in the statue and is converted into sound waves by the telephone receiver concealed in the image's head.

Satan in the Professor's Chair

By a Junior at College

THERE are laymen of orthodox views who still regard the college class-room as a place where the Christian faith passes freely from professor to pupil. That it has been considerably diluted with unbelief they may have heard, but the seriousness and implications of the situation have never dawned upon them.

Reason for this is not far to find; either they have never had occasion to visit a class, or if they have, their stay has been too brief to enable them to judge fairly of the spiritual out-put. As a result, their knowledge of the treatment accorded the Bible has come to them through the witness of others.

Although many have issued warnings concerning the growth of the apostasy in the collegiate world, yet a personal testimony may help one to appreciate the actual conditions in our universities.

The writer is a Junior in one of the universities in the eastern states, and during the spring of 1922 he was a member of the class in logic.

The text-book was written by the philosophy department and distributed in mimeographed form at the approximate rate of a chapter a week. Each chapter furnished subject-matter from a different branch of learning in order that the students might have proper material from which to derive argumentative skill.

During the discussion of chapter eight, entitled, "How Reflective Thought Deals with the Past, as Illustrated by the Criticism of the Pentateuch," an instructor with a B. D. degree was substituted for the regular instructor. Since the class discussions of this week were particularly interesting from the biblical standpoint, a brief resumé of them will serve the purpose of this article.

Childish Arguments

Not far from the beginning of chapter eight was this statement: "The first *nine* chapters, attributed by the text to Solomon (in the book of Proverbs) and headed repeatedly with the words, 'My son,' are plainly different in style from, etc."

When one recalls that it is the first *seven* chapters that begin in this fashion, the initial impression of accuracy is none too favorable.

The paragraph following this was concerned with showing that Moses could not have written the Pentateuch because of the last few verses which deal with his death and burial. It would seem that the puerility of this argument would have been so long ago recognized and admitted that it would never have dared to raise its head again in print.

Next came a long paragraph embodying Old Testament variant accounts of the same events. While studying the text one evening, I became curious to know whether these had any real foundation in fact, or whether they were mere surface discrepancies and hence not contradictory at all, but only apparently so after superficial examination.

Where Aaron Was Buried

Choosing one at random, I looked up the references, and consulted as many books as were within reach which might throw light on these particular discrepant verses. The next day, I informed the instructor that my curiosity had led me to investigate the validity of one of the so-called discrepancies, and asked permission to read the results of my findings which I had condensed into four brief statements. Following are the verses cited:

Numbers 33:38—"And Aaron the priest went up into Mt. Hor at the commandment of the Lord and died there."

Deuteronomy 10:6—"And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera; there Aaron died and there he was buried."

One would gather from these two verses that they contain a discrepancy, since Aaron could not have died in both places. The following are the points I made:

1. Mosera—its exact significance is not known. Therefore no one can assert a contradiction to exist between two words, the exact meaning of both of which is not known.

2. If Mosera signifies a district in which Mt. Hor is situated, as Prof. J. L. Porter believed, obviously there is no contradiction.

3. If Mosera signifies a stopping-place at the foot of Mt. Hor, as Haley believed, and if the particular spot on top of Mt. Hor at that time had no place-name, as is reasonable to suppose, is it not inevitable that in the record the nearest place that had a name would be mentioned as the place where Aaron died?

4. There is a third reference to this event in the book of Numbers in which Mosera is not mentioned but rather Mt. Hor. It is Numbers 20:23-29.

Mosera in the Hebrew means "chastisement." So it is possible that the place where Aaron had to meet death was memorialized by naming it appropriately just as other places in the Wilderness had been named where events of importance had taken place.

Then I added: "Therefore we come to the conclusion that the higher critic is either ignorant of the facts of the case or dishonest."

This statement was followed by a stamping of feet which is the University student's way of giving vent to emotion.

The Professor's Surprise

Dr. B— quickly recovered from surprise and replied that I was right, that the significance of Mosera is as yet unknown (although I suspect it was just a safe assumption to cover his ignorance of the matter). "And yet, that is a very unimportant point," he continued, "and I'm sure that no higher critic would rest his case on so small an item." (Those were approximately his words.)

I risked the rejoinder that I considered this case of the greatest importance, not in the detail of the case but in the implications involved regarding the use of the Bible which go to prove that if a man is dishonest (in the sense that he states a contradiction to exist when he knows from his own investigation that he has no valid reason for the assertion) in one point, he is apt to be consistently dishonest in other and weightier points.

An attempted defense not only of the inerrancy of the Bible but also of justice in handling it, had evidently stirred his indignation, and he continued pointing out more discrepancies by reading supposedly variant accounts from his Bible. First he tried to show the contradiction between two Flood accounts, but it was so obvious that there was no reasonable basis for asserting one to exist that his conclusion was greeted with "No! No!" from all sides from students who had, if not a knowledge of the Bible, at least a fair measure of common sense and justice. Dr. B.'s embarrassment was appreciably growing.

After he had produced another example of contradiction, one of the students naively asked him if he had ever looked up those verses in the Hebrew in order to see if the discrepancy possessed a real foundation in fact? The reply was in the negative, which naturally vitiated his statements and stultified himself. The appropriateness of all these "cases" against the fundamental truth of Scripture in a class in logic was, and still is, difficult for me to imagine.

A Jew Who Knew the Old Testament

Later in this same period, we were discussing the higher critical theory of the multiple authorship of the Pentateuch. Dr. B— tried to show that the different names used for God (such as Jehovah, Adonai, etc.) must suggest that different men wrote the Pentateuch. A Jew seated beside me whispered that he had a Hebrew Old Testament at home and he had noticed that sometimes different names for God appear in the same sentence, and it did not seem reasonable to suppose that one author had started the sentence and another completed it!

I mentioned this to the instructor, and his reply was some sort of evasion which I do not recall.

Toward the end of the class period I suggested to Dr. B— that I believed the ultimate test of the truth of the higher critical position and of the orthodox position rested in the way each of them affected life. Before I had a chance to intimate how the orthodox view best meets the test, he replied: "In many cases a new belief in the higher critical view does involve a moral upset and this, of course, is unfortunate!"

Not Bothered About God

A remark of Dr. B— at a later session reveals the cause not only of his antago-

nism to revealed truth and of his unfair methods of attacking its trustworthiness, but explains also a young man's remark to me after class to the effect that "Everybody knows that ——— University is an atheist hot-bed." His remark was:

"It wouldn't bother me very much if it should be found that God is a body of psychological facts or instincts." I wish I had retorted that if the orthodox bibical view of God should be found to be true, the discovery would probably bother him considerably.

His view of the Bible, then, is that it is not a self-revelation of a personal God in finite terms, but merely a record of man's ideas of what he believes God ought to be like—a sort of body of hallowed, human imagination. We are reminded of Paul's description of those who "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator . . . they did not like to retain God in their knowledge."

After the dismissal of the class, one of the older young men (about 28) told me that at one time he had had a religious experience, but that at present he has none and is not nearly as happy. It was the most pathetic testimony I ever heard. Is the reason far to find?

The unscientific and unfair methods of treating Scripture are well illustrated by the questions submitted to the class on chapter five which embodied a discussion of evolution. (It was the custom to give to the class several questions on each chapter, in order to direct the student's thought in definite channels).

Two of the questions were: (1) What are the logical drawbacks of the special creation theory? (2) Using the marks of a good hypothesis already established, why is the evolutionary theory superior to special creation?

Atheistic Propaganda

The reader has had no difficulty in discovering the biased character of the teaching of Dr. B— and of the philosophy department, which led Dr. B— to resort to the most ridiculous and unscientific methods of supporting his half-suppressed atheism.

At the opening of the last session during which we discussed this chapter Dr. B— said,

"I hope you will seriously consider this positivistic conception, etc."

In other words, instead of maintaining an equilibrium of emphasis, and refraining from saying more than was necessary to give us a clear picture of the stand taken by each side to the controversy, he decided to carry on a little atheistic missionary propaganda, making a plea that we would attempt to see for ourselves by further study how beautifully rational is the higher critical position. Paul warned against such deceitful attractiveness when he spoke of such as "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."

Now I know what William Jennings Bryan means when he says that if religion is not permitted to be taught in secular schools then certainly irreligion ought not to be taught.

Expurgation by Interpretation

I do not object to the conclusions of our atheistic teachers (although they are discouraging enough) so much as to the unscientific and unfair methods which consistently bring them to these conclusions.

I cannot escape the belief that the process of the destructive higher criticism is one of *expurgation by interpretation.* And the "why" of the process is found in the truest statement our instructor ever made before our logic class when he said that "After all, if a man doesn't *want* to believe in a God, you can't possibly prove to him that there is one!"

The children of men have always been at enmity with God—as Paul says: "The carnal mind is enmity against God"—and nothing but a tremendous judgment is going to puncture their inveterate pride and undeify them.

As for the Christian college student, I would say that the best insulation against the subtle, sophistical arguments of the ubiquitous Modernist professors is a thorough heart and head knowledge of God's revealed Word. There lies the responsibility of the parent and the minister.

Does Christian Faith Depend on Education?

A Friendly Letter to a Young Pastor

"MY Dear Brother:

"You kindly wrote me in October in reply to some inquiries about ——— University and its relation to the Christian faith of its students. Your letter was useful, but passed out from under my eye for some time. However, I feel moved to write you even at this late date regarding a statement or two in your communication.

"I need not tell you that I rejoice that you have never lost your faith in God and Jesus Christ, nor your passion for winning men. Not all of those who have become well acquainted with modern thought are able to witness such a good confession.

"There is one point, however, in which I cannot quite follow your reasoning. You say, 'If the young woman in question is going to college with the idea that her present beliefs in religious matters are correct, and is determined to accept as true only that which does not interfere with her present creed, she might just as well not go, for she is not seeking a real education.'

"Would this not altogether depend upon what her present beliefs in religious matters are? I am sure you will forgive me if I say frankly that your letter makes me feel that you assume that if this young woman's views are conservative, they must be changed with the increasing knowledge received at a university. If I am right in my feeling, then I must certainly disagree with you, for such conservative views as this young woman holds are held by many who have had all the advantages of university and seminary training. Indeed, men who have attained eminence as scholars and have become expert, not only in philosophy and theology, but in science as well, still maintain views regarded as conservative. We all know that we are affected by increasing knowledge, but certainly we may start out on foundations, in which case our increasing knowledge will only give further illumination within the area of the truth.

"I do not know what are the 'many things' which you formerly held as essential objects of faith but which you can no longer hold and be honest with yourself. Of course, if you were mistaken as to their being essential objects of faith, it is well that you have come to see that you were mistaken at this point. I am sincerely hopeful that you have not made a mistake the other way around and have given up anything which is really essential.

"I am sure you will not think I am contentious when I go on to say that I am not quite clear as to why you would not be in the ministry today had you not gone on with your education. This seems to suggest that confidence as to the foundations of our faith stands or falls with advanced education. As a matter of fact, however, many men who have not had advantages in school have a confidence as clear as the noon-day sun as to the essentials of our holy faith. Not only in intellect, but in their whole being have they been satisfied as to the reality of the things they preach. You will not understand me to be making any plea for ignorance, but only to be pleading that conviction rests on deeper bases than the instruction found in any class rooms. The history of Methodism is proof enough on this point.

"I heartily agree with you that no fact of modern knowledge will be found contrary to any fact of God's revelation through His Holy Word. There is a fine point here, however, which should not be over-looked, namely, that things are sometimes assumed to be facts in modern knowledge which are not facts at all, and these are placed against the verities of God's Holy Word. I need not tell you, either, that it is one thing to get a fact and another to get the proper interpretation of it.

"Now that I have 'delivered my soul,' I am afraid you will think that I am impervious to all new light. I humbly beg leave, however, to believe that this is not the case. Moreover, I am sure you will feel that what I have written has been indited by a genuine interest in you and your real success in the work of God.

"Praying the continued blessing of the Lord upon you, I am

"Cordially yours,

"* * * *"

Bible Revivals in Australia

Thousands of Boys and Girls Confess Christ—A Remarkable Distribution of God'sWord—The Coming Revival

By George T. B. Davis

DURING the past year remarkable Bible revival campaigns have been held in Melbourne, Sydney, and other cities in Australia. Tens of thousands of copies of God's Word have been distributed, and thousands of boys and girls and young people professed faith in Christ.

The longest of the campaigns thus far was in Melbourne. The movement extended over twelve weeks, during which 32,000 Testaments were given away to those who enlisted in the Pocket Testament League, while over 12,000 enrolled under the banner of Christ.

Prayer was the secret of the success of the work. The Archbishop of Melbourne, Dr. Harrington Lees, and the heads of the other churches, signed a Call to Prayer for the campaign, which was sent throughout the State.

The chief fields of operation were the schools of Melbourne; the State schools, high schools, and colleges. With the cooperation of the ministers the schools were entered, sometimes several in the course of one day, and the Spirit of God swept over the hearts of the boys and girls like a breeze from heaven.

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Melbourne, Australia—Magnificent public library in foreground, also houses the national art gallery, and the technological museum. Melbourne is one of the world's most modern cities. It has a population of approximately seven hundred thousand, and is the metropolis of the Australian Commonwealth, which is almost as large in area as the United States.

The Visit to Scotch College

One of the most far-reaching events was the visit to Scotch College. This is the largest school of the kind in the British Empire, having an enrolment of over 1,300 lads and young men. In the two visits to the two sections of the college 934 were enlisted in the League and almost 500 recorded their acceptance of Christ as their Saviour. The chaplain, Rev. F. Chisholm, declared "scenes were enacted which probably are unparalleled in the long record of its seventy-five years."

The head master of a State school in Melbourne told a friend that a week or so after the books had been distributed the comic papers had disappeared, and the boys and girls were reading their Testaments instead.

One day Mr. W. F. Woodcraft, of the Y. M. C. A. and Evangelization Society of Australasia, accompanied the writer to five schools, one of them being Scotch College. After seeing the way in which the students enlisted in the League and openly confessed Christ, and feeling the spiritual atmosphere of the meetings, he said: "For twenty-five years I have been engaged in arranging missions of all sorts in Australia, but I consider that day's experience in the schools as the greatest single day of evangelism I have ever witnessed." Let me add that Mr. Woodcraft worked indefatigably for the success of the movement from the beginning to the end of the effort.

One of the business men in Australia gave over a thousand pounds for the campaign, and declared that he had never made a better investment. Another business man, past middle age, who has been in the Sunday-school and Sunday-school work all his life, said: "I have never before seen such a wonderful influence pervade the young people."

Hon. W. H. Edgar, M. L. C., who was chairman of the committee that financed the distribution of the Testaments, said to a friend at the conclusion of the movement: "I feel the revival for which we have been praying has come, but in a different way than we had expected. It will mean a new era in church life, and a new spiritual uplift for the community." Mr. Edgar now has a vision of giving every Protestant child in Victoria an opportunity to receive a Testament and enlist in the League.

Simultaneously Mr. William Winn, of Sydney, who invited me to Australia, and his brother, Mr. Isaac Winn, are energetically continuing the work of spreading the Word in New South Wales. Mr. William Winn writes: "So far I have either given away, have in stock, or on the way from London, over 100,000, and expect to need many more thousands."

Broken Hill a Hot Bed of Socialism

The final campaign of the past year was held in Broken Hill. It is the hotbed of Socialism in Australia. That and gambling are the two passions of the big mining center in the desert. But nothing is too hard for the Lord, and here, too, prevailing prayer opened the windows of heaven.

It was an astonishment to find the children of socialists enrolling in the League and professing faith in Christ with the same readiness as the youth of other cities. And, praise God, the children of Broken Hill became missionaries in their own homes. I only heard of one Testament being torn up by an angry father. A letter just received tells of a children's prayer meeting started at the close of the mission through the pleading of a little girl. The first night nineteen were present. A month later the attendance had increased to seventy-six.

Beautiful stories were told of the devotion and enthusiasm of the children of Broken Hill. Some boys built a booth in their back yard. That evening the mother and father peeped in and saw eight boys sitting round in a circle. They read a chapter, verse about, sang the mission choruses, three of them led in prayer, and they closed with the Lord's Prayer. Five little girls met at one of their homes and held a prayer meeting, while their mothers were at the races.

The Melbourne Council have now arranged a three months Bible revival campaign to cover the State of Victoria. Plans are being made for me to make a rapid tour of fifteen to twenty of the largest cities and towns in the State, visiting the schools, distributing Testa-

ments, and preaching Christ. Please pray for this unique campaign, and that we may also be led to just the right places for campaigns in 1923.

Mrs. Davis' Health

The victories of the past twelve months have been all the Lord's doing in answer to believing prayer, and to Him we give all the praise. Just after we reached Sydney a year ago, my mother was taken seriously ill. But in answer to prayer the Lord raised her up to fairly good health. But nothing is too hard for the Lord, and He can give her abundant health and strength. Her companion, Miss Beebe, has been kept in splendid health and strength, and has labored fervently in prayer for the work. Will not those who read these lines pray earnestly that we may all be kept in health and strength, and filled with the Holy Spirit, and that sufficient funds may be supplied for the carrying forward of the work in Australia, and wherever the Lord may lead us?

One who is co-operating in the work through prayer writes: "My heart is overflowing with gratefulness at the success of the work. I feel I must write and say that for years I have prayed that God would preserve your dear mother and spare her to the glorious work. I have hungered for a revival of prayer and the living Word. Praise God indeed for the news of the many children deciding. This is better a hundred times than grown people's conversions; the children saved from going into sin."

I am convinced we are on the eve of a great world-wide revival. We were all disappointed that the revival did not immediately follow the world-war. Year after year has passed and the long-for world awakening has tarried. But, praise God, it is coming!

One of the most significant signs of the times is the springing up of little prayer-groups in homes and churches to pray down the fire from heaven. It was the formation of these prayer associations, or praying bands, that helped to promote and spread the great revival in Scotland two hundred years ago.

D. L. Moody's Advice

D. L. Moody strongly advocated the formation of these praying bands. He once said: "The best way is for the pastor (or some member) to say he wants to see all who desire a revival. Don't let anyone else come. Then get down on your knees and pour out your hearts, asking God to revive yourselves. Don't be in a hurry to pray for your friends. Hold the people to themselves! You never see an anxious church without souls being saved. Don't wait for the whole church to move. Get two or three, and soon there will be six or seven. Form a praying band. Pray for the work, and the blessing will come. That plan never failed."

The revival is coming, and I feel sure its manifestations will be most marked and significant where there are the largest number of the prayer circles. Will not hundreds of those who read these lines assist in forming such prayer circles to pray through for a revival in your own hearts and homes and churches, and in your community, and throughout the world; and will you not also pray for us and our work? I will be glad to receive the names of those who will form such a revival prayer circle, or who are already in one, and will hope to send them occasional reports of our work. Please address me at 376 Swanston Street, Melbourne, Australia. May God hasten the formation of thousands of these revival prayer circles, and may we soon see one nation after another in the grip of great revivals, that shall lead multitudes into the kingdom.

The John the Baptist of Revival Campaigns

By Singing Evangelist William S. Dixon, Wheaton, Ill.

SOME time ago I was asked to write regarding the work of the singing evangelist.

Having fought the call into this work for ten years, I felt constrained to respond to the request, with the hope and prayer that what I had to say might be helpful to other young people going through the same experience, wondering what their life work is to be, and where the Lord would have them invest their lives for His glory.

Going about the field in evangelism for the past nine years has shown me that many young people are having the same experience I had before entering definite Christian service as a life work. They are casting about for the place where they can use their talents, and if this life of service were brought before them, from one who has been through years of it, they might be led of the Spirit of God to offer their lives as an investment for Him in carrying the gospel in song to needy hearts and lost souls.

Preparing the People's Hearts

I look upon this work as having the same relation to the preached Word that John the Baptist had to Christ. Christ was the "spoken Word" from the Father, manifested in the flesh, and John the Baptist prepared the hearts of the people to be ready for the message which He brought from God. If the singing evangelist will look upon his work in relation to that of the preacher, he will be prayerful about it, and feel the responsibility to make good, and prepare the hearts of his hearers for the message from God to be given immediately following, by the preacher.

Various Departments of Work

The work in detail consists of leading the congregation in the song service, directing the chorus in special numbers, solo work, etc. But the man who is attending to the music only is missing a great opportunity, for there are important parts of the work which the singing evangelist can do in addition to that of the music. Other parts of his work are among the boys and girls and the young people.

Personally, I speak each Sunday evening at the young peoples' meetings, endeavoring to give them a vision of a surrendered life, and urging them to get into the place of God's will for them.

The booster chorus of the boys and girls each week is a drawing card of the campaigns, and acts as a means of attracting their parents into the services.

Then one can organize and lead the morning cottage prayer meetings.

I find speaking at shop meetings during the noon hours also very profitable.

Joys and Difficulties

The joys and satisfactions of the work are many. In the first place a man is not selling his life for dollars and cents but is investing it in the lives of others for eternity. The singing evangelist has a great opportunity in witnessing both by his life and by his lips for Christ. Many souls are touched by the gospel in song that are not moved by the sermon.

Problems and difficulties enter this work as well as other lines, whether they be religious or secular, but the worker must remember that God is more than equal for all of them. One is that of getting the members of the chorus to consecrate themselves to the work faithfully, during the whole of the campaign, and another is to get the audience to sing heartily.

The Preparation Required

Preparation should be carefully done, for there are many in this field of work who are not properly trained, and are therefore not doing the best that they are capable of doing or that the work requires. There are some who think that because they have a good singing voice they can jump into the field and become a singing evangelist. But the man who will make good should have more than that. He should be a trained worker along gospel lines and be able to emphasize the gospel in his work and message.

I would say that the essential training for this work can be best secured at Moody Bible Institute, Chicago, for they have such a course which gives specialized training to the singing evangelist, giving him well-rounded equipment for his work. Being a graduate of this school which has been so richly used of God I know whereof I speak. I have found many ways in which my Moody Bible Institute training has enabled me to make good in the field for the past nine years.

Personal Qualifications

Qualities of personality are many. First, I should emphasize consecration to God, and then to His work. The world hates a counterfeit, and will not be long in detecting it in the singing evangelist. Many men have put to shame their calling by compromising actions in the field such as were not becoming in a gentleman, much less in a worker for God and His kingdom.

The singing evangelist should be spiritual in every part of his work. He

should have his work on his heart. He should be kind, tactful, courteous, a man who makes friends and who is ready to adjust himself to every kind of condition and circumstance.

And last, but not least, he should be a man of prayer about his work—his solos, the selection of his songs, and in fact everything else that he does.

The Pulpit and the Press

By J. Richard Olson, Editor, *Minneapolis Journal*

An address at the Moody Bible Institute, stenographically reported

A DISTINCT honor has come to me in being invited to stand in this historic place where the sainted Moody stood as a prophet of God, and directed the path of many a soul to Him who is the Way, the Truth and the Life.

It has been my privilege to write some things about this Institute, and I wish to say in passing, that you have given me fine co-operation in the matter of publicity, more so, I should say that any institution I can think of now. I have received brief but pointed manuscripts from this Institute and they have gone into the *Journal* which in turn, has carried the message on to other dailies and weeklies throughout the Northwest, and your work has thus been lifted up and information as to your activities has reached thousands more than if it had never gone out.

If I were to choose a text for this talk on the pulpit and the press I should take that in 1 Samuel, 18:7; "Saul hath slain his thousands, and David his ten thousands." If you will pardon the application with a change of words, we might say, "If the pulpit has slain thousands, the press has slain tens of thousands. If the pulpit has blessed thousands, the press has blessed tens of thousands."

When the Master said, "Go ye out into the highways and hedges." He issued a proclamation for you and me not to be satisfied by staying within a limited circle in some particular place, but to go out into the darkness of this world and remind men of Him and His Kingdom.

My friends, I do not know of any one thing in which the church through all its institutions for preparing young men and women for missionary work and for the ministry in this and other lands, has fallen down quite so much as on this one point. To my knowledge there is no denominational institution where there is offered even the most elementary course in publicity to teach those who go out as leaders how to capitalize the opportunities given them through the press.

The way many ministers make an effort of their own is pathetic. I have some manuscripts so rich in—well I might say humor, because of the lack of training in the art, that I have kept them as souvenirs, that when I feel a little dull, I can hunt out one of them and read it. They beat Mark Twain all to pieces.

How Business Values Advertising

Let me direct your attention to the value that commercial institutions place upon publicity. John Wanamaker; the Chandler Automobile Company; the National Biscuit Company; Hart, Schaffner and Marx and similar organizations spend as a minimum a million dollars a year; the Nuxated Iron Company, a million and a quarter; the Goodrich Tire Company, a million and a half; Swift and Company, one million seven hundred thousand; a certain chewing gum concern, one million eight hundred thousand, to sell a nickel package of gum! Mr. Wrigley ought to give me a package of gum for telling you that. To sell one package of gum it pays them to pay more than two millions in advertising, and this is but a broad rate.

But if for the sake of mere publicity it pays commercial institutions to run paid advertisements in the papers daily, and if it pays the institutions of the church, our colleges and seminaries and boys' and girls' schools to have running display advertisements in both the denominational and secular papers, why should not the church carry at least a weekly advertisement fitly framed to set forth its work?

In speaking of publicity I want to tell you a story which sums it up in a nutshell. A Bishop from Norway visited this country some years ago. He was a man of keen observation, and when he was about to leave New York for the old shores, he was interviewed by a newspaper correspondent, who asked him this question:

"Bishop what has impressed you most in America?"

Of course he was prepared to write something about the vast plains and unlimited resources of America, or some other old stand-by phrase, but the Bishop did not say anything about those.

"What impressed me most in America? Let me see. I think it was that what you call Bull Durham."

The Bishop went home with tobacco on his brain. Wherever he looked he saw those signs.

The church might find through the proper use of sign boards the publicity it needs. Through the use of such boards a man could never go to work or come home again but would be compelled to give at least one thought to the church, and it would without doubt have the same effect upon him as is desired by those who advertise breakfast food or something else that is before his eyes every day.

Why the Church Should Advertise

Now why should the church make any effort. For its own sake, its own work and for the sake of the press if you please, and the world at large. Remember that the church brings to the world the one thing that can make it safe; to the nation the one power of righteousness; to the individual the one power that can redeem and save him.

The church is the one institution that has been given that divine and high privilege of proclaiming peace and good will to men. Only as we reach out to the multitudes everywhere with the aim and purpose of the church of Jesus Christ can we hope to so influence men that there will be any hope of preventing the terrible catastrophe of war.

The church should advertise to show its faith in itself and in its Founder and Head, the Lord Jesus Christ. No man can be converted to another cause without being impressed with somebody's faith in that cause. Only so far as you show your faith in any cause will some one else begin to think there is something in the cause that is worth while.

Here's another circumstance in the church itself that needs publicity. According to the latest available statistics there are Protestant churches in the United States today with a seating capacity for 53,500,000 persons. The Protestant church membership is something like 25,000,000 in round numbers. Not more than sixty per cent, or 15,000,000 of these attend church with any degree of regularity. The church therefore has an additional object for this publicity that it might stir up the other ten millions, or the other forty per cent, to greater activity and zeal in the Master's work and in the kingdom.

The newspaper is the most insistent feature in our public life. It is with us at morning, noon and night, at our meals, in our street cars. How this thing follows us! The American people are largely becoming a newspaper educated people, this medium provides a channel of communication and publicity for the church.

But this publicity should be done with dignity and decorum.

Cheap Publicity Cheapens the Church

I don't care whether it is simply a sermon theme, or a sensational story of some kind.

Let me quote what Dr. Burton of the University of Minnesota said one day in class, when speaking on "The Bible as Literature":

"I have studied all literature, the best written in any age by any people in either the original or the translation, and have yet to find any that can compare with the literature of the Bible; and I thank God," he added, "the literary value is not the highest, but the spiritual value."

He then went on to say: "I never prayed until I was forty-three years old, but by studying the Bible simply from a literary view point, something got from that book into my life that made me a praying man and I want to say that I never let a day come and go but what I feel the need of prayer, and do pray. You can call it anything you want, but

it has in it a quality, a peculiar power that none other has, and yet," he said, "how many times we find ministers announcing themes of a trashy nature, supposedly based on some text in the Bible, that have degraded the very message they intended to bring! Not long ago I read this theme on the sign board of one of the local churches, 'Next Sunday morning, Dr. So-and-so will preach a sermon on "Elijah's High Spots." ' If I wanted to go to church as badly as I want to see my dear mother, I never would go near a place that used the name of Elijah in any such way."

That comes from a man who is not a church member, but who has a just regard for the great things in life.

Not long ago a man came into the office and gave me an announcement about next Sunday morning's theme—"That Book Called 'Main Street.' " I thought to myself, the poor man must have a very dim vision of what his privilege is in the pulpit on Sunday morning.

About two weeks later I met one of his members and asked him what kind of a sermon he had preached. He blushed a little and said, "You see he hadn't read the book. He had heard a lot about it and so he read up a little and then talked about it."

Think of it! I know a church in one of our Northwestern cities whose pastor in order to gain a little publicity for himself used tactics like this: "Next Sunday evening a loaf of bread will be given away to any one who comes to my church." Here's how he went about it. He had gone into cahoots with a baker who agreed to supply miniature loaves of bread to be handed out to the congregation, the baker being allowed to put his name, label, and place of business on the wrappers so that he got publicity for his bakery shop. The minister preached on the "Bread of Life."

The next Sunday evening the same man announced that an orange would be given away to everybody that attended the church. A Greek fruit vender agreed to supply the fruit, and in his advertisement the preacher said that the oranges were shipped directly from Florida for the purpose. It was not true of course.

That was one of the younger men, but not long ago an older man came up from Rochester to the same city in the Northwest and announced that a bar of soap would be given away to everybody that came to his church Sunday night. There were seven hundred bars of soap in that church that night, and only thirty-nine persons came. That's too much soap for thirty nine persons.

How to Write for the Press

When you write anything for publication it will never break into print unless you bear in mind three things, three W's. The first is "What?" What is it that you are about to tell, the point of the story, the fact you want to bring out? And then "When?" When did this take place? or, when is it to take place? in the future, the present or the past? The third is "Where?" Where did or where will it take place?

You would be surprised how many manuscripts come into the newspaper office with one of the W's left out, and when one is left out the other two fall out automatically.

I have before me a publication of one of the large churches in Minneapolis—a church bulletin, and there is nothing in it to state what church it is, or where it is located. If I gave you this bulletin you would have no idea what it is, and yet it is edited by the pastor of the church. That happens continually.

Another thing that we must bear in mind is, "Be brief." Distinguish between news and comment on news. There is an editorial page on nearly every paper for comments on news, but the news pages are left for news. If you send in a news item and then give your personal comment the thing becomes so mutilated that the average editor does not have time to straighten it out.

I have here an example where a member of a church wishes to have it known that their rector has resigned, but in place of simply saying that, most of it is her personal comment on the man and his abilities, and what he is going to do, etc. I want to read you a sentence or two to give you the idea.

"The Rev. J. W. B. has resigned his rectorship of So-and-so Church and has accepted the post of general missionary of the diocese at the request of the bishop of the diocese (the last clause of course is not necessary, and that he has accepted is evident), who judges as to the organizing and business ability" of his clergymen (here comes her wonderful opinion of him). It's fine to have your members have a wonderful opinion of you, but it is hardly the place to have it brought out in the columns of the daily newspaper. The item proceeds: "Rev. So-and-so can be reached at such a place, where he will be at home to his numerous friends (how does she know he has numerous friends?). In losing So-and-so the local church will find great difficulty in replacing him with a successor who possesses anything like the progressive spirit he has shown, and will experience a severe handicap, and it is to his credit that he leaves with the full confidence and respect of the entire church" (how do we know he has the entire respect of the entire church?).

In speaking of being brief, please do not be too brief, for there is danger there. For instance, in the twin cities in many churches there is the problem of bilingual services. Some of them use German, Norwegian, Swedish, and other languages, and yet the English language must be used, and so they conduct the morning service in one and the evening service in the other and *vice versa*. About the only way to keep them straight in the mind of the public is to have some advertisement about it, and so one man meant to say there would be a Norwegian service at 10:30 a. m., and then state the theme, but wishing to be brief, he said, "10:30 A. M., 'Lord Have Mercy Upon Me,' Norwegian." In the same issue another pastor meant to suggest some special music for Sunday evening service, but he said, "At 7:45 P. M.—'Things that Drive Men from God.' Quartette."

Misunderstandings may arise. For those who are especially interested in music may I tell another one? A pastor had been in a certain church two years. He was a nice, congenial fellow, but somehow or other he did not seem to have the necessary qualifications, and so at the end of two years he was transferred to Milwaukee. On a certain Sunday night he gave his final message. His first name was Elijah, and after he had finished his sermon, the special musical number was " 'It Is Enough,' from Elijah."

At all times say the things that are true, and do not color your news in such a way as to be misleading. That is a dangerous thing, and more, it is wrong, it is sin. Once people begin to feel that they cannot always rely upon what a man may say, that man begins to lose power and influence.

My friends, the scope of the pulpit and the press is so large that we can hardly deal with it in a few minutes, but I recommend that you be given a course of say six or eight lectures to cover it.

WATCH-NIGHT SERVICES IN CHICAGO

Rev. Charles K. Carpenter, D. D., chairman of the Commission on Evangelism of the Chicago Church Federation, says in a recent bulletin:

"The pastors are reminded that the closing day of the year, December 31, falls on Sunday. While the orgies that have been committed as a way of celebrating the coming of the new year are always obnoxious, they will be even more so this year on Sunday. The fact that the closing day is Sunday gives an unusual opportunity for the holding of Watch Night services in the churches, where the Old Year may be watched out under the decent auspices, and where young people may spend the evening without the demoralizing influence of the cabaret, dance hall, and other agencies."

JEWISH POPULATION OF PALESTINE

According to a recent census it is shown that there are now in Palestine 120,000 Jews. This census greatly disappointed the Arabs, who thought they out numbered the Jews five to one. The Arab population was found to be about 400,000.

JEWS FLEE TO ARMENIA

A cablegram received by the local branch of the Near East Relief says that thirteen families, believed to be the remnant of the lost ten tribes carried into captivity by the Assyrians twenty-six centuries ago, have reached Erivan, Armenia. They fled from Urumiah, Azerbaijan, going over the mountains with ox teams and on foot.

A rabbi, Hanock Siminiv, carried with him records that seem to connect the Israelite colony at Urumiah with the lost tribes. Only forty-seven adults and thirty-three children out of the large number that started made the journey safely.

A National Conference on Church Publicity

By Joseph B. Bowles

AN all day and evening Conference on Church Publicity was held under the auspices of the Chicago Church Federation, October 31, in the Cameo Room of the Morrison Hotel, Chicago.

"Advance in Church Publicity During the Past Decade," "Selling the Church to the Community," and "The Next Step in Church Advertising," were the themes of the morning, afternoon and evening sessions, respectively.

Following an introductory paper by the presiding officer for the morning, Rev. J. T. Brabner Smith, chairman, Commission on Publicity, Chicago Church Federation, the first theme was elaborated in addresses on "Church Advertising Which Has Actually Produced Big Results," by Rev. Elwood A. Rowsey, Westminster Presbyterian Church, Toledo, O.; "Making the Church Bulletin Talk," by Rev. Claude R. Shaver, First Presbyterian Church, La-Crosse, Wis.; "Effective Church Publicity for the Smaller Trade Center," by Rev. Oliver Keve, First Methodist Episcopal Church, Kearney, Neb.; "Making Advertising Pay," by Mr. Herman A. Groth, Wm. Rankin Advertising Agency, Chicago; and "Reaching the Masses in a Great City Through a Modern Church Advertising Program," by Rev. Wm. L. Stidger, St. Mark's Methodist Episcopal Church, Detroit, Mich.

Mr. W. Frank McClure, chairman, Advertising Council, Chicago Association of Commerce, presided at the afternoon session, which included addresses on "Selling the Church to the Community," by Rev. Christian F. Reisner, D. D., New York City, chairman, Church Advertising Department of the Associated Clubs of the World; "What Shall We Say in the Advertisement," by Mr. Herbert H. Smith, Philadelphia, Pa., Assistant Manager, Presbyterian Publicity Department; "The Kind of Church Advertising that Pays in a Town of 25,000 People," by Rev. Peter Jacobs, Dexter, Ia., secretary, Iowa State Sunday School Association; and "The Psychology of the Sunday Evening Crowd," by Rev. Wm. L. Stidger.

Remarks on "The Church and the Newspaper" followed by Rev. W. B. Norton, *Chicago Tribune;* Mr. John C. Shaffer, *Chicago Evening Post*; Mr. Henry J. Smith, *Chicago Daily News*; and Mr. L. E. Brooks, *Chicago American.*

Dr. Reisner gave the keynote message at the evening session, which was held at the City Club, Rev. Brabner Smith presiding; and a dozen five-minute talks by representatives of the Chicago religious press and others completed the program.

It is not attempted in this article to adequately cover the many instructive addresses given. This could be done only by complete stenographic reports. But even brief notes on some of the important features and suggestions presented, may be found useful.

Gains From a Community Survey

The value of a community survey was emphasized by Rev. Elwood A. Rowsey. It gave the first real impetus his church received after he became pastor, he said. The adjacent territory was carefully canvassed and the facts secured which were essential to definite knowledge of the actual condition and needs of the parish. The names of all Jews, Catholics and members of other churches were eliminated, leaving 2,000 names of persons not affiliated with any church. To these a series of carefully prepared letters were addressed and the result within a short time was the addition of 100 new members who had not been attending any church. Offerings increased largely, much more than paying for the expense involved.

Mr. Rowsey advised that when planning important changes in church or Sunday-school work, the pastor should talk them up to his people, stressing the advantages to be gained well in advance of putting the changes in effect. He related that when he took hold of his church he found the Sunday-school in a very unsatisfactory condition, from the standpoint of its efficiency as a religious educational agency, and decided to departmentalize the entire school. Grading the pupils involved changes in some of the classes. If full publicity had not been given to the new plan and its value for some time in advance, there would have been serious trouble, but when the changes were made everybody understood them thoroughly and no one complained.

Thorough preparation, he further advised, should be made for any service or feature before advertising it; otherwise those who come are likely to be disappointed, thus nullifying largely the effect of all the church's advertising.

Rev. Claude R. Shaver stated that the contents of an effective church bulletin might be classified under the headings, "Information," "Inspiration," "Conversation."

Church Bulletin Suggestions

Apart from the schedule of regular services, fresh and important church news, he said, should be found in the bulletin, prepared with an individual touch that adds interest. Not only the forward but a backward look should be given on the work, echoes from previous services and special occasions and glimpses of various phases of the church's life. He pointed out that statements can be made in the bulletin without giving offense, which it would be unwise to mention from the pulpit. In his church the Sunday-school meets before the Sunday morning service. One of the teachers who was faithful in the Sunday-school frequently neglected to attend the church service. To have referred to this from the pulpit would have done harm, but a paragraph in one issue of the bulletin, calling attention to the fact that a primary purpose of the work of the Sunday-school is to bring the children into regular attendance and membership in the church, and that the example of regular attendance of the teachers in the church services is one of the most helpful influences in this direction, resulted in the teacher's regular church attendance thereafter.

Striking facts about the progress of missionary and other important Christian activities throughout the world add interest to the bulletin. The advertising slogan, "The more you tell, the quicker you sell," has its bearing, said Mr. Shaver, on the contents of a good church bulletin,—one which takes hold of the interest of the reader and has a stimulating effect upon the work of the church. A well prepared bulletin may with advantage be circulated not only among the members of the church, but also to others in the community regarded as prospects for church attendance. But if this is to be done preparation should be made accordingly.

Mr. Herman A. Groth said that to make advertising pay there should be painstaking research work in advance of preparation of the advertising plan. Intensive effort must be applied to securing all the facts available that have a bearing on the various phases of the selling problem.

Illustrating this, he displayed a chart showing a plan laid out by the Wm. Rankin Company for an important national advertising campaign, and stated that an entire year was devoted to assembling and analyzing the required information before publication of the advertising was actually begun.

United Appeal to Family Interest

He declared it would be a good thing for all the churches of a community to unite in a series of advertisements designed to bring non-church-going people into their services. Such a series, he said, should appeal to the family life, beginning for example, with "Your Boy and Girl in Kindergarten," bringing out what the Sunday-school and church have for little tots. Then follow with "Your Boy and Girl in the Grammar School," "Your Boy and Girl in High School," "Your Boy and Girl in College," "Your Boy and Girl in Business," "Your Boy and Girl in Their Married Life," "Your Boy and Girl as Leaders in the Community," etc. What the church can do for them in the varied departments of life, could be presented in a way to appeal strongly to the best instincts and desires of parents.

Mr. Groth believes there is nothing about the slogan, "Go to Church Sunday," over an announcement of church services, that has any real appeal to the

non-church-goer. It is to be expected that the members of a church will attend the services of their own church. The purpose of advertising the services in the newspapers is more especially to attract those who do not regularly attend, hence the advertisements should feature something calculated to lay hold upon the outsider's interest and inspire a desire to attend.

Rev. Wm. L. Stidger stressed the importance of publicity received in the news columns of the city papers, supplementing paid announcements, and said he had found that whenever his church rendered a real service to the community the newspapers were glad to have the facts about it and publish them.

Citing Henry Ford as the best advertised man in America, he asserted that in nearly every instance Ford's publicity has been due to something that he was doing or undertaking to do that would help others in some way. For example, his Muscle Shoals project would provide cheaper nitrate fertilizer for farmers. His protest against high prices for coal succeeded not only in securing cheaper coal for his company and thus helping to furnish automobiles at low prices, but put a check on coal gouging in other directions. His policies and methods that have made possible the production of a serviceable automobile at a low price, have been a boon to millions of people.

Publicity Through Community Service

As an illustration from his own experience, he told of his arrival in Detroit one rainy Saturday evening to assume the pastorate of St. Mark's Church and preach his first sermon the next morning. From what he knew of the condition of the church, he felt he had a hard task ahead, and as he sat in the hotel he said a feeling of depression came over him. He hardly knew what to do with himself, whether to go to a movie theater, settle down to a book, or what not. Picking up an evening paper he noticed an item about a little girl who had been run over by a truck and had both legs amputated. It occurred to him that perhaps he might be of some service if he made a call at the home. He looked up the address, and found it was only four blocks from the hotel. Knocking at the door, he explained who he was and said if he could help in any way he would be glad to do so. He was invited in, found that the parents did not belong to any church, and that their chief anxiety was as to how it would ever be possible for the little girl to get an education. He suggested that something might be done by the congregation of St. Mark's, and that he would see about it the following morning.

At the close of the morning service he told the story of his visit and announced that any who would like to contribute toward the education of the little girl would have the opportunity as they passed out; that he would stand at the door to shake hands with all present, and that gifts could be deposited on the table by the door. The amount placed on the table totaled $300.

After dinner at the hotel he lay down, went to sleep, and was awakened to be informed that a newspaper reporter wanted to see him. The rest of the afternoon was mostly taken up meeting reporters. The next morning all the Detroit papers had a front page story on the taking of the offering in St. Mark's Church for the victim of the accident. All announced that they would receive gifts to add to the fund, and for two weeks every day there was about a column in each paper telling of the progress of the fund, and in the end $10,000 was provided for the girl's education.

Mr. Stidger thinks that perhaps an even better medium of publicity than the newspapers is the radio. The first sermon he had broadcasted brought him 500 letters from all directions, most of them written by people who never had been in his church.

He believes in taking advantage when possible of the public interest aroused by commercial advertising, for example, by book publishers. When a new book has been widely advertised he announces it as the subject of a Sunday evening sermon, thus attracting readers of the book. His rule, he said, is to make use of any subject which he might turn into proclamation of the gospel.

Put Church to the Front

Dr. Christian F. Reisner advocated the most conspicuous location obtainable for the church building, and distinctive church architecture. Get on to the main street, he said. Put a steeple on. Have bells. The modern plan of a business structure for a church is undesirable. The church should be distinctive in its appearance and look like a church rather than an office building.

Put out an electric sign. Have a grass plot. Make the surroundings attractive. When the Lord gave his instructions for the building of the Temple there was no hint that it would be a waste of money to make the structure of the impressiveness and beauty the plans called for.

Dr. Reisner started out some years ago in New York with a determination to put his church in a prominent location on Broadway, instead of the back street, out-of-the-way location it has had. Now they have a million dollar lot on Broadway, on which a great church is to be erected.

A Warning Word

The preacher, he said, should keep himself absolutely free from anything questionable, ordering his life so that if the full glare of publicity were put upon it there would be nothing to be ashamed of. For instance, he doesn't smoke, for the reason that to do so would lessen his influence with a certain portion of the community.

To seek personal publicity he regards as commendable, if done only as a means of promoting the work of the Lord. The preacher is a public man and when he does things of public interest, should not hesitate to let the newspapers know about it. At the same time he should bear in mind that publicity has a tendency to exaggerate the ego and that there is need to be careful lest he be snared by a desire for personal advertising.

He expressed himself as sick of what is called religious education, which is lacking in the power of the Holy Spirit, and urged putting God first in all the work, and that it be surcharged with a genuine evangelistic spirit.

The Y. M. C. A. and the Salvation Army, in his opinion, have made a mistake in allowing their energies to be taken up so largely with material service, and have lost their evangelistic fervor.

Special Features

In regard to special church features, he thinks there is no virtue in the announcement, "Seats Free." People expect and are willing to pay something for what is worth while.

He has motion pictures for the little folks on Saturday afternoons. His Sunday night theater meetings are addressed as often as possible by speakers of national and international reputation. These meetings are advertised strongly, not only under "Church Services" but also in the amusement columns. The great men who accept invitations to give theater addresses are not paid, not even their expenses as a rule. They appreciate the opportunity for service presented.

Dr. Reisner does not believe in Sunday night musicales which leave out the gospel message and appeal. But he favors doing unusual things to attract attention. One of his members, a godly young man, and an officer in the aerial service during the war, enlisted the cooperation of a number of airmen. Circling over the district in which the church is located, they dropped thousands of handbills advertising the services.

It is a good thing also, he said, to have an efficient band and get out with it occasionally and awaken the community.

GOOD FOR EVIL

By Associated Press dispatches we learn that the American doughboys in the Rhineland are making up a purse of many millions of marks with which to give to German youngsters a real Christmas.

The Rhineland post of Veterans of Foreign Wars started the purse with 300,000 marks and every soldier in the American forces is giving at least the equivalent of $1 which is more than 8,000 marks.

Relief work already has begun among the German poor. A number of soup kitchens are operating, supported largely by officers and the veterans' committee is collecting clothing and toys, which are to be distributed to the German children at the customary Christmas tree of the American forces in Germany.

ARE YOU IN BUSINESS?
Would it not pay you to advertise in this magazine?
WRITE FOR RATES.

Songs and Sonnets for the New Year

SAIL ON!

By Bertha Wulf, Chicago, Ill.

Sail on! sail on!
Sail on, whate'er betide!
Through sun and tempest, tear and smile,
Still guide your vessel, homeward-bound,
'Tis just a very little while
Until you reach the peaceful sound,
So guide your vessel, mile on mile.

Sail on! sail on!
Sail on, and still sail on!
The destined night is coming fast,
You cannot stop away from shore,
But when your changing day is past,
And land is reached, then sail no more,
Safe in the harbor, home at last.

MUCH MORE

"How much more shall your heavenly Father give?" (Luke 11:13).

By William Olney, London, England

Look back, O Memory, across the years,
And treasure up the thoughts of father-love;
The hand that wiped the childish tears,
Tenderness shown when it must e'en reprove;
Kindness that ever kept new gifts in store,
Then learn,—the Heavenly Father loves "much more."

Recall the love that watched o'er youthful days;
That never gave a stone instead of bread;
That patiently put up with selfish ways,
Nor for a fish gave scorpions instead;
That with demerit and ill manners bore,
Then learn,—the Heavenly Father loves "much more."

Did ever father-love forsake the child?
Or e'er grow weary of the off-spring's need?
Call back the happy hours when father smiled,
And gave heed when the youthful voice would plead;
Rehearse all that your father was of yore,
Then learn,—the Heavenly Father loves *"much more."*

IF

(With apologies to Kipling and others.)

By Mrs. A. R. Perham,* Wilton, N. H.

If you can trust in God in joy or sorrow,
And on His promises securely rest;
If you can live and never trouble borrow,
Believing that your Father knoweth best;
If you can onward go and never stumble,
Although the way be thorny to your feet,
If when you're praised you always can keep humble,
And when opposed you always can be sweet;—

If you believe the Lord is ever near you,
And you delight to keep His holy day;
If you have faith and know that He will hear you,
And give all needed blessings when you pray;
If you're a shut-in, and the days are dreary,
And the nights long with suffering and pain;
If you can smile on others and be cheery,
And patient be, nor murmur or complain;—

If from the friends you love you have been parted,
And they have left you sorrowing, one by one;
If you can live in hope though lonely hearted,
And looking upward say, "Thy will be done";
If you can daily live and keep from sinning,
And walk with Jesus and His will obey;—
Then you'll be perfect, and a crown you're winning,
And you shall see His face in heaven some day.

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*The authoress, who is past 83, has been a shut-in for more than 25 years. She composed this poem while lying sick in bed.—Editor.

MY HAND IN THINE

By J. Paul Bennett, Chicago, Ill.

When Satan comes with all his wiles
And seeks to lure,
I do not tremble at his power
But feel secure;
For though his power and might are great,
Thou, Lord, who art supreme divine,
Wilt help me stand, if I but have
My hand in Thine, my hand in Thine.

When darkness up before me looms,
And hides the way;
When threat'ning clouds of inky black
Obscure the day;
And what's ahead I cannot see
Since every light has ceased to shine,
What peace it gives to know, dear Lord,
My hand's in Thine, my hand's in Thine.

And, if perplexed, I do not know
What step to take;
My will and Thine do not agree
What choice to make;
I, knowing Thou all wisdom hast,
Will then to Thee my will resign,
For then whate'er may come I know,
My hand's in Thine, my hand's in Thine.

When cares and trials come, and all
May seem so wrong;
And where I look the way may seem
So drear and long;
I need but then to hear Thy words,
Who did to me this way assign,
That all things work for good, because
My hand's in Thine, my hand's in Thine.

Whate'er may come of grief or joy
Along life's way,
I know it all is in Thy plan,—
Both night and day;
With all Thy boundless love and power,
Thou art, dear Lord, a Friend of mine,
And I may walk secure to know
My hand's in Thine, my hand's in Thine.

And may I ne'er my steps then turn
Away from Thee;
But if the road be rough and hard
Hold on to me;
And may Thy hand once pierced for me,
Me ever of Thy love remind,
And keep until life's way will end,
My hand in Thine, my hand in Thine.

Building Better Boys at Camp Roosevelt

By Miss Lillian Ewertsen

YOU remember that the kick of one cow started the great Chicago fire. One pistol shot at Serajevo started the world aflame with war. It is the little things that the world has to watch. It is the little idle moments with wrong companionship that may wreck our voyage of life; change our destiny. "Little things" are the things that count.

Into the fathers' and mothers' care today will be intrusted the nation's future; those who are soon to be clothed with authority and make laws for the government. Hence the education instilled in children becomes a civil and political problem. Not only are these parents intrusted with the guardianship of intellect and character, but their gentle presence, with its silent influence on future life, is shaping the entire moral character of the coming generation of the world. Thus it is fitting that they see and maintain that children are educated in their aptitudes, and not forgetting the spiritual and moral teachings.

In days gone by, these teachings occupied a part of each day, and children grew up with a firmly established idea of right and wrong. Unfortunately, the hurry and toil and confusion of the present day preclude the opportunity for concentrated training along these lines. Many parents must work, in order that their children may be properly educated, and during the day time, both father and mother toil at their tasks. Night finds them busy with other things, or too tired to occupy with training their children, leaving this part to chance or the teachings in the classroom. On the other hand, after school hours the children must find some relaxation, and run outdoors for play. In the crowded cities, the only place to play is on the street, and when twenty or thirty children, as is often the case, congregate out on the street to play after school-hours, who can judge as to the desirability of these boys and girls? Who knows what their moral training has been? So boys and girls are left to grow up more or less by chance, with the hope that they will imbue as they grow enough moral strength to keep them upright through life.

The solution of so grave a problem lies in the hands of our educators. The Chicago public school system has made the first move in this right direction, by establishing a great summer, training-educational camp for boys, where during the summer vacation months boys may spend a happy, profitable period of work and play, combined with a thorough training in good citizenship, which includes, of course, moral and spiritual elevation. It is felt that the time here spent not only keeps the boys off the streets during the idle summer months (which are the most difficult of control for parents), but that this higher citizenship training leaves so great an impression on the mind of the young boy and its effects will remain with him during the winter school months, and unconsciously be a silent monitor for right acting.

View of Camp Roosevelt from Silver Lake

Major Beals Founded Camp Roosevelt

This unique camp, known throughout the country as the boy-builder, is called Camp Roosevelt, and is located on Silver Lake, near Laporte, Ind. The camp was founded in 1919 by Major F. L. Beals, U. S. A., an educator who has made boys his life study. A great Olympian playground, where boys from all parts of the country could commingle, and where they could receive thorough, better citizenship training through a well-defined course, has been Major Beals' ideal for many years, and in the establishment of Camp Roosevelt he has included all of his splendid ideas for making better future American citizens. Because of this tendency for effecting better manhood, the War Department of the U. S. Government gave to Major Beals splendid support in the loan of all necessary camping equipment, and the assignment of regular army officers and non-commissioned officers for the instruction. The American Red Cross also assigned a staff of doctors and nurses to look after the health and sanitation of the camp, and to give instruction in first aid and Red Cross. The Y. M. C. A. maintains a hut, and ten secretaries are on duty during the entire summer to supervise the welfare and comfort of the boys, and to assist in the athletic program.

Where from seven hundred to a thousand boys congregate from fifteen or twenty states, and where they range in ages from ten to twenty, it will readily be seen that a program to cover so wide a range must necessarily be well regulated and diverse. Major Beals has divided the camp into three sections: The summer schools, which include seventh and eighth grade subjects and which are operated on the same plan as are

Camp Roosevelt—Where the Woods Abound with Lean-tos, Tepee Tents, and Bird Houses Built by the Boys

other Chicago public summer schools. The camp school is operated on so splendid a basis that it is considered an auxiliary of the Chicago summer school system, and credits earned at camp are honored on the same basis as are other summer school credits in Chicago. Recently, the Indiana State Board of Public Instruction added the camp schools to its list of accredited schools. The instructors are selected in the main from Chicago public schools. Classroom and shop facilities are of the best.

For the larger boy, from fourteen years and over, the R. O. T. C. division offers splendid opportunity for health-building and outdoor life, should this be preferable to the schoolroom, while the younger lad finds a life of romance and healthy activity in the Junior Camp.

Because of the willing assistance of the national organizations who combine to make Camp Roosevelt so large and splendid an undertaking, it has been possible to make the fee sufficiently low to attract as many boys as care to attend. All other necessary financial aid is secured by contribution from public-spirited Chicago business men.

The better citizenship training enters into every phase of camp activity, and is an undercurrent which is felt more than seen. All of the one hundred and more officers, instructors, etc., who compose the staff of the Camp Roosevelt organization start their instruction with the idea of building better boys. Throughout their program they intersperse the training with better citizenship training, and the end of the season finds close to a thousand boys ready to start back home with a well defined knowledge of law and order, of respect for law and constituted authority, with respect for the rights of others, and respect of self.

Parents who have growing boys are asked to investigate the Camp Roosevelt plan. It is a step towards remedying many of our civic and political ills, and for a better future America.

*The above article is published at the request of the Superintendent of Schools of the City of Chicago.

Wanted—Dutchwomen!

By Elsie M. Hopkins of the Belgian Gospel Mission

I AM GLAD that these lines were not written last Saturday as intended. Last week I would have written it, "Wanted, a Dutchwoman,"—now it writes itself, "Wanted, Dutchwomen"; because since last Saturday we have been up through the Flemish villages again.

There was a cold wind, such a wind as sweeps unbroken inland for miles, over the sandy flatlands which make up "the Flanders." We turned up our coat collars as we stood in the window of the train compartment, a train which was bucketing along toward where a few years ago only military wagons and long lines of fighting men wended their way, and whence only a very few ever came back. We were four, and looking for a certain locality which the train would pass. There were Mademoiselle D'Amour, one of the French Bible School students from Brussels, her little cousin, a Chicago *Tribune* woman reporter and I.

A Field of Death

What we were searching to see finally shone through the darkness, and seemed at first to be a field of unreaped wheat. But it was not. It was a field in which 25,000 English soldiers, many Belgians, and scattered groups of other nationalities, lie buried. And it was the little white stones set up by the British Government, which, row upon row, gleamed thus.

This was the lady reporter's first visit and the scores of dug-outs, some empty and others inhabited and surrounded with little flower and truck gardens; the trenches often filled half-way up with water; the remains of tanks in their war-paint of camouflage; the charred remains of high trees; the desolation and silence of the country,—all made the impression upon her that they invariably make when one goes up for the first time. For however much one may have known about the war he cannot escape an indefinable atmosphere which rises up and weighs upon the spirit as he enters these regions.

To one whom the Spirit of God has made sensitive, there is something more than the remembrance of the horrors this land has seen, there is a very definite sensation of being on hostile ground. The Evil One seems to mock as he reminds that death was and is victor here. Sin and pain and death, have conquered thousands of souls in this corner of the earth, not only in war but in peace. And not only physically but spiritually has death conquered and reigned here. It is from these villages along the route that in the sixteenth century hundreds of men and women died for the faith of the Son of God. If it is from bloodshed there that the poppies spring up and clothe the ground in scarlet all summer, as some think, then this would be far more from Belgian martyr blood than from the soldiers of all nationalities who gave their blood here during the days of the latest disaster!

Alight With the Word of God

For all this country was once alight with the Word of God and men and women openly read it. And when the Word was forbidden there was more than one gathering of saints who read it by the light from the fires of their brethren, burning at the stake. In these fields men and women sang Marot's hymns when "heretique" meetings were forbidden inside the town gates. The Evil One has triumphed here until now. There are no more such meetings, except,—but I will tell you about the except later. There are villages upon villages where there are no Bibles, no gospel, in spite of big churches with glorious chimes and masterpieces on canvas.

It is for these villages that Dutch or Flemish speaking women are—not needed but necessary—NOW.

A Family Visit

Mademoiselle d'Amour (or, Juffrouw d'Amour as she is in her own country) had asked me to visit her home in Poperinghe, long before, but it had not been possible up to this time. She is the Christian daughter of an unconverted family. Her sister who is in Brussels has been won to Christ, but in Poperinghe not one of her family which is large and distributed in various parts of the village,

Street Scene in Namur, Belgium—Typical Dog Cart for Delivering Milk

but believe her a backslider, a turncoat, and their love for her is touched with a bit of fear and a bit of scorn for her. But she prays continually for their salvation and her rare visits home are occasions when she can tell them a little more about her new faith. For me, going as her guest, into a town where if there be any Christians they are in the error of Romanism, it was with the anticipation of opportunities to witness for Him, anticipations wondrously realized.

Sunday morning there being, of course, no service we could attend, we set out to look about the village a bit, and stop at numerous homes of friends and relatives of my hostess. There may be some who read these pages, who know what it means to stand alone for Jesus Christ, in the circles where one was born and brought up, to bear witness for Him, and bear the consequences,—and keep sweet under it.

Most every one spoke, as well as their native tongue (which I do not yet speak), either English or French, and it was a joy to speak for Him wherever possible, with the force which an American guest bears, and which a person of the locality does not have. And most of them received it most respectfully and even joyfully.

By the Kitchen Stove

I wish I could tell you one third of it all,—the hospitality of the simple village people, the coffee which was instantly prepared and poured out in practically every house visited, the tasty dishes prepared, the honor paid.

Just this I can tell you. Sunday evening, we sat in the kitchen by the stove, with uncles, aunts, cousins and relatives, these others having come in the rain to see the guest and talk with her about "your religion" as they called it.

She answered, and explained and recounted, in French, as fast as she could talk for over an hour, and the leader, a grey-haired man, told the others what she said, in Flemish.

He had an only son, too young to understand, who had put down his head on his sister's lap and fallen asleep. When the father, who was deeply interested and I believe, being spoken to of God, said, "Well, you certainly have something *we* have not. You are so much happier and so much stronger in your faith than we. We believe, but—" the response was put into my mouth, "It is *Someone* we have, and a faith on Him which is a faith of heart, not of head. Every one believes that there was once a man called Jesus Christ, that he died for the world, at Calvary, on a cross. But there must be a belief *of heart*, an answering love to the Son of God, a knowledge that it was for *me* that He died, and then the heart goes out in a love to God which changes all the life. Would *you* be able to give this son of yours to die cruelly for some friend who needed it and could be saved from death only in that way? (He had turned and saw the sleeping lad). I doubt that you could or would. Would you do it for an enemy? But God loved His Son, just as really His Son as your boy is yours, and God loved Him more than you love your son, yet He gave Him to die for enemies, sinners. We are all sinners, aren't we, we've all done wrong?"

This was admitted, and then, "That sin had to be punished. God punished Christ for it. Will He then punish us too? Would that be justice? If we believe that Christ died for us, in our stead, then we must believe that simply accepting that sacrifice will save us from any condemnation."

Mademoiselle d'Amour had her Bible and quickly turned to the references, reading aloud the verses.

He sat still for a moment, then said, "I never thought of it that way before."

And then the conversation went on, with stories of people who had been saved in Belgium, Flemish people, one a dying man led to Christ by a colporteur.

Three of the cousins had been to Brussels on a visit some six months before. They had learned several hymns and could still sing them, and so we joined and sang them, and then some Flemish ones to which I could only hum a harmony as the words were mostly beyond my pronunciation.

Then this family, who had opposed and very nigh disowned the student when she came into the school, asked if we could not make a place in the offices for the daughter of her uncle, just out of school. Her father explained to me that he wanted his girl where she would learn useful work and be watched and cared for, and kept from the streets. She could be with her cousin and go to the meetings and learn more hymns, etc. God was indeed working; this time they would voluntarily give us the girl *that she might be safe!*

Hungry Hearts in Belgium

In that town there are hungry hearts. All they have had is the *except*, I spoke about above,—two hurried visits from the evangelist at Antwerp (three hours journey away, and with all he can manage in his own province), and two or three open-air meetings on the town square, in the summer. My little visit may help; God grant that it will. But for a real ministry there must be some one who talks their own language, who will be there with them, live like them, share their life, visit in their homes. There are amongst the fifty workers of the mission, two missionaries (only one a native) and three part-time women workers who can speak this tongue, and they must also work amongst the French speaking peoples. There are 12,000 people in Poperinghe and it is only one of scores of such towns. Up in West Flanders, Valentine Denecker, graduate of the Bible Institute says, "Send me some one to help. I cannot reach them all and they must be given the gospel."

A Reminiscence of Moody Bible Institute

I can shut my eyes and see a scene which I enjoyed a little over a year, and in the evenings mostly, but one very dear to me,—Moody Bible Institute classes, classes in Keith Hall, Saturday morning prayer hour, evening class supper!

Surely there must be a Dutch or Flemish speaking woman there, or amongst those who will be reached by these pages, to whom God can speak. If she loves Him, if she is strong, and well and willing to use her strength for Him, if she will not mind criticism until she wins love, if she does not fear traveling alone in cold and dirty trains, if she will not mind loneliness, rough food (hungry perhaps at times) knowing Him to be all-sufficient for all these things, there is a wondrous work for her. She cannot imagine its values and joys until she tries it. We will all join in telling her as earnestly as we can, that she will be so, so happy, and God will give her fruitage.

Miss White, Directress of Women's Work, believes God has at least one woman coming to her help. So we hang out our sign into the thoroughfares of Christian work in America,—"Wanted, Dutchwomen."

A SALVATION ARMY MEMORIAL

In the side walk on the south front of Bush Temple, on Chicago Avenue, Chicago, a tablet was placed, November 18, on which are the words, "The Salvation Army began operation in Chicago on this spot, February, 1885." In connection with the placing of the tablet there were some simple exercises conducted by Evangeline Booth, commander of the Army in the United States, and Adjutant Peart, who is in command of one of the great divisions of the Army's work in the United States.

THE WORLD

What is "the world," against which so many and so grave warnings have been uttered?

It is the sum of human activities, with God left out (Creighton).

It is human society as it is organized apart from God (Gore).

It is not man only, nor Satan, nor is it exactly sin. It is an infection, an inspiration, an atmosphere, a life, a fashion, an impersonal but a very recognizable system. None of these names exactly suit it, and yet all of them suit it. It is a hell already upon earth—something which is excommunicated from God's smile. God's mercy does not enter into it; all hope of its reconciliation with Him is eternally precluded. Repentance is incompatible with its existence. The sovereignty of God has laid a ban upon it. It is pre-eminently among the enemies of God. Hence the place which it occupies in Holy Scripture. It is the world which hated Christ (John 7:7), the world which cannot receive His Spirit (14:17), the world that loves its own (15:19), that rejoices because Christ has gone away (16:20), the world which Christ overcame (16:33), for which He would not pray (17:9), the world that by its wisdom knew not God (I Cor. 1:21). Well might St. James come to the conclusion: Whosoever will be a friend of this world is the enemy of God! (Faber).—Exchange.

Call for Founder's Week Conference at The Moody Bible Institute of Chicago, February 5-9, 1923

THE birthday of D. L. Moody falls on Monday this year, therefore our conference may be continued through five days and still close on Friday night in time for pastors from a distance to return for their Sunday engagements. This circumstance alone foreshadows even a richer feast than usual "of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. 25:6).

As a rule we schedule no meetings in the Institute on Monday, which has been our rest day from the beginning, but we make an exception on this occasion, and will substitute the following Saturday as our day of rest.

We have a very attractive program for Monday, February five.

In the first place, Dr. R. A. Torrey can be with us on that day, and that day only, and we have asked him to again talk to us on "D. L. Moody As I Knew Him." Who is alive today outside of the immediate family of that great man who can speak of him as can Dr. Torrey? We have never heard him take D. L. Moody for his theme when we have not wished that he might repeat the address again the next day. Dr. Torrey knew D. L. Moody long and intimately as an evangelist, as a Christian educator, as a man of affairs, as a church leader, as a saint of God whose life was fed on prayer, and faith and the living Word, and when he speaks of him his soul is in what he says and the fire of God comes down upon his hearers.

We have invited Mr. C. S. Bishop, the long-honored secretary of the Y. M. C. A. of Kansas City, to be with us on that day also. The last evangelistic campaign conducted by D. L. Moody was in Kansas City, and Mr. Bishop was its directing mind. He was with Mr. Moody continually in those critical hours when the latter was stricken with the disease which finally brought his precious life to a close, and made it necessary for him to leave for his loved New England home, where he breathed his last. Mr. Bishop has a story to tell of those hours which no one else knows, and we desire to have him with us if he can come.

Another special feature of that day and the following one, will be the presence of a new voice among us in the person of Dr. J. Gresham Machen, Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. ProfessorMachen is one of the younger members of the Princeton faculty who magnificently contributes to its high standard of scholarship with unquestioned loyalty to the orthodox faith. We have been importuned to add him to our program by those who have heard him lecture on other popular occasions, and who have read his sterling book, *The Origin of Paul's Religion*, being the James Sprunt lectures delivered at Union Theological Seminary, Richmond, Va.

Professor Machen's subjects will be:
1. What is Christianity?
2. Is Christianity True?

With the exception of Professor Machen's work on that day, *Tuesday, February six, will be given over to the Alumni*, a large representation of whom is expected. The business meeting of the Alumni Association will be held on that day, and all the teaching, preaching, solo singing, and song conducting of the program (with the exception above named) will as far as possible be placed in the hands of former students whose names will be announced later.

Always on the evening of Student Day we have great fellowship meetings around the supper tables, and this time we are planning for them to be composed of three groups as follows:

(1) Students who were here between 1886 and 1904; (2) those who were enrolled between 1904 and 1914, and (3) those between 1914 and the present date.

Another new voice in this conference will be that of Rev. Leander S. Keyser, A.M., D.D., Professor of Systematic Theology in Hamma Divinity School (Lutheran) Wittenberg College, Springfield, O. Dr. Keyser is well known by his many books, the latest of which, *Contending for the Faith*, is a collection of strong essays in constructive criticism and positive apologetics, which has been highly recommended by such Christian leaders as the late Professor George Frederick Wright, Professor Robert Dick Wilson, and Dr. W. H. Griffith Thomas.

Dr. Keyser's general theme will be "The Problem of Origins," which will be discussed from the biblical viewpoint with reference to modern science and philosophy.

And still another new voice will be that of Rev. W. S. Gottshall, of Bluffton, O., president of the Home Mission Board of the Mennonite General Conference.

Mr. Gottshall, true to the Word of God, and a forceful speaker, is frequently on the program of Bible conferences in this country and Canada. He has had long experience both in city and country work, but his heart seems to be in the latter, and we are hoping that he may feel led to talk to us on the problems of rural Christianity.

Nothing has yet been said of Rev. Gordon Watt and Mrs. Watt of Glasgow, Scotland. Last year was the occasion of their first visit to this country, but everywhere they went blessing accompanied them; and when we learned of their contemplated return this year, the Institute pre-empted all their time. Their first engagement will be at our Founder's Week Conference, and after that they will be open to other engagements through our Extension Department in different parts of the country. Mr. and Mrs. Watt represent what is known as the Keswick teaching on the deeper spiritual life, sometimes called Victorious Life teaching, and their messages during Founder's Week will be different from that of any others on the program.

Of course as usual, we hope to make *Foreign Missionary Day the great day of the feast.* Memories of the last conference and especially of that closing consecration hour, still linger. Decisions then made for Christ's service have been bringing forth results ever since, and Dr. Glover, the Director of our Missionary Course, is already at work on the program for 1923. He reports that an unusual number of distinguished missionaries are expected in our country at that time, and some of them from mission lands that are only too infrequently represented in such gatherings at the home base. He is hoping to bring them here for the conference.

But in addition to these, our former student body will be well represented on Missionary Day as is always the case. What a spiritual refreshing came to us last February in that afternoon symposium when so many of them spoke!

One more feature of our program to be mentioned is the expected presence of one or two strong inspirational preachers. At other times we have had such prophets of the Lord with us as Bishops Berry and Wilson of the Methodist church, Drs. Dixon, Hinson, Massee, and Straton representing the Baptists, Dr. Conrad of the Congregationalists, Drs. Stone, Kennedy, and Britan, representing the Presbyterians, and many more. If the Lord blesses us as we expect He will, there will be no disappointment in those who are likely to come this time, and whose names will be announced later.

We need not speak of the music at our conferences. The note of joy rings through all the days. Dr. Curtis Lee Laws, editor of *The Watchman-Examiner*, who was with us for two or three days last June, was impressed with nothing as he was with the inspirational uplift of our congregational singing. The same was true of Dr. A. Z. Conrad, of Park Street Church, Boston; and, after Dr. John Roach Straton, of New York, gave a graduation address here a few months ago, he went home and preached a sermon to his people dwelling on the same feature.

The cause of all this is God. All our fountains are in Him. We rejoice and are glad because we are redeemed and because

"New every morning is the love
Our awakening and uprising prove."

"Now is our salvation nearer than when we believed" (Rom. 10:11) and we are glad for that. "The coming of the Lord draweth nigh" (James 5:8) and we are glad for that. "We rejoice in tribulations also, knowing that tribulation worketh patience, and patience, experience; and experience, hope. And hope maketh not ashamed, because the love

of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 3:3-5).

"O, magnify the Lord with us, and let us exalt his name together" (Ps. 34:3). Set apart this time, those five days, for the strengthening of faith, for the stimulating of the intellect, for the purifying and comfort of your heart, "that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen" (1 Pet. 4:11).

We shall look for you. So far as our space will permit, we shall be glad to have you board and room in our buildings. The cost will be two dollars ($2) per day for board and lodging, and when our rooms are all engaged, we will render every possible assistance in obtaining accommodations for guests elsewhere.

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What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

THE CHURCH AND A HEALING MINISTRY

The Lutheran

If the news from the Portland Convention of the Episcopal church has been correctly reported, that ecclesiastical body has opened the door to a dangerous practice—the practice of the ministry of healing. It has done so in the face of strong warnings in its two leading papers, *The Churchman*, and *The Living Church*. Both have looked with pronounced disfavor upon any action of the convention that would sanction such a ministry save under clearly-specified limitations. Both recognize that faith is an important factor in the cure of a certain kind of diseases and physicians and psycho therapists are well aware of that fact. But it is one thing to admit this and quite another thing to establish such a ministry. We know of physicians and pastors who would not dream of professing to cure physical ailments by means of the exercise of faith, who yet do in certain cases of nervous diseases call for that very thing. But they do not advertise it, and they would not dream of deceiving incurable patients with false promises.

For a church to create or endorse such a ministry is a very serious matter, for the very persons who would lay claim to healing power would likely be driven to make exorbitant promises and would least be fitted to practice the art. To heal organic disease requires miraculous power, and they who go about claiming to have that power do more to discredit the art than to commend it. Even so seemingly conservative a healer as Mr. Hickson has made claims that have by no means been validated, and the number of fakes and charlatans has been great. Any church that attempts to prevent defections to Christian Science by reducing Mrs. Eddy's preposterous claims to healing to a somewhat more Christian and common sense level is playing with fire, and is likely to have its fingers badly burned sooner or later.

MORAL INSTRUCTION IN THE SCHOOLS

The Chicago Tribune

We are glad that Superintendent Mortenson proposes to give long consideration to the problem of sex instruction in the public schools. We do not say that it is impossible to give proper instruction in the biological facts of reproduction and even some advisable information and warnings euphemistically described as sex hygiene. But any knowledge of adolescence and any consideration of the likelihood that in many cases school instruction, however well intended, may be perverted to a morbid emphasis, will remind us that the problem is delicate and difficult. Mishandling, in fact anything short of the wisest and most tactful handling, will most certainly do more harm than good, and, we think, very serious harm.

The home and not the school is the proper place for such instruction, and while many parents may be unprepared to give it and others indifferent or unwilling, that would not justify its adoption in the school curriculum unless it can be given with every safeguard.

Reformers frequently overlook the fact that moral action is conditioned by the will. Imparting information does not insure right conduct, but, on the contrary, may incite to immorality. To give information of the facts of sex is inevitably to arouse curiosity and may awaken instinct. It is true that such information is now often gained in demoralizing forms or circumstances, but even that does not justify the emphasis of formal instruction unless there can be an effective awakening of moral ideals.

This, doubtless, is what the board of education had in mind when it passed its resolution suggesting that a longer period be devoted to instruction in civics and morals. We heartily agree as to civics, which in our opinion has not been efficiently taught. That is a very important duty of the public school, and its neglect, we believe, has had most unfortunate consequences upon citizenship.

As to morals, instruction in public schools must lack much of its force through its separation from religion, and we must continue to rely upon the church and the home to carry the chief responsibility for character building. The decline of religious and parental authority has certainly shown unfortunate effects, and any influence the common schools can apply to offset this loss must be welcomed, but it must be applied with the greatest discretion.

SIGNIFICANT Y. M. C. A. ACTION

The Presbyterian Banner

The Young Men's Christian Associations of the United States and Canada, in connection with their Forty-first International Convention, held recently at Atlantic City, passed a resolution permitting the Associations under their jurisdiction to henceforth at their discretion elect or appoint up to ten per cent of the membership of their managing boards, from members of their organizations not identified with churches recognized as "evangelical." This action permits managing Y. M. C. A. boards to include Roman Catholics, Christian Scientists and Universalists. However, the resolution stipulates that no member of these so-called non-evangelical churches can sit on a Y. M. C. A. executive board, who does not accept what is called the "Paris basis" as their personal declaration of purpose. This basis

adopted at the first International Continental World's Conference of the Associations of America and Europe, in 1855, provides that "The Young Men's Christian Association seeks to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

This action seems to be in the nature of a compromise between the two parties that have been contending for a long time for and against the larger recognition of the non-evangelical patrons of the Y. M. C. A.

A PROTEST AGAINST FALSE DOCTRINE

Presbyterian Standard

These are days of loose practices in church government, and still looser beliefs in church doctrine. There seems to be rife a spirit of rebellion against established beliefs, the spirit of the free-lance in religion. We are old-fashioned in our belief. Some think us antiquated in our theology, and far behind the progress of the scholarship of the world. Perhaps we are, yet we took vows at our ordination in which we promised to study the peace and purity of the church, and to uphold the Confession of Faith. If it be a sign of unprogressiveness to keep vows, we are decidedly lacking in progress. "If this be treason, make the most of it."

We have long wondered why our brethren of the Northern church permitted a Baptist preacher to occupy regularly a Presbyterian pulpit, and we have wondered still more why they permitted this minister of another denomination to preach doctrines, not only in contradiction of those especially distinctive of our church, but actually in conflict with the beliefs of all evangelical churches. It seems that the worm has at last turned, that the orthodoxy of the great Northern church, which is sound at heart, though afflicted with those whose noise is out of all proportion to their numbers, has at last made its voice heard.

The Presbytery of Philadelphia, everywhere known as sound to the core, has asked the General Assembly to take cognizance of the fact that a Baptist preacher is supplying regularly a Presbyterian pulpit, and using it to preach doctrines contrary to our Confession of Faith. They have in view Dr. Harry Emerson Fosdick, whose sermon denying every fundamental doctrine of our Confession, has aroused the ecclesiastical world as never before.

The Presbytery of Philadelphia deserves the thanks of both branches of our church, North and South, in trying to expel from a Presbyterian pulpit a man who thus insults the Presbyterian church. We do not believe, however, that any action of the General Assembly will have any more effect than when they called Union Seminary to task.

THE GOSPEL OF THE HEREAFTER

The United Presbyterian.

A timely address on the future life was delivered by Rev. Samuel Horton, a veteran Primitive Methodist minister, at a devotional service in connection with the Federal Council of the Free Churches. One of the greatest of living theologians recently said that "we are not preaching or singing half enough about heaven today," and when Mr. Horton sought to test this statement by asking two or three popular preachers whether they had either preached or heard a sermon on heaven lately, they all made the same reply: "Not for years." Yet there is a universal and intense craving for information and assurance in regard to the beyond. This is why spiritualism attracts so many people, especially the bereaved, who rarely, if ever, gain from it real and permanent satisfaction. There is ample evidence that the world is longing for a gospel of the hereafter, and few pulpits are proclaiming it with certain sound. "Are we," asks Mr. Horton, "failing to recognize that the world is full of sorrow-sick, almost sorrow-mad, people, the best hopes of whose lives lie in some grave on the battlefield or in the depths of ocean? Many of us, need to resurrect the resurrection. The church claims to possess knowledge of the beyond and to have an answer to the cry of the human heart for life after death—why does it not proclaim it more fully and frequently?" Mr. Horton urges that modern pulpits should ring with the message of a glad immortality. May not the absence of that note be the reason why increasing numbers of people are turning from the churches and resorting to mediums, clairvoyants, and mystery men?

THE REAL WORLD WE KNOW NOT

The Journal of Commerce (Chicago)

"Science," says Dr. Steinmetz of the General Electric Company, "does not deal with the real world, of which we know nothing, but with the world as it appears to our senses."

A highly suggestive statement, as is the following question by the same speaker: "But are the conceptions of science really final and all-embracing, or are they limited, holding within a certain range only, and not beyond this?"

We are quoting from an address on "The Place of Religion in Modern Scientific Civilization," in which the scientist held that "belief always must remain the foundation of religion," and that "the negative answer of science is not conclusive on the question of infinity in time and space, immortality, God, etc., and the question" (of the truth of revealed religion) "is still as open as it ever was."

In other words, science and religion are things apart, and neither can be used to prove the truths of the other. And neither metaphysical conceptions of deity, nor scientific conceptions, may be final or conclusive. Meanwhile the man who desires to be and to do right, and who cannot plumb the depths of either scientific or metaphysical knowledge will be safe to follow the counsel of the vehement and energetic Micah—"to do justly, and to love mercy, and to walk humbly with thy God."

SPECIAL SUMMER COURSE ANNOUNCEMENT

Particulars concerning The Moody Bible Institute's Special Summer Course for pastors, teachers and Christian workers generally will be given in the February Moody Monthly.

So marked was the interest in last year's Special Summer Course that it was decided to make such a Course an annual feature in the work of the Institute. July 5 to August 3 inclusive are the dates the coming summer. Make note of them and plan to attend. Already several distinguished Christian educators and teachers have promised to serve at special lecturers, supplementing the instructors of the Faculty of the Institute.

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Young People's Society Topics

John C. Page

January 14
Why Do You Think the Bible Is the Word of God?
2 Timothy 3:14-17

The Bible claims to be the Word of God. "All scripture is inspired of God and is profitable." The word "inspired" means God-breathed. Every Scripture is God-breathed. This breathing of God upon men qualified them to write the various books of the Bible. The word "breathed" indicates a conscious and forceful movement by which the Bible writers were moved or carried along. This corresponds exactly with the words in 2 Peter 1:21, "Holy men of God spake as they were moved (or carried along) by the Holy Spirit."

In Hebrews 1:1, 2, we read that God "spake in times past unto the fathers by the prophets" and also that He has spoken by His Son. In both instances it was God who spoke. He spoke through the prophets in their writings. Such expressions as the following occur more than 3,000 times,—"The Lord spake," "The Lord said," "The Word of the Lord came unto me." There is nothing vague or uncertain in this. It is very different from modern books. Mr. Darwin, for example in his *Origin of Species* uses the phrase, "We may well suppose" about 800 times. Comparison between "Thus saith the Lord" and "We may well suppose" makes one grateful for the firm foundation provided for faith.

The testimony of our divine Lord in this matter is pointed and powerful. In Mark 7:8-13 He speaks of the utterances of Moses as "the commandment of God" and as "the Word of God." Then again concerning the authority of His own words he declared "I have not spoken of myself but the Father which sent me, he gave me commandment, what I should say and what I should speak" (John 12:49). Once more in His intercessory prayer (John 17:8), we hear Him saying, "I have given unto them the words which thou gavest me." It is plain then that God spake in the prophets and in His Son. It is equally plain that God spoke through the apostles and the writers of the New Testament. See Hebrews 2:3, 4 and 1 Thessalonians 2:13. These passages should be carefully studied and their contents noted.

The testimony of Scripture is conclusive that the Bible is the Word of God. We can readily accept this testimony of the Book to itself because its testimony on all other matters is true. Read Psalm 19:7-11.

January 21
Evangelistic Missions at Home and Abroad
Luke 24:45-53

The foundations of the evangel of Christ, the factors that enter into it and the forces necessary for its propagation are found in these verses.

The beginning of a life of clear perception, strong convictions and definite usefulness in Christian service may be traced to the gracious work suggested by the words in verse 45, "Then opened he their understanding that they might understand the scriptures." Following this we have a declaration of the great things which the Scriptures reveal, "It behooved Christ to suffer and to rise from the dead." On these two facts the evangel is built. He died for our sins. In His death He met every righteous requirement of the law which we had broken. Every penalty involved in our sinning was met by the Cross and fully settled. "Where sin abounded grace did much more abound, that as sin reigned unto death, even so might grace reign through righteousness unto eternal life." Apart from the substitutionary sacrifice of our Lord Jesus Christ there is no evangel, no good news. "He was delivered for our offenses and was raised again for our justification." God raised Him from the dead. His resurrection is an acknowledgment of our justification. This is God's way of saying that the offering of Christ was accepted, and believers in Him justified from all things.

"Repentance and remission of sins should be preached in his name among all nations." This is one form of Christ's commission to His own and it is based on the fact of His death and resurrection. It is these things of which we are witnesses (v. 48). This is the point where social service utterly breaks down. It deals with externals, mere things. Sin is entrenched within the heart and is as a burden upon the conscience. Men have knowledge concerning the condemnation of sin but little do they know about its cancellation. It is Christ lifted up as the sinbearer who draws men to Him, breaks the power of cancelled sin and sets the prisoner free.

One more matter, namely power from on high (v. 49). This is the power of the Holy Spirit convincing, controlling, converting, quickening.

January 28
What Are the Rightful Claims of Our Church Upon Us?
Hebrews 10:18-25

There is in this Scripture a three fold exhortation based on three facts. The three fold exhortation is found in verses 22-24, "Let us draw near," "Let us hold fast," and "Let us consider one another." This is the order of spiritual experience. We cannot "consider one another" until we have learned to "hold fast" and we cannot hold fast until we have first learned to "draw near." In drawing near to God faith is strengthened. As the hand of the soul faith lays hold of the eternal world and eternal Word. It learns to hold fast in the midst of stress and storm. By the grace of God realized in experience, faith learns to say, "I shall not be moved." Then it is that the

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soul is free to consider others. Being sure of God it is freed from self and can minister to others. By this route it arrives at the place of sacrificial service.

The facts on which the exhortation is based are these: First, "there is no more offering for sin" (v. 18). The one offering made once for all is so sufficient that nothing can be added to it. Beware then of thinking that service or gifts or suffering can ever be an offering for sin. Let the Spirit of God speak this to your heart—"There is no more offering for sin." The second fact appears in the words, "Having boldness to enter into the holiest by the blood of Jesus." Every barrier is swept away by the precious blood of Christ. The believer can now enter with confidence into the holy presence of God, knowing that there is nothing between. The third fact is seen in the words, "Having a High Priest over the house of God." This High Priest is touched with the feeling of our infirmities and ever lives to make intercession. On these three facts we "draw near," "hold fast" and "consider one another."

If your church stands for these things it has a claim upon your time, your money, your prayers, your life. If it does not, it has no claim on you at all.

February 4

What Is the Chief Value of a Young People's Christian Society?

I Timothy 6:11-16

"Flee," "follow," "fight." These are the words of counsel and advice given by a Christian veteran of the Lord's army to a younger man on whom the responsibility of leadership was resting.

The chief value of a Young People's Society is that it too, stands for these very things. It aims to put them into practice in the daily life and pledges its members to mutual encouragement and helpfulness in so doing. From what shall we flee? The love of money, the covetousness which undermines faith and pierces the soul with many sorrows. Foes without are as nothing compared with foes within, and among foes within, none are more formidable and deadly than the love of money, and the gratification of desire that its possession leads to. The command is, flee from it, get as far away from it as you can. Covetousness is idolatry. It leads to the worship of mammon and to the demons that are behind it.

The positive side and the safe guard against worldliness and mammon worship is to "follow after righteousness" and the other things mentioned in verse 11. To do this involves a fight of faith. Faith lays hold on eternal things in the light of which the emptiness of selfish gratification is clearly seen and deeply felt. The appearing of our Lord Jesus Christ is mentioned in verse 14. This is part of the eternal verities which faith lays hold of. The glory of that appearing and the glory of the reward He will bring with Him liberates the soul from the glitter and glare which beckon and bewilder the unstable and lure them on to destruction. To nourish faith and inspire to holy living is the great objective and chief value of the Young People's Society.

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Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

EVANGELIZATION OF THE WORLD

J. W. P., Graham, N. C.

While it is true, according to Matthew 25:31-46, that Christ will return to execute judgment upon the ungodly, other events corroborate the assertion of Rev. Dinsdale T. Young, D. D. in the article to which you refer. After the Church is removed from the earth other agents will be employed for a brief time to preach the gospel. It is thought, for example, that the innumerable multitude of Revelation 7:9-17 may be largely the result of the testimony of the Jewish remnant described in verses 1-8. There will be saved Gentile nations during the kingdom age as well as the saved nation of Israel.

APOSTOLIC AUTHORITY

H. G. G., Beaver City, Neb.

(1) We do not understand that "apostolic authority" was inherited by anybody. Their authority ended at their death, except that contained in their inspired writings.

(2) According to our understanding of the "Church of God" it does not believe in, or lay any claim to, apostolic succession.

(3) The order of Paul's experiences in Damascus (Acts 9:17, 18; 22:16) appears to be the receiving of his sight, baptism, the infilling of the Holy Ghost, and the cleansing of his sins, yet we cannot positively affirm this.

(4) We see no direct connection between Revelation 12:4, 5 and 1:1.

DIVINE INSPIRATION

W. S. B., Sandwich, Ont.

(1) We do not hold to any mechanical or dictation theory of the inspiration of the Bible.

(2) It is necessary to distinguish clearly between inspiration and illumination. Inspiration is the divine influence that enabled chosen men to make an infallible transmission of the truth revealed to them by God; while illumination is the divine enlightenment of the mind of the believer that enables him to understand the divine message.

(3) The phrase, "all Scripture is inspired of God," does not mean that what is recorded is always true, but it is always profitable. Inspiration as applied to Scripture only refers to the correctness of the record.

(4) The judgment portrayed in Matthew 25 is not the final judgment. That occurs at the close of the millennium.

(5) We recommend that you procure a copy of a *Text-Book on Prophecy*, by Dr. James M. Gray.

IMMORTALITY

H. W., Owensboro, Ky.

(1) Christ only has within Himself immortality (1 Tim. 6:16), but He is able to give it to those who believe on Him. Only in this passage and in 1 Corinthians 15:53, 54 does the Greek word for immortality occur in the New Testament. This latter passage teaches that the bodies of believers shall put on immortality at the time of the resurrection. In the other passages that you mention (Rom. 2:7 and 2 Tim. 1:10) the Greek word means incorruptible. To be out of Christ means death, but He who has life in Himself imparts life to those who are united to Him by faith. This life first affects the soul, but eventually the body also.

(2) For pamphlets upon Millenial Dawnism, or Russellism, we would refer you to the Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill.

RE-BUILDING OF BABYLON

J. W. R., Mellen, Wis.

Questions: (1) Is Babylon to be rebuilt? If so, when? (2) Is the "Ephah in Shinar" still future?

Answer: (1) Certain features of the destruction of Babylon contained in Isaiah 13 surely never have been fulfilled. For example its overthrow was not as Sodom and Gomorrah (2:19) and it is not an uninhabited place, for a city of 5,000 people exists upon its site to-day. Then, too, the King of Babylon, as described in 14:4, 5, 12-17, has not yet risen. Another consideration is that the future period of Israel's blessing is in connection with a future destruction of Babylon (14:1-3, 7), which would require a re-building of that city. Moreover conditions in Mesopotamia and the Near East on account of the World War indicate great material developments in the region of ancient Babylon and the necessity of another great city there. How soon this will be no one is able to forecast. (2) The vision of the Ephah (Zech. 5:5-11) apparently belongs to the future.

FEASTING AND FASTING

S. A. S., Berne, Ind.

Questions: (1) Should feasting and fasting have any place in the life of the church, or the individual Christian of to-day? (2) Please explain 1 Corinthians 11:5 and 1 Corinthians 14:34, 35.

Answers: (1) As to "feasting" we know that it had a prominent place in the religion of the Jews. It was at the end of the Feast of the Passover that the Lord's Supper was instituted. The early Christians were accustomed to meet for a common meal, to which each contributed, which was followed by the Lord's Supper. So that there can be no scriptural objection against "fellowship feasts" in the church of to-day, especially if a religious tone be given to them.

Concerning "fasting" we must concede that this also is endorsed by the practice

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of the early Christians (Acts 13:2; 14:23; 2 Cor. 6:5). We find also in an early document entitled *Teaching of the Twelve Apostles* directions for fasting. It is probable that the church of today would be stronger spiritually by the right observance of fasting. The abuse of it, however, would lead to asceticism, making it a means of salvation, as in the days gone by.

(2) 1 Corinthians 14:34, 35 must be interpreted in the light of 1 Corinthians 11:5, which implies the practice of women praying and speaking in public. The prohibition in 1 Corinthians 14:34, 35 seems to have been because the questioning of women was causing confusion in the religious gatherings (v. 33).

CANON OF THE BIBLE

W. M., East Alton, Ill.

Questions: (1) What council determined the canon of the Bible? (2) Why were some of the Epistles and other books rejected?

Answers: (1) A uniform tradition claims that the Old Testament Canon was determined by Ezra and the Great Synagogue; at all events it was confirmed by Christ. The New Testament canon was a gradual growth. At first some books were acknowledged and some disputed, but by degrees the whole of the present canon came to be generally recognized. The early church Councils simply bore witness to that fact; they did not themselves determine the canon.

(2) In deciding which books should be included in the canon of the New Testament, the history of each book was considered and also its usage in the church. In addition to this external or historical evidence, the internal or spiritual evidence had great weight. Writings inspired of God assert their own "authority" (Heb. 2:12). "The Scriptures by their own weight * * * crushed all rivals out of existence."

BRIEF MENTION

M. A. F., Rock Hall, Ind.

We know of no such passage of Scripture. See John 17:3.

R. E. M., Portland, Ore.

The change in the punctuation in Hebrews 9:14, from a question mark to an exclamation point, would be an improvement.

A. S. C., Westbrooke, Me.

To attempt to name the disciple who walked with Cleopas on the way to Emmaus would be mere conjecture.

W. H. B., Searcy, Ark.

Authorities differ as to the exact date of Christ's crucifixion. Probably upon His fourth Passover, April A. D. 30.

W. B. E., Cherry Creek, N. Y.

The genealogy in Matthew 1 is not intended to be complete; therefore the omissions you mention in verses 8, 9, as also the name Jehoiakim from verses 11, 12.

S. S. P., Hamilton, N. Y.

We do not know who the three shepherds of Zechariah 11:8 are. The idle, or worthless shepherd of verses 16, 17 is usually thought to refer to the Antichrist. Psalms 75:7-11 is a picture of the judgment with which the present age ends.

G. A. H., Chicago, Ill.

In our judgment the efficacy of baptism is not seriously affected whether a person is baptized only in the name of Jesus (Acts 2:28), or, whether baptized in the name of the Father, Son, and Holy Ghost (Matt. 28:19).

T. W., New York City.

There is no natural explanation of the coin in the fish's mouth (Matt. 17:24-27). It was plainly a miracle. All explanations have been merely attempts to explain away the miraculous element.

C. H. L., Mansfield Center, Conn.

God is able to fulfil every promise, but He does not always do so in our way. Sometimes His plans include the suffering or even the death of His servants, yet He preserves them. Protection and deliverance do not apply only to the physical life.

V. R., Chicago, Ill.

We are unable either to confirm or to deny the Catholic claim that none of the assassins of our presidents was a Roman Catholic. The claim, if true, would not prove any of them to be Protestants. Neither are we able to confirm the assertion made about Charles Guiteau. It would appear to us that he never had been converted by any one.

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January 14
Jesus Teaching Humility
Luke 14:1-14

Golden Text:—"God resisteth the proud, and giveth grace to the humble." —1 Peter 5:5.

I. Jesus Dines with a Pharisee (v. 1).

Jesus was not an ascetic. He entered freely into the common social customs of the day. We see Him at a wedding, a dinner party, in the home of sickness, and at a funeral. He was truly a man among men. He was unlike John the Baptist in this respect. The Christian's influence is best when mingling with his fellows in all right relations and positions in life, even though selfish and evil minded men are found among them. This does not mean that he should be a partaker of their evil deeds. Jesus in thus moving in all circles of human society showed the divine sympathy. This prominent social function was on a Sabbath day. While Jesus was in society he was not of it. So should the Christian be. Jesus was in a company outwardly courteous but inwardly hostile. Doubtless the motive of the invitation was to find an occasion against Him. This is implied in the statement "they watched Him."

II. Jesus Healing a Dropsical Man vv. 2-6).)

1. Why This Man Was Present (v. 2). There is no way of absolutely determining it, but likely it was part of a plot of the Pharisees to trap Jesus by getting Him to violate the Sabbath rules.

2. Jesus' Question (v. 3). Jesus' question was an answer to the thoughts of the lawyers and Pharisees who were watching Him, for they had not spoken. Before healing this man He submitted the case to their judgment. They were free on the Sabbath day to hold a feast where their selfish pride and vanity could be displayed, but they were horrified that a fellow-man should be healed on the Sabbath. They were silent because their consciences made them ashamed of their heartlessness.

3. Healing the Man (v. 4). While they were in a state of embarrassment Jesus healed the man and let him go.

4. Jesus Rebuked Them (vv. 5, 6). He laid bare their hypocrisy by showing them that their willingness to show mercy to a beast on the Sabbath should induce them to regard as not sinful the relieving of a human being of distress on the Sabbath. They were again silent, for they perceived their inconsistency and inhumanity. Surely man is more than a beast.

III. Jesus Rebukes Selfish Ambition (vv. 7-10).

1. The Occasion (v. 7). He observed that the guests while taking their places at the table chose the best seats for themselves. This is still true of men and women. In the railway cars, hotels, street cars, etc., they scramble for the best places. In the homes even members of the same family will try to get the best food, etc.

2. Instruction Given (vv. 8-11). When bidden to a feast, take the lowest place, lest you suffer the humiliation of being asked to take a lower seat. This is more than a lesson on courtesy or table manners; it is a severe rebuke of that selfishness which fills the human heart, causing it to seek to be ministered unto instead of ministering to others. Unselfishness will express itself in humbly taking the lowest place, esteeming others better than ourselves. The fundamental principle of the philosophy governing the moral world Jesus declares: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Those who live humbly and modestly, unconcerned about their own selfish interests, shall receive the very best for themselves. The one who has experienced the redeeming love of Christ will gladly take the place assigned him, faithfully doing his work without effort to be noticed, and courteously recognizing the rights of others.

IV. The True Motive in Deeds of Charity (vv. 12-14).

Jesus takes advantage of this social occasion to teach a great principle. The Jews, like many of the rich today, made social dinners occasions for display. They invited only those whose wealth would enable them to recompense them by inviting them in return, even with the prospect of greater display. Jesus took note of the selfishness thus displayed and set forth to them the right principle, namely, that they should extend their hospitality to the poor and afflicted. All charitable deeds should be done with unselfish motives. Our aim should be to confer benefits not expecting a recompense. Jesus assured them that recompense would be made at the resurrection of the just. This does not mean that friends and neighbors of certain rank should never exchange pleasant hospitalities. Wealth should be used to confer blessings upon the poor and needy instead of ministering to the pride and vanity of the possessor.

January 21
The Prodigal Son
Luke 15:11-24

Golden Text:—"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

The center of interest in this parable is not the prodigal nor his brother, but the "certain man who had two sons." In this parable in a most picturesque and dramatic manner the history of man is portrayed, from his fall to his reconciliation with God. The whole orbit of revelation is swept as it pertains to a sinning race and a pardoning God. He who fails to see the heart of our Father God will miss the purpose of the parable.

I. The Son's Insubordination (v. 12).

There is every indication that this was a happy home. But a devil entered it and stirred up discontent in the heart of the younger son. He became tired of the restraints of home. His desire for freedom moved him to wilfully choose to leave home—throw off the constraints of his father's rule. Sin is the desire to be free from the restraints of rightful authority and for selfish indulgence. It starts out with wrong thoughts about God. At the request of the son, the father "divided unto them his living." Man is a free being. He has been given this freedom by his Creator. God has committed to man His own destiny. Man can go away from God if he wills.

II. The Son's Departure (v. 13).

Having made the fatal decision he went post-haste to the enjoyment of his cherished vision, so he got his goods in portable shape Having thrown off the restraints of his father's rule he eagerly withdrew from his father's presence. This is always the way sin works. Adam and Eve after they had sinned hid themselves. The son could not now stand the presence of his father, so he hastened away. He "gathered all together." When the sinner casts off allegiance to God he takes all that he has with him. He not only wastes his money, but his character is sacrificed.

III. The Son's Degeneration (vv. 13,14).

He had a good time while his money lasted but the end came quickly. The indications are that his course was soon run. From plenty in his father's house to destitution in the far country was a short journey. The sinner is soon made to realize the famine when his very powers which ministered to his pleasure are burned out.

IV. The Son's Degradation (vv. 15, 16).

He had no friends now to help him when his money was all gone, so he was driven to hire out to a citizen to feed swine. It was quite a change from a son in his father's house to feeding hogs in the far country. So it is; those who will not serve God are made slaves to the Devil to do his bidding (Rom. 6:16). How vividly this portrays the history of many men and women about us. And yet it is a picture of the inevitable consequences of sin. In his shame and disgrace he could not even get the necessary food. The coarse food of the hogs was denied him.

V. The Son's Restoration (vv. 17-24).

1. He Came to Himself (v. 17). When he reflected a bit he was made conscious that though he had wronged his father and ruined himself, yet he was a son of his father. In the days of his sinning he was beside himself. The sinner continues in his sin because he is insane. The world calls the sinner who leaves off his evil ways crazy, but in reality he just becomes sane. If we could but get sinners to think seriously of their condition it would be more easy to get them to turn from their sins.

2. His Resolution (v. 18). His re-

flection ripened into resolution. The picture of his home where even the hired servants had a superabundance, moved him to make a decision to leave the far country and go home.

3. His Confession (vv. 18, 19). He acknowledged that his sin was against heaven and his father—that he had forfeited his right to be called a son and begged to be given a place as a hired servant. The sinner not only should make a resolution, he should confess his sin; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

4. His Action (v. 20). Action was needed. Resolution will not avail unless accompanied with action. When the confession is genuine, action will follow. Someone has said that the road to hell is paved with good resolutions.

5. His Reception by His Father (vv. 20-24).

The Father had not forgotten his son. During these years he longed for his return. He must often have looked for him, for he saw him when he was a great way off. So anxious was he for him that he ran to meet him and fell upon his neck and kissed him. So glad was the father that he even did not hear his confession through, but ordered the tokens of honor to be placed upon him, receiving him back into a son's position. Then the feast was made, expressive of the joy of his heart. God is love. Jesus came to reveal God. This parable makes bare God's heart. Every teacher should strive to present this lesson so as to show God's forgiving mercy—His willingness to receive back his wayward child.

January 28
The Rich Man and Lazarus
Luke 16:19-31

Golden Text:—"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—1 Timothy 6:17.

In this lesson we are afforded a peep into two worlds where we see disclosed extremes of character and conditions. In this world we see a rich man reveling in luxury and a poor man in sore affliction begging at the rich man's gate. In the other world we see the same men with reversed positions—the poor beggar is enjoying the richest blessings of heaven, while the former rich man is suffering the torments of hell. No more graphic picture could be drawn showing the contrast of two lives. These lives were intended to be representative. The rich man descends from the highest pinnacle of worldly enjoyment to the depths of endless misery. The poor beggar ascends from utter wretchedness and misery to the loftiest heights of blessing. The application of this story is as vital today as when Jesus uttered it.

I. Contrasted Lives (vv. 19-21).

1. The Rich Man (v. 19). He lived in a mansion secluded from the common people. He was clothed in costly raiment; his outer garments were of purple and his inner garments of fine linen. This dress was most expensive. He fed upon the richest food that could be provided. No expense was spared to furnish that which would gratify his appetite. Observe that this man is not said to have illicitly gained his riches; neither is any good deed recorded. His sin was to selfishly indulge his appetites without consideration for others.

2. The Beggar (vv. 20, 21). He was laid at the rich man's gate with the hope of getting at least the crumbs from his table. No consideration was given him by the rich man. The dogs of the street were more kind to him than the rich man. Though destitute and helpless the poor man's name is most suggestive. Lazarus means "God is a help." indicating that a godly life shone through his poverty. We learn from these contrasted lives that worldly condition is no sure test of a man's state in the sight of God. Rich men are not all wicked or selfish, and not all poor men are godly.

II. Contrasted Deaths and Burials (v. 22).

1. The Beggar. He was found dead and his body hurried off to a pauper's grave. No notice was taken of it by the world. The only loss to the world was that he was no longer to be seen at the gate of the rich man.

2. The Rich Man. He also died. His gold could not bribe the messenger of

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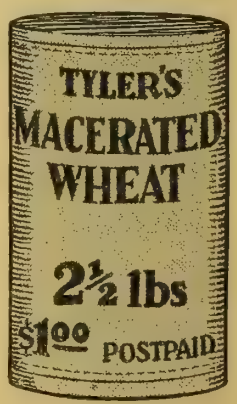

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death. Doubtless a costly funeral was held, attended by those who moved in his class of society. No doubt great eulogies were pronounced by the officiating priest. Death is the common end to which all classes must come. It is here that the lines of all lives meet.

III. Contrasted Destinies (v. 23).

1. The Beggar. He was at once carried by the angels into Abraham's bosom. The souls of believers are especially cared for at the hour of death. They go immediately to be with the Lord. Those who live right at the hour of death are set free from this mortal body and are ushered into the presence of Christ. Destinies are determined in this life.

2. The Rich Man. Though he had an elaborate burial he lifted up his eyes in hell, being in torment. When the veil of futurity is lifted we see that the positions of these men are reversed. The poor man is in the company of just men made perfect, because of his godly life while on earth, and the rich man is stripped of his purple and fine linen and cast into hell with all wicked men, because while on earth he only lived for selfish ends. There is a time coming when the inequalities of this life shall be righted.

IV. The Reality and Fixedness of Life Beyond the Grave (vv. 24-31).

1. The Cry for Mercy (v. 24). Dives, which is the Latin name for "rich man," was now willing to claim relationship to Abraham. He is keenly conscious, and the appetites which controlled him while on earth were still with him. Instead of a means of gratification they were now an instrument of torture. Part of the torment of hell will be the cravings of appetite and lust, with no means of their gratification.

2. Abraham's Reply (v. 25). This reply cast the matter back upon the man's memory. He said, "son, *remember*." The lashings of a guilty conscience will be most real in hell. The only thing to do will be to *remember* the cause which led to the awful destiny. And there it will be *remembered* that the doom is just.

3. Their Fixedness (v. 26). Human destinies are fixed by the choices during the life. When one passes out of this life he enters into a state and condition unchangeable.

4. God's Word the All-Sufficient Light (vv. 27-31). Dives now requested that Lazarus go on an errand of mercy to his brethren. He regarded the testimony of a spirit of more value than the Word of God. Many today are more willing to trust the rappings of a ghost than the sure Word of God. Abraham declared that God's Word is sufficient —that those who reject Moses and the prophets would not repent though visited by one who had risen from the dead. The greatest miracles will not affect the hearts of men who reject the Bible. Men will learn the value of a soul when it is too late.

February 4
The Grace of Gratitude
Luke 17:11-19

Golden Text:—"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."—Psalm 100:4.

Jesus is now on His way to Jerusalem where He shall be offered up for the sins of the people. It was fitting that He should pass through the country of the Samaritans, for He was the Saviour of all men. On this occasion He came into touch with a colony of ten lepers, and His healing of them exhibits the condition of human nature and the workings of His divine grace.

I. Their Awful Affliction (v. 12).

They were lepers. Leprosy is a contagious and incurable disease which rots off the members of the body and eventuates in death. It may be unnoticed in the blood of the person for years. It is of such a foul nature that the one thus afflicted was cast out from society. This segregation was in accordance with the Mosaic law (Lev. 13:46). It was a kind of quarantine measure. Leprosy has always been regarded as a type of sin, even at times visited upon people for some sin. Examples, the leprosy of Naaman (2 Kings 5); Gehazi (2 Kings 5); Miriam (Num. 12); Uzziah (2 Kings 15:5), etc. Sin has come into the world and flows from generation to generation through the racial stream, so that all are sinners (Rom. 5:12). Though sin may be hidden, it eventually breaks out and destroys the body. This is but a prophecy of the consequences of sin. Evidences of this are seen on every hand. There is no need of Bible proof of its reality.

II. Their Cry for Mercy (v. 13).

They were in great need. No human help was available. They had somehow heard how Jesus had healed some lepers. Where there is real healing it is bound to be noised about. This aroused faith in them. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). As He came their way they called for mercy. It is the privilege of all sinners to call upon Jesus Christ for mercy. He has healed many, and no failure has been recorded.

III. Bidden to Go to the Priests (v. 14).

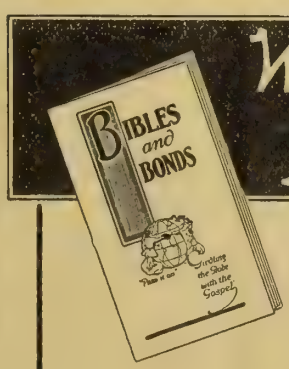
Before the lepers were healed they were to show themselves to the priests, according to the Mosaic law (Lev. 14:1-32). As they went in faith they were healed. While God goes before in the work of salvation, yet He demands of the sinner faith. This faith is the cause of His action. Activity on the sinner's part is necessary so that God's grace can flow into him. Faith expresses itself in action. By this means the divine power and human need are united. The only faith needed is for the sinner to realize the healing power of Christ, and as this is acted upon there is the consequent increase which results in complete salvation. Cleansing is realized through obedience.

IV. The Gratitude of the One (vv. 15, 16).

Perceiving that he was healed of his leprosy, the one turned back and with a loud voice glorified God. He even fell down on his face and gave thanks. The one least expected to show gratitude for this great mercy was the one who sincerely expressed it.

V. The Gratitude of the Nine (vv. 17-19).

Presumably they were Jews. The very ones who should have been most grateful did not show any appreciation. They were content to get much from Christ without giving Him anything. He expects those who experience His salvation to give Him their love and gratitude. It greatly hurts the Lord when saved sinners go off with the blessing of salvation as though they had stolen it. Many take all they can get from Christ and give nothing in return. All the blessings of civilization are ours through Christ, yet how few thank Him for them. The proportion of those who are ungrateful for the blessings which Christ brought is perhaps nine to one. The fact that gratitude was expressed by a Samaritan shows how often we are shamed by the devotion of those less favored than ourselves.



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Write for Booklet 51

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Missionary Department

Robert H. Glover

"So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. . . . But now having no more place in these parts . . . . whensoever I take my journey into Spain, I will come to you."—Romans 15:19, 23, 24.

Have you taken in the geographical extent of the personal missionary labors of the great Apostle to the Gentiles? Get out a map and trace it for yourself. "*From Jerusalem and round about unto Illyricum,*" he tells us. That means from Jerusalem northward through Palestine and Syria, westward into Asia Minor, back and forth throughout its various provinces, north to Troas, across the Aegean into Macedonia, southward into Greece, and thence northwest as far as Illyricum, on the eastern shore of the Adriatic. Nor was this all, for later on he landed in Italy and reached Rome, and there is good reason to believe that his cherished hope was fulfilled of reaching Spain itself, on the western confines of Europe.

With no railways, no steamers, no modern post or telegraph, much less automobile or aeroplane; without a single one of a score of present day facilities to make travel rapid and easy, but by tedious and toilsome means, involving shipwreck, cold, hunger, perils of robbers and of heathen, and every kind of vicissitude, Paul, almost singlehanded, covered this vast area.

What a record for one man! The combined achievements of a dozen modern missionaries seem small by comparison. And moreover, so fully had he preached the gospel throughout those many lands that he could write with confidence to the church at Rome, "*Now having no more place in these parts I will come to you.*"

Might it not be well for each of us, whether missionary or home worker or private Christian, to ask himself the question: "Over how large a parish can I honestly say that I have 'fully preached the gospel,' so that I have 'no more place in these parts'—in other words, I have so faithfully witnessed for Christ as to be restfully conscious of having discharged my responsibility and being 'free from the blood of all men'?"

How many of us can say it even of our own home, our relatives, our neighbors and daily associates, not to speak of mission fields? What need for a revival of apostolic vision, ambition and passion! May the Lord send it, and right speedily!

The True Missionary Spirit

"All the world is my parish."
—John Wesley.

"I see no business in life but the work of Christ."—Henry Martyn.

After the Famine in Hunan, China

The following items are culled from a September letter from Mr. Hermann Becker, of the C. I. M., who has been in the thick of a desperate fight with famine and pestilence in Western Hunan during most of this year:

"The famine is nearing its end. One can read much about famine, but to be in the midst of starving people and see their agony is worse than anything I can think of. . . . At a moderate estimate, 100,000 people died in this district of starvation, typhus and cholera. The lives of another 100,000 have been saved by famine relief work. Thousands have heard about the Saviour. Hundreds of idols and ancestral tablets have been burned and idol vows broken. Thousands are attending Christian services. Every Sunday we have 1,500 or more at our meetings, and have to divide them up because our chapel is too small.

"This year we have already baptized 124, but none of these are famine converts, as we feel such should be tested a little longer. Our Christians have suffered heavily during the famine, and some have lost everything they had. Thousands of children have died of starvation. We have been caring for 600, half of whom are orphans. We must continue to keep these helpless little ones and look to God for the needed funds. Each child costs $50 Mexican (about $30 U. S. money at present exchange) a year."

Dr. and Mrs. F. Howard Taylor of the China Inland Mission

Dr. Taylor is a son of the late Rev. J. Hudson Taylor, founder of the C. I. M. Mrs. Taylor (nee Geraldine Guinness) is the daughter of the late Rev. Dr. Grattan Guinness. Both families have distinguished missionary records. Early in 1922, Dr. and Mrs. Taylor were captured by brigands in the Yunnan province, and Dr. Taylor was held a captive for over a month. This photo was taken on their recent visit to Chicago, where they were guests of the M. B. I.

The New Open Door in Abyssinia

The news of fresh missionary effort in this benighted country of Northeast Africa is a cause for praise and rejoicing. The ancient Abyssinian church has through the centuries become so corrupted that it can no longer be looked upon as Christian, and Abyssinia's 10,000,000 people are sunk in heathen superstition, ignorance and degradation.

A series of attempts to introduce missionary work, dating from 1844, have ended mostly in failure and exclusion. The only society which has retained any foothold within the kingdom is the Swedish Mission, and its little band of six missionaries has barely held on at the capital in the face of much discouraging opposition. Three years ago, however, an invitation was extended by the Governor of Western Abyssinia to the United Presbyterian missionaries in the Egyptian Sudan on the west, to cross the border and open medical work. Dr. Tom Lambie responded and began work at Sayo and Gore, two small western towns. Word of the good work done there spread abroad and reached the ears of the reigning Prince, Ras Tafari, and last year he sent an invitation to Dr. Lambie to visit him at the capital, Addis Abeda. A fatiguing journey of over a month brought the doctor and his family to the capital. They were received with great courtesy, in marked contrast to the treatment theretofore accorded missionaries.

The result of the visit was that an agreement was entered into for a mission station, including a hospital, to be established at the capital. The Prince gave a plot of land and promised a contribution toward the buildings. More than this, he asked Dr. Lambie, who was coming home on furlough, to bring with him three adopted sons of his for schooling in the United States. These Abyssinian youths are now attending Muskingum College of the United Presbyterian church, and Dr. Lambie is telling throughout America the story of answered prayer and God's working in opening this new door into another destitute mission field. Much believing prayer should attend his appeals for men and money and his preparations for an early return to Abyssinia.

Revolution in Paraguay

The past year has been a time of severe testing to the missionaries and their work in Paraguay, owing to prevailing revolutio there. Unfortunately revolution is so frequent in some Latin American Republics that it may almost be regarded as a perennial feature.

The present revolution in Paraguay has been a desultory affair, not entailing any great loss of life but holding up normal activities, and thus proving ruinous to the country's financial and other interests, and involving much distress to the people.

The I. S. A. M. U. has some seventeen of its missionaries in Paraguay, distributed in four or five centers. For the time being they have been "bottled up" and their work more or less seriously affected. The personal baggage of some of the newly arrived missionaries was lost or looted in the process of being passed through the Customs.

Rev. John Hay, general Director of the mission, and his son Rev. Alexander Hay were shut up for several months in Encarnacion, but latest advices tell of their having been allowed to leave that town for Posadas, Argentina, and to resume their work.

The Advance in Matto Grosso

The Devil, who hates missions as he hates nothing else, and with good reason, has been throwing hindrances in the way of the projected advance of the I. S. A. M. U. into the heart of the unoccupied, savage Indian region of Brazil, in the great State of Matto Grosso. The Paraguay revolution has set back the necessary plans and preparations for the next long-anticipated journey into the interior. Another painful blow was the sudden death of one of the new recruits for that section of the field, Mr. E. O. Steiner, who passed away on November 15 after an operation for appendicitis at Rio de Janeiro.

Such opposition from the enemy is not surprising, nor should it discourage the Lord's soldiers, but only stir them to more earnest prayer and more determined efforts to press forward to those "regions beyond" in the name of their conquering Captain.

Progress in Tibet

The Tibetan Mission of the United Christian Missionary Society, whose leading missionary, Dr. A. L. Shelton, was killed by brigands a little less than a year ago, reports the baptism of twenty-eight new converts. The Sunday-school averages 146 in attendance and the day school 105. Dr. Shelton's widow has just put into Tibetan the first Christian hymnal and a geography and book of Bible stories.

Brief Missionary Items

The North Africa Mission has recently sent forth from England ten new workers to re-enforce its staff of about seventy-five missionaries laboring in the hard fields of Morocco, Algeria, Tunisia and Tripoli, in North Africa.

In West Africa 23,000 adult converts were baptized during the four years of war. Even the marvelous mass movements in India have been equalled if not eclipsed by those of West Africa. In several sections the dusky Africans are pressing Christwards in multitudes.

Newspaper evangelism in Japan is being taken up more and more by the missionaries. As a result of a campaign in one of the provinces of Kiushiu sixty baptisms and hundreds of enquirers are reported. A similar plan has been started in the province of Hiroshima with its one and a half millions of people. Here the gift of an anonymous friend makes it possible to insert articles in the papers for one year and thus reach some 20,000 homes every day.

Lhassa, the capital of Tibet, until recent years so shrouded in mystery and inaccessible, has now actually been connected with India by telegraph, and greetings have been exchanged between the Dalai Lama and the Viceroy of India. This is just another step in the direction of the fuller opening of that long-closed land to missionary work, and praying hearts will "thank God and take courage."

Dr. James M. Taylor has been holding meetings in Quetta, in British Baluchistan. The message so took hold that they secured the largest hall in Quetta for Dr. Taylor's next meeting. One Khan (ruler) was so impressed that he invited the speaker to come to his khanate (dominion) and bring along a missionary for permanent work, offering to help the work financially. What encouragement this is concerning one of the darkest and most difficult mission fields of the world!

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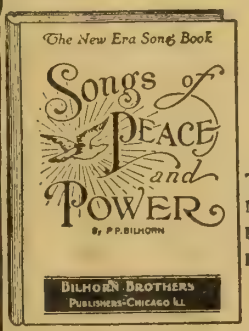

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The MAN *and* HIS BOOK VOICES *of* VICTORY

For Sermon and Scrap Book

William Norton

1 TIMOTHY 1:15 OUTLINED

1. Who He Is, "Christ Jesus."
2. What He Did, "Came into the world."
3. Why He Came, "To save sinners."
4. What Then? "Faithful is the saying, etc.

—W. H. Griffith Thomas.

"KEEP," "KEEPER," "KEEPING," "KEPT"

I. "*Keep*" (John 17:11, 15; Ps. 17:8; Prov. 7:1, 2; 1 Tim. 6:20).
II. "*Keeper*" (Ps. 121:5; 2 Thess. 3:3; 2 Tim. 2:12; Jude 24).
III. "*Keeping*" (Ps. 19:11; Prov. 4:23; 1 Pet. 4:19).
IV. "*Kept*" (Deut. 32:10; Ps. 17:4, 5; John 17:12; 1 Pet. 1:5).

—Clara D. Hall.

ENCOURAGEMENT FOR THE NEW YEAR

Bible Reading on the word "Henceforth"

Text: "Ye shall henceforth return no more that way."—Deut. 17:16, l. c.

I. *Not walking as other Gentiles walk* (Eph. 4:17, 18).
II. *Not living unto ourselves* (2 Cor. 5:15).
III. *Not serving sin* (Rom. 6:6, 7).
IV. *Not tossed to and fro* (Eph. 4:14).
V. *Not servants, but friends* (John 15: 15).
VI. *Catching men* (Luke 5:10).
VII. *A crown of life laid up for us* (2 Tim. 4: 7, 8).

—James Ostema.

THE SERVANT OF CHRIST
John 12:26

Introduction:

Prominence of the servant idea in New Testament teaching: Paul, the bondservant (Rom. 1:1; Phil. 1:1; Titus 1:1). James, the bondservant (James 1:1). Peter, the bondservant (2 Peter 1:1). Jude, the bondservant (Jude 1). John, the bondservant (Rev. 1:1). We are not our own but bought (1 Cor. 6:19, 20).

I. The Servant's Responsibility.
"If any man serve me, let him follow me."
Defined (Matt. 16:24).
Demanded.

II. The Servant's Residence.
"And where I am, there shall also my servant be":
Place (John 14:2).
Pleasure (Ps. 16:11).
Permanence (Ps. 23:6).

III. The Servant's Reward.
"If any man serve me, him will my Father honor."
Commendation (Matt. 25:21).
Coronation (2 Tim. 2:12; Rev. 22: 3-5).

—Thos. Bancroft.

THE SINFUL WOMAN
Of Luke 7:28

She—
"Stood"—Confession.
"Wept"—Penitence.
"Washed"—Humiliation.
"Wiped"—Devotion.
"Kissed"—Peace.
"Anointed"—Adoration.

LUKE 10:2 OUTLINED

1. *The Splendid Possibility*—"the harvest is plenteous."
2. *The Sad Position*—"the laborers are few."
3. *The Significant Plea*—"pray ye therefore," etc.

—W. H. Griffith Thomas.

Another

1. *An Arousing Declaration.*
2. *A Sad Admission.*
3. *A Blessed Resource.*

SEVEN "COUNTLESS" THINGS OF SCRIPTURE

1. The Stars (Ps. 147:4; Gen. 15:5).
2. The Hairs of our Head (Luke 12:7).
3. The Redeemed (Rev. 7:9).
4. The Thoughts of God for His Own (Ps. 40:5; 139:17, 18).
5. The Great Unsearchable Things of God (Job 5:9).
6. The Sands of the Sea (Hos. 1:10).
7. The Host of Heaven (Jer. 33:22).

—J. M.

"I SHALL NOT WANT"
Psalm 23:1

After the truth of the opening clause of this verse is realized in all the fulness of its meaning, it is not strange that the next words should be "I shall not want." "Want" is used here not in the sense of a desire, but of a need, a lack.

1. I shall not want **Rest**—for "He maketh me to lie down in green pastures."
2. I shall not want **Drink**—for "He leadeth me beside the still waters."
3. I shall not want **Forgiveness**—for "He restoreth my soul."
4. I shall not want **Guidance**—for "He leadeth me in the paths of righteousness."
5. I shall not want **Companionship**—for "Thou art with me."
6. I shall not want **Comfort**—for "Thy rod and thy staff they comfort me."
7. I shall not want **Food**—for "Thou preparest a table before me in the presence of mine enemies."
8. I shall not want **Joy**—for "Thou anointest my head with oil; my cup runneth over."
9. I shall not want **anything in this life**—for "Surely, goodness and mercy shall follow me all the days of my life."
10. I shall not want **anything in eternity**—for "I will dwell in the house of the Lord forever."

—F. T. Allinson.

A LORD'S TABLE MEDITATION
1 Corinthians 11:23-26

1. The Person we meet to Remember (vv. 24, 25)—the Lord.
2. The Theme we Announce (v. 26)—His Death.
3. The Event we Wait for (v. 26)—His Coming Again.

Backward, we look to the Cross (Isa. 26:8); Upward, to the Living Lord on the Throne (Heb. 1:3); Onward, to the Coming Glory (1 Cor. 1:7).

—John Ritchie.

CALLS FROM CHRIST

1. "Look unto me" (Isa. 45:22)—for Salvation.
2. "Believe in me" (John 14:1)—for Peace.
3. "Confess me" (Matt. 10:52)—in Testimony.
4. "Call upon me" (Ps. 50:15)—in Trouble.
5. "Follow me" (Matt. 16:24)—in Obedience.
6. "Abide in me" (John 15:4)—for Fruitfulness.

—John Ritchie.

A PAULINE PARADOX

"As poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:10.

I. How Paul, While Poor Himself, was the Means of Enriching Others.

1. *Temporally*, as regards the wealth of this world. How has the gospel benefited those countries which have received it!
2. *Spiritually*, through the present inward wealth of thought, feeling, and enjoyment imparted.
3. *Eternally*, making "heirs" of glory.

II. How Paul, While Having Nothing, at the Same Time Himself "Possessed all Things."

1. He possessed all things in *reliance on the Divine Providing.*
2. He possessed all things in *having in his little a satisfying sufficiency.*
3. He possessed all things in *having such mastery over earthly good as to choose to do without it.*
4. He possessed all things in a *sympathetic enjoyment in the possessions of others.*
5. He possessed all things in *store of inward riches, and capacity to enjoy the common wealth of God's world.* "All things are yours."—X.

THE BIBLE

Whence but from heaven could men, unskilled in arts,
In several ages born, in several parts
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
Then for the style, majestic and divine,
It speaks no less than God in ev'ry line.

—Selected.

THE ASCENSION OF CHRIST

"Risen" (Luke 24:6). "Received up" (1 Tim. 3:16).

1. To the Place of Rest.

"This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12). "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

2. To the Place of Honor.

"Him hath God exalted with His right hand to be a Prince and a Saviour" (Acts 5:31). "Crowned with glory and honor" (Heb. 2:9). "Far above all principality, and power, and might, and dominion" (Eph. 1:21).

3. To the Place of Intercession.

"Christ is not entered into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

4. To the Place of Power.

"This man . . . hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him" (Heb. 7:24, 25). "All power is given unto me in heaven and in earth" (Matt. 28:18).

5. To the Place of Mercy.

"In all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

—James Sprunt, in *The Christian.*

WHATE'ER MY GOD ORDAINS IS RIGHT

"God, who worketh all things after the counsel of his own will" (Eph. 1:11).
"All things work together for good to them that love God" (Rom. 8:28).

Whate'er my God ordains is right,
His will is ever just,
Howe'er He orders now my cause,
I will be still and trust;
He is my God,
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

Whate'er my God ordains is right
He never will deceive;
He leads me by the proper path,
And so to Him I cleave,
And take content
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

Whate'er my God ordains is right,
My Light, my Life is He,
Who cannot will me aught but good,
I trust Him utterly;
For well I know,
In joy or woe,
We soon shall see as sunlight clear,
How faithfully was our Guardian here.

Whate'er my God ordains is right,
Here will I take my stand;
Though sorrow, need, or death make earth
For me a desert land.
My Father's care
Is round me there;
He holds me that I shall not fall,
And so to Him I leave it all.

—Catherine Winkworth.

A DIVINE PECULIARITY

There is a divine peculiarity in the Christian ministry to which a distinguished layman calls attention. This layman is no less a personage than Ex-president Woodrow Wilson. He makes a distinction which is not often considered. He makes the point that a peculiarity about the ministry is, that a man to be one has first *to be something* distinct and different from anything he must be to follow any other calling or profession. Mr. Wilson says:

"When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kindhearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you can not pick him out, is a process of eliminating the ministry itself.—*Herald of Holiness.*

"Ye Are the Salt of the Earth"

But the spiritual bankruptcy of "the salt" means the moral bankruptcy of "the earth"!

Does this explain the world's present demoralized condition? ("The darkest period in history," says a great Chicago daily.)

Does it explain the wave of lawlessness sweeping over America and the world? (United States Solicitor-General J. M. Beck calls **this,** "The Age of Lawlessness.")

Does it explain the enormous increase of crime in the United States? (Four hundred per cent from 1912 to 1921.)

Does it explain the amazing growth of the divorce evil? (A tremendous ratio, reaching in some sections from ten to twenty per cent of all marriages.)

Does it explain the terrible prevalence of social immorality? (Polluting an average of five out of every eight young men throughout the nation, says the health commissioner of a great city.)

Does it explain the growing industrial turmoil? (During the past **nine years,** ending with 1922, there have been 26,000 strikes, as against 25,000 during the **twenty-five** years from 1881 to 1906.)

Does it explain the domestic unhappiness, the juvenile delinquency, the lack of parental control, the desire for the frivolous and superficial, the inordinate love of money, the petty thievery and the gigantic robbery, the betrayal of public trust, the disregard of God's holy day, the banishment of the Bible from our public school system, the aversion to restraint of every kind? **Does it explain** the moral deterioration of multitudes at home, and the growing hostility to Christianity in large sections of the world abroad?

If so, then indeed "judgment **must** begin at the house of God." **If the moral rehabilitation of the earth is dependent upon the spiritual rehabilitation of the Church, THEN LET THE LATTER BEGIN AT ONCE!** For judgment of sin and confession of sin on the part of the Church mean purging, and purging means revival, and revival evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral conscience of the masses.

For the sake of Jew, Gentile and Church of God, the present all-but-extinguished spark of life in the Church needs the united breath of multitudes of intercessors to fan it into WORLD-WIDE LIVING FLAME.

Pray For Revival!

HINTS TO WORSHIPERS

In the vestibule of New York Avenue Church, City of Washington, on the wall facing the main entrance, there hangs a beautifully-framed card containing suggestive spiritual thoughts for worshipers. The card is printed in large letters of red and black type. It is very attractive, and it catches the eye of everyone who is about to enter the church. The matter follows:

On the Way to Church

"I was glad when they said unto me, Let us go into the house of the Lord."

Recall thy mind from things seen and temporal: fix it on the unseen and eternal.

Speak not of the faults of others: think of thine own. Thou art going to ask forgiveness.

"And him that cometh to me I will in no wise cast out."

On Entering the Church

"The Lord is in his holy temple: let all the earth keep silence before him."

Thou art come into the presence of Him unto whom all hearts are open, all desires known, and from whom no secrets are hid. Therefore, humbly kneel before the Lord thy Maker, and pray that, through the indwelling of His Holy Spirit, thou mayest be filled with repentance, thy thoughts be lifted up, and thy desires drawn forth unto God.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

"Now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and mine heart shall be there perpetually."

Fasten thy mind firmly on the holy service: make each word in it thine own. Pray that the blessed Spirit may deliver thee from all coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections thou mayest worship God in spirit and in truth.

Give heed, with humble mind and open heart, to the lessons from God's Word. To him who preaches, show the helpfulness of hearing; and, for thine own sake, as for those around thee, take part, with hearty voice and reverent manner, in all the outward acts of worship; but make them ever the acts of thy soul.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

When the Service Is Ended

"My house is the house of prayer." "Ye shall reverence my sanctuary."

Remain for a while in silent prayer for thyself, for those who minister and those who worship here, and for all good Christian people.

Be quiet and thoughtful as thou art leaving the church, that the impressions of the divine service may deepen; soon enough will the world crowd back into thy heart. It is God's house, even when prayer is ended.

On thy way home, forget not the solemn presence from which thou hast come, nor what thou hast been doing; and resolve by God's grace to be a doer of His Word and not a hearer only, to love the thing which He doth command, and to desire that which He doth promise.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

"Thy Word have I hid in mine heart, that I might not sin against thee."

—Watchman-Examiner.

SACRIFICE, SURRENDER, SELF-DENIAL

"He that taketh not his cross, and followeth after me, is not worthy of me." —Matt. 10:38.

"I have nothing to offer you but cold and hunger and rags," said Garibaldi to his followers, and the youths of Italy rose up in their thousands to follow their great leader. Christ is calling us to a Christian life that is going to mean sacrifice, and surrender, and self-denial. "Thou dost lead, and whether the road be rough or smooth, whether it is steep or level, whether it is strewn with roses or hedged about with thorn bushes that prick and pierce; whatever the road is I will follow."—F. P. Wood.

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When Holman Hunt had finished painting that famous picture, "The Light of the World," he invited a brother artist into his studio and asked his opinion of it. The artist looked long and carefully at the painting and his experienced eye noted the wonderful expression of tenderness and patience on the face of the Saviour, the beautiful light shed by the lamp he carried, and the tangle of thorns growing about the doorway, and he said: "It is almost perfect, but you have forgotten one thing—you have not put a handle on the door." "Ah!" said Hunt, "you have missed the meaning of my picture; *the handle is on the inside!*

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THE COMPASSION OF CHRIST

At a railroad station in New Jersey a little girl stepped up to a manacled criminal, and, looking tenderly into his face, said: "Oh, man, I am so sorry for you." It made him very angry, and he tried to strike her. Her mother forbade her to go near him again. But as they all waited for the train the mother's eyes were turned away, and once more the little tot stole up to the wretched man and tenderly whispered to him: "Poor man, Jesus Christ is so sorry for you." He started and gave a low groan and offered no violence. Suddenly the train came, the officers led him away, and the two parted for ever. But years afterwards the man came forth from prison a Christian and an evangelist, and he loved to tell how the compassion of the Lord Jesus from the lips of a little child broke his heart, subdued his spirit, saved his soul. *It is not alone our sympathy men want, but His!*

✣ ✣ ✣

THE WATER MARK ON THE LIFE

Looking in an old stamp-album recently, and comparing the contents with catalogue illustrations, I had, first, a big and pleasurable surprise and afterwards an equally big disappointment. I discovered an old stamp, and, after an exhaustive search, found, as I thought, that it was worth £3 10s. Showing it a day or two afterward to an expert, I learned it was worth a very questionable halfpenny! What made the difference? The fact was that there were two issues—one a large one, with thousands of specimens in existence; the other a very limited one, differing from the first by the possession of a cross as watermark. Alas, there was no cross on mine! When held up to the light, the stamp was seen clearly to be devoid of any such marking. When the life and person of Jesus Christ stand revealed by the light of God's Holy Spirit, the cross stands out clear and plain, and he becomes priceless in his rarity and beauty. But *when our lives are put to the test, is the cross visible upon them?—The Christian.*

WHO MADE IT?

Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study who did not believe in a God, but declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked, "*Who made it?*" "*Nobody,*" answered Sir Isaac; "*it happened here!*" The gentleman looked up in amazement at the answer, but he soon understood what it meant.

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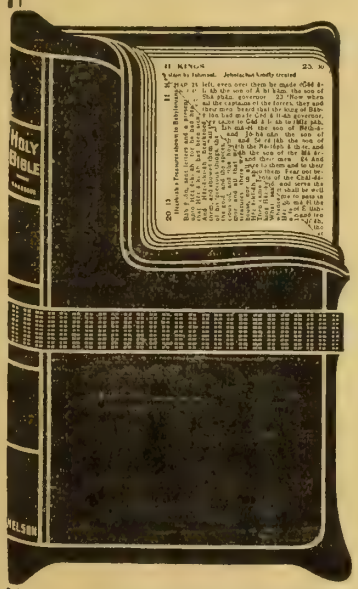

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The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.
"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

John R. Snyder reports: "I am now in a most interesting meeting in Philadelphia."

The John E. Brown Party during December were engaged in a campaign in Woodland, Calif.

Dr. and Mrs. H. P. Dunlop report a busy season with meetings in and about Los Angeles, Calif.

Mr. and Mrs. Ray Swartzbaugh assisted Evangelist John B. Andrews in a campaign in Oklahoma City, Okla., during December.

The Prestons write from Sparta, Mich.: "This is our second meeting here and God is certainly blessing us with souls, and answering prayers."

Fred Keely, Hartford, City Ind., reports special union meetings. Dr. Robertson, from Scotland, was the speaker and Harry and Birdie Loes assisted.

Oliver E. Williams writes: "Mrs. Williams and I are in meetings in Baltimore, Md., the Covenant Presbyterian and Fulton Ave. Baptist Churches uniting. We are just beginning, but there is a fine outlook for a great revival."

H. August Hunderup reports: "We just closed what was said to be the greatest meeting in the history of the Arleta Bay Church at Portland, Ore. Among the converts was a man 88 years old. We are now in a very promising meeting with the Wichita Evangelical Church, Wichita, Ore., near Portland."

Peter H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., writes: "We have just celebrated our thirteenth anniversary and God has given us the building occupied by the mission. For thirteen years we prayed and God has answered, and we thank Him very much."

Robert L. Selle and A. S. Clark, evangelists, of Winfield, Kan., held a series of meetings in Harry St. Methodist Church, Wichita, Kan., Nov. 5-26, with Rev. H. L. Shook, pastor. The congregations increased from the first service on, with more than one hundred professed conversions.

L. B. Wilkinson, Sparland, Ill., writes: "We closed a revival meeting two weeks ago. Souls were saved and we had a baptismal service on Thursday evening. I have just returned from a great Anti-Saloon League Convention, held in Toronto, Ont. Our town needs a great spiritual awakening."

G. A. DeFlon writes: "Some ten days ago I sent a request for special prayer for the meetings at this place, Courtland, Kan., a very hard field. But God heard and answered prayer, praise His dear name. Tonight, my closing service, I preach on the second coming of Jesus. Then from here I go to Cleburne, Kan."

Ellery G. Aldridge writes from Rensselaerville, N. Y.: "Mrs. Aldridge and I are now on the staff of the Baptist New York State Evangelists and have already had two successful campaigns this fall. We rejoice in the fact that many accepted Christ as their Saviour and several young men and women have been listed in life service."

Mr. and Mrs. Gerald E. Bonney are associated for the season with Dr. O. A. Newlin, president of the Interdenominational Evangelistic Association. Their campaigns this fall have been union meetings in Kirklin, Ind., Wolcott, N. Y., and during December with the Calvary Presbyterian Church, Buffalo, N. Y.

Newell Brothers report as follows: "God gave us a wonderful revival in Columbus, O., with a large number of conversions and many added to the church. Now we are in a campaign at Greensburg, O., and in January we will be at Lansing, Mich., where great preparations are already in progress for the meetings in that city."

John W. Erskine writes: "We have just closed a successful series of meetings at Quincy, Mich. Men, women, boys and girls took a definite stand for Christ. Not only were people saved but several volunteered for some form of definite Christian work. The services were held in the First M. E. Church and we had the hearty co-operation of the Presbyterian and Baptist churches."

"The Nyburgs" evangelistic singers and children's workers, assisted Rev. L. A. Townsend of the Loomis Park Baptist Church, Jackson, Mich., in a three weeks meeting. The church was quickened, 30 decisions were made, eighteen were baptized and taken into church membership with more to follow, and a strong Junior B. Y. P. U. was organized. The meeting closed November 12.

Alexander A. Haggard, following a gospel tent campaign of thirteen weeks in Gastonia, N. C., resulting in 2800 conversions and hundreds added to the church, reports having closed a successful five weeks series in Forest City, N. C. Hundreds confessed Christ and all the churches were strengthened by many additions. On November 13, Mr. Haggard opened another campaign in Louden, Tenn., from where he was to go to Columbus, Ga., in December.

Roy O. Wine writes from Cisne, Ill.: "I closed a two weeks meeting here with 38 conversions. The crowds were large and interest very inspiring. We had a mass meeting the last Sunday that made a great impression, being the first of its kind in this part of the country. The crowd filled the church, some coming as far as twenty miles. I am glad to be able to add some new subscriptions to the MOODY MONTHLY and shall endeavor to add more as it is an encyclopedia of knowledge to the Christian worker."

Jack Cardiff has been helping for some time at the Practical Bible Training School, Bible School Park, N. Y. He says: "I am very busy managing the detail work for the coming of Mr. Sunday here December 18. The demands are so large that we were compelled to get the city armory and hundreds no doubt will be turned away. I speak nearly every noon at some dinner club and last week I was at Syracuse, N. Y., and spoke at the Billy Sunday Club. I will be here until April, then back into the field work again."

Dr. Ira D. Warner, pastor of the First United Brethren Church, Canton, O., writes: "We have just closed one of the greatest revival campaigns in the history of our church, under the leadership of Evangelist Harry W. Vom Bruch and party, of Chicago. Scores were saved and hundreds brought into a closer fellowship with the Lord. The party has won our hearts and we have invited them to return. One entire evangelistic service was broadcasted from station WWB, giving the campaign great publicity. The party next went to Tyrone, Pa."

Harry Dixon Loes and Birdie C. Loes write: "Our last meeting was in Noble St. M. E. Church at Anderson, Ind. Though only two weeks long it was one of the best meetings in which we have labored this year. There were 35 accessions to the church. One of the secrets of the results was organized visitation. We are now in the first week of what promises to be a gracious revival in the Grace M. E. Church at Hartford City, Ind. The membership numbers 500 and there is a warm revival spirit manifest already. We go next to Selma, Ind."

William S. Dixon, Wheaton, Ill., assisted Rev. H. B. Gebhart, pastor of the First Presbyterian Church, Oakland City, Ind., the early part of November.

The booster choir drew a crowd and filled the two rooms of the church at an early hour. Mr. Dixon spoke to a meeting for men only, where several raised their hands for prayer, and one man surrendered to Christ. He also spoke to mass meetings the other Sunday afternoons, and among other engagements had charge of half-hour devotions at the General Baptist College. The Holy Spirit was very evident in many of the services.

Norman R. Curtis writes: "Since my last report I have held a campaign in the State Penitentiary at Florence, Ariz. This is the first evangelistic meeting ever held in the prison. Eighteen conversions and a changed prison atmosphere are results of the mission. At present I am in a campaign in the Hayden mining district, first in the Winkleman Presbyterian Church, then in the Hayden M. E. Church. These churches are at present pastorless and the whole district has no pastor, and no missionary. This is a difficult district and requires patient, prayerful effort. The Winkleman meetings grow in interest. Next Sunday we are to open at Hayden. Please bear us up in prayer."

Mr. and Mrs. John Imrie have sent us a photograph taken in front of the Y. M. C. A. after the simultaneous meetings of all the churches in Clinton, Mo., Nov. 12-26.

Front Row, left to right, Rev. Lindsay, pastor of Christian Church; Mr. Terrell, song leader for Christian Church; Mrs. John Imrie, pianist at the First Baptist Church; Rev. Dickey, '03, pastor First Presbyterian Church. Second row, left to right, Mr. Propst, song leader at First M. E., South; Rev. Raney, pastor of First M. E., South; Mrs. Dickey, '21, pianist at First Presbyterian Church. Top Row, left to right, John Irmie, '13, singing evangelist at Baptist Church; Rev. Haney, pastor First M. E. Church; Mr. Dickey, '21, song leader at First Presbyterian Church; Rev. D. F. Risk, pastor First Baptist Church.

T. D. Franklin writes under date of December 1: "Just closed a blessed meeting at Delphos, Iowa, with a great number of conversions and the church greatly revived. Among the visible results were thirteen families who covenanted to establish family altars."

Edward L. Jeambey writes: "We closed our last season in a blessed meeting in Blue Springs, Neb., at Easter. Then we went to the task of preparing for our Bible Assembly. We were agreeably surprised at a total attendance of 11,000, representing twelve states and eighteen denominations. We were assisted by Dr. Dow. Dr. Stough and other able leaders. We started this season's work in Denton, Neb., in September and are now at Du Bois in our fourth campaign."

FUTURE ENGAGEMENTS

Ellery G. Aldridge and wife—December, Macedon, N. Y.; January, Syracuse, N. Y.

Harry O. Anderson—December, California campaigns.

F. J. Balmond—January, Urbana, Ill.

W. E. Biederwolf Party—January, St. Louis, Mo.

John E. Brown Party—December, Chillicothe, Mo.; January, Chattanooga, Tenn.; February, Glendale, Calif.

A. L. Carter—Dec. 28-Jan. 19, Warrensburg, Mo.; Jan. 21-31, Pittsburgh, Pa.; Feb. 1-14, Homestead, Pa.; Feb. 15-28, Pittsburgh, Pa.; March 3-15, Springfield, Mo.; March 17-April 4, Ft. Scott, Kan. After Easter, Texas.

C. B. Clark—December, Clinton, Ind.; January Columbus, O.; February, Niles, Mich.; March, Athens, Ala.; April, Montgomery, Ala.; May, June, July, West Tennessee.

Burke Culpepper Party—November, December, Detroit, Mich.

William S. Dixon, Singing Evangelist—Dec. 3-Jan. 14, Valparaiso, Ind.; Jan. 21-Feb. 4, Carthage, Mo.; Feb. 6-18, Paris, Ill.; Feb. 25-Mar. 11, Mount Vernon, Ill.; Mar. 18-Apr. 1, Williamsport, Pa.; Apr. 8-29, Harvey, Ill.

Dr. H. P. Dunlop and Wife—January, Southgate Gardens, Calif.; February, Los Angeles, Calif.

John W. Erskine—Dec. 28-Jan. 14, Colon, Mich.; Mar. 22-Apr. 8, Flint, Mich.

Fairfield Gospel Team—Fall of 1922, Ottawa, Ill.; Dubuque, Iowa.

T. DeBoyce Franklin—January, Newton, Mo.

E. J. Forsythe—Fall engagements, Chatham, Ont., Pt. Huron, Mich.

Roy Frook and Miss Ida Frook—December, Deerfield and Winn, Mich.; January, Ellsworth, Mich.

Mrs. Evelyn Gore—December, Gibbsboro, N. J.; and Steubenville, O.

M. F. Ham Party—Jan. 7, Macon, Ga.; Jan. 23, Henryette, Okla.; Mar. 4, Chattanooga, Tenn.; March 20, Jefferson, Tex.; Apr. 24, Mart, Tex.; May 29, Athens, Ala.

C. E. Hillis and Wife—Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tucson, Ariz.

H. August Hunderup—December, Fairview, Ore.; January, St. Johns, Ore.; February, Eugene, Ore.

H. B. Ireland and Wife—December, Buffalo, Kan.

H. A. James and L. A. Wegner—Until Dec. 3, Roseville, O.

Bob Jones Evangelistic Party—Fall of 1922, St. Petersburg, Fla.; West Palm Beach, Fla.

P. H. Kadey Evangelistic Party—December, Dundee, Mich.

H. D. Kennedy and Wife—December 31, Angola, Ind.

Albert Allen Ketchum—Jan. 7-29, Canton, O.; Feb. 4-25, Mahanoy City, Pa.

Carl E. Kircher Party—Geneseo, Kan.; Burlingame, Kan.; and Florida points.

The Loes—Dec. 4, Selma, Ind.; Jan. 7, Muncie, Ind.; Jan. 29, Carmel, Ind.

E. P. Loose and Party—December, Adair, Iowa.

O. O. Lozier—Dec. 12, Markle, Ind.; Dec. 31, Kokomo, Ind.; Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanna, Ind.; Feb. 20, San Pierre, Ind.; Mar. 6, Van Wert, O.; Apr. Terre Haute, Ind.

J. W. Mahood and Daughters—December, Montreal, Que.; January, Toronto, Ont.

McCombe-Clase party—December, Port Huron, Mich.

H. Evan McKinley—December 4-17, Tellicoe Plains, Tenn.

P. C. Nelson—Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings in Texas, Oklahoma and Kansas.

Newell Brothers—January, Lansing, Mich.

Sara C. Palmer—January, Harrisburg, Pa.; February, Aurora, Ill.

Lon D. Parker—December, Osage City, Kan.; January, Chetopa, Kan.

The Prestons—Dec. 31-Jan. 21, Macon, Ill.; Jan. 28-Feb. 18, Cambridge, O.; Feb. 25-Mar. 18, Grand Haven, Mich.

Milton S. Rees—January, Urbana, Ill.; Danville, Ill.

P. S. Rowland—Jan. 7-19, Whitesburg, Ky.; Jan. 21-Feb. 4, Macon, Ga.

F. E. Rueckert—December, Tonkawa, Okla.

Robert L. Selle—December, Richmond, Kan.; January, Gladbrook, Iowa; February, Billings, Okla.; March, Manchester, Okla.

Gipsy Smith, Jr. and party—Until Dec. 24, Hattiesburg, Miss.; Jan. 7-28, Leland, Miss.; Feb. 4-25, Biloxi, Miss.; Mar. 4-25, Baton Rouge, La.; Apr. 1-22, Corinth, Miss.; Apr. 29-May 20, Laurel, Miss.; May 27-June 17, Meridian, Miss.

John R. Snyder—December, Philadelphia, Pa.; January, Bellwood, Pa.; February-March, Tyrone, Pa., and Youngstown, O.; April, Carson City, Mich.

Charles Stewart—February, Elkhart, Ind.

William A. Sunday Evangelistic Party—December, Dayton, O.; January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.

The Vom Bruch Evangelistic Party—December—Tyrone, Pa.

Oliver E. Williams and Wife—Dec. 12-Jan. 1, Penn Yann, N. Y.

R. O. Wine—January, Greenville, O.

E. L. Wolslagel—Until Jan. 5, Biltmore, N. C.; Jan. 7-21, Greenwood, Miss.; Jan. 23-Feb. 4, Sanford, Fla.; Feb. 5-18, DeLand, Fla.; Feb. 25-Mar. 15, Cynthiana, Ky.; Apr. 1-10, Selma, Ala.; Apr. 11-22, Orangeburg, S. C.

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Crannell's Pocket Lessons, by Rev. P. W. Crannell, D. D.

This excellent book is now in its sixth year. It has about four pages of thought-stimulating material on each of the International Improved Uniform Lessons for 1923. Teachers who are looking for this kind of help will not be disappointed in this book.

207 pages. 5½x3 inches. The Judson Press, Philadelphia. 35 cents.

P. B. F.

Pastor and Evangelist, by Rev. Charles L. Goodell, D. D.

This is a splendid book for any pastor. It will help him to do the work of an evangelist. Here are the principles and the methods of an eminently successful pastor and soul-winner. It is full of practical suggestion and inspiration.

129 pages. 7½x5¼ inches. George H. Doran Company, New York. $1.35.

G. S.

Real Religion, by Gipsy Smith.

These are the evangelistic addresses delivered in the United States in 1921. They have the true ring, which accounts largely for their effectiveness. They are direct, eloquent and forceful appeals, full of the gospel message.

170 pages. 7½x5 inches. George H. Doran Company, New York. $1.35.

G. S.

Lamp-Lighters Across the Sea, and **India Inklings,** both by Margaret T. Applegarth.

Fascinating books for children. The first tells of how the missionary pioneers and heroes translated the Bible into the language of mission lands, and the second is "The Story of a Blot." Every chapter holds the attention.

The first contains 94 pages, and the second 170; each 7½x5¼ inches. George H. Doran Company, New York. $1.25 and $1.50.

G. S.

The Supreme Issues of Life, by Dr. William H. Howitt.

The aim of this book is "to brighten with new hope those disillusioned from the glamor of youth, as well as the disappointed in the struggle of mature years, and also the helpless and elderly who are dismayed at their increasing physical disabilities." The contents are well adapted to this end.

190 pages. 8x5½ inches. Evangelical Publishers, Toronto, Can. $1.25.

G. S.

Week-Day Religious Education, by Henry F. Cope.

The author is the secretary of the Religious Educational Association and he has presented an exhaustive survey and discussion of the activities and problems of this subject. Thirty-five leaders in religious education who made contributions to a conference in Chicago, have had their papers inculcated into this volume, but carefully prepared charts and a good index has made it a good reference work.

204 pages. 9¾x6¾ inches. George H. Doran Company, New York City. $2.

C. H. B.

The Tears of Jesus, by Rev. L. R. Scarborough, D. D.

This book contains eight evangelistic sermons of this well known preacher, the first of which, "The Tears of Jesus," gives the title to the book. No one can read these sermons without discovering that they are aglow with the passion of a man whose desire is to win souls for Christ. The reading of these sermons will stir up the same passion within the evangelist and the layman.

125 pages. 7½x5 inches. George H. Doran Company, New York. $1.25.

P. B. F.

A Soul with a Sword, by Rev. Alexander G. Lee. Preface by Rev. A. Douglass Brown.

A little book upon five big themes: "Love," "Union," "The Cross," "Prayer," and "The Holy Spirit." These addresses were delivered in England by a missionary while upon a furlough from the firing line in China. They are full of fire and exceptionally strong in their statement of present-day issues and their evangelical and only solution.

129 pages. 6½x4 inches. Morgan and Scott, Ltd., London. 2/6.

G. S.

The Gospel for Today, by Rev. R. A. Torrey, D. D.

This book contains thirteen sermons preached recently in the Church of the Open Door, Los Angeles, Calif. There is no uncertain sound in these sermons. The old gospel preached by Paul, Jesus Christ crucified, is the controlling note sounded throughout. Many genuine conversions are reported as the result of this ministry. Ministers who have doubt in the sufficiency of the old gospel should get this book.

216 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50.

P. B. F.

The Mission Study Class Leader, by T. H. P. Sailer.

This is a handbook prepared by a professor at Columbia University for the instruction of leaders of mission study classes. It is rich in suggestions for the more thorough preparation and effective presentation of missionary subjects, based upon pedagogical and psychological principles and drawn from the author's own experience. It is obviously a book that will interest a distinctive class of readers rather than the general public.

194 pages. 7¼x4¾ inches. Missionary Education Movement. $1.

R. H. G.

The Wisdom and Wit of Rev. T. DeWitt Talmage, D. D., by May Talmage.

Millions of people of a former generation were thrilled with the stirring messages of Dr. Talmage from the platform and through the press. He possessed a rare imagination and descriptive gift. In this volume his daughter, who was close to her father, makes available a classified collection of his illustrations from his sermons and writings. Public speakers who are looking for a book of illustrations will be interested in this book.

260 pages. 7½x5½ inches. George H. Doran Company, New York. $1.50.

P. B. F.

The Restoration of Israel, by J. Llwellyn, F. R. C. S.

By "Israel" the author does not mean the Twelve Tribes, but the Ten Tribes. By "restoration" is meant not the final restoration, but the present restoration. The thing has already been accomplished. This restoration is not to the lands given to the seed of Abraham, but is to "the wilderness," or the British Isles. Those who hold to the Anglo-Israel theory will here find a morsel to their liking. We commend the author for his use of Scripture, but find it difficult to accept his inferences and deductions.

79 pages. 8½x5½ inches. Marshall Brothers, Ltd., London, New York. 3/6.

G. S.

Lives of Great Missionaries for Young People, by Jeanne M. Serrell.

A fresh contribution of distinct value to the growing missionary literature for young people. Some of the choicest bits of missionary biography—instances of heroism and pathos connected with such persons as Livingstone, Paton, Hudson Taylor, Carey, Judson, Coillard and Mary Slessor—are made to glow with reality. The book is instinct with the missionary spirit and cannot fail to stir the hearts of the young for whom it is primarily designed, and of older readers as well.

197 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25.

R. H. G.

The Book of Books and Its Wonderful Story, by John W. Lea.

This volume is intended for use as a popular handbook. It is chiefly the story of the production and transmission of the Bible, which was never better or more interestingly told. Not only is there the historical background, which brings to the reader inspiring facts which he ought to know, but his interest is further challenged by numerous pictures and photographs. The text contains more than 100 illustrations, which both illuminate the text and attract the eye. Many things of special interest are con-

tained in this volume which are not found in any similar work.

345 pages. 9x6 inches. The John C. Winston Company, Philadelphia, Pa. $3.

G. S.

Motives and Expressions in Religious Education, by Charles S. Ikenberry.

This manual seeks to give expression in religious education its true value, and it will be found very helpful to all teachers in the elementary division of the Sunday-school. The author has made a careful selection of material for worship, singing, hand-work, plays and social service, which he has profusely illustrated with over one hundred pictures and diagrams with Bible models and maps. The songs and hymns arranged with musical score and story will be especially appreciated as a contribution to juvenile hymnology.

304 pages. 8½x5½ inches. George H. Doran Company, New York. $2.

C. H. B.

The Historic Faith in the Light of To-day, by B. Colgrave, B. A., M. A., and A. Rendle Short, M. D., B. S., B. Sc., F. R. C. S.

"Facts and arguments concerning the fundamentals of the Christian faith for those with a modern education who think and read for themselves." This characterization of the aim of the book fairly describes its contents. It is a modern apologetic. Some of the technical chapters are "The Riddle of the Universe," "The Credibility of the Pentateuch," "The Verification and the Inspiration of the Documents." The popular and historical chapters however are the more numerous. Well indexed.

220 pages. 8½x5½ inches. Marshall Brothers, Ltd., New York and London. 8 –.

G. S.

Science: Aid to Faith, by Augusta Gaskell.

This treatise is in manuscript form and deals only with "The Contribution of Biology." The first portion discusses problems concerning the person of Christ, leading up to the problem of His birth. The author then proceeds to show that belief in the virgin birth is not only scriptural, but also scientific. Many quotations here are given from scientists upon the most recent findings in the realm of biology. The author concludes that "to deny the virgin birth today is to be behind the times in science." Though necessarily somewhat technical in places the readers can readily follow the scientific facts as they are presented.

38 pages. Construction Press, New York. $1.

G. S.

The Bible and Science, by Rev. E. E. Franke.

Friends of science as well as lovers of the Bible will welcome this book. It was never intended that the book of nature should contradict the Book to men. Much of the difficulties that have arisen in the present day have come from a willingness of the masses to be influenced by superficial scientists or surreptitious students of Scripture. It is refreshing, then, to find that the author is not only thoroughly familiar with the Bible but strengthens his position by his numerous quotations from scientists rather than from the popular writers of science. One of the most valuable features of this book which is so generally overlooked by Bible critics is the citation of many references which are in accord with modern science although distinctly antagonistic to the common scientific knowledge of Bible times. This alone should be sufficient to refute present day criticism as well as confirm the verbal inspiration of the Bible.

48 pages. 8x5¼ inches. Published by the author, 573 West 181st St., New York City. Paper, 25 cents.

C. H. B.

The System Bible Study, or, **The Busy People's Bible.**

The titles are somewhat misleading, for this is rather a reference book of classified Bible helps. These are quite up-to-date and are the work of men well qualified for their tasks. Section I furnishes historical and general information. The "Historical Digest," covering 333 pages, is particularly valuable. The map of Palestine shows the British and French mandates. In Part I of Section II one of the interesting and new classifications of Scripture is "Laws of the Bible." Part II of this section deals with three topics: "How to Study and How to Teach the Bible," "The Story Between the Testaments," and the "Differences Between the Versions." "How to Study the Bible and How to Teach the Bible," by G. Campbell Morgan is a most valuable section. The photographic reproductions of the book are especially good. Not only is there a "Harmony of the Gospels," but the "Interwoven Gospels" is one of the unique features, of which there are a number. The book is comprehensive and a great time-saver.

1300 pages. 8¾x5¾ inches. The System Bible Company, Chicago, Ill. In cloth binding, $9.75.

G. S.

Is There a God? by Rev. Ilion T. Jones.

The author feels that most religious books are in the language of the scholar and preacher rather than in the language of the man of the street, and his purpose has been to present a timely theme with intellectual simplicity. Like many other pastors he has first met the need by a series of sermons from his own pulpit and this has led to the published work. The book is highly to be commended for the extensive research it suggests, and the innumerable references to writers on theism. The chapter on "God and the World" is filled with facts to strengthen faith in a Creator, while the chapter entitled "God and Suffering" contains many inspiring allusions to the success of those who labored under distinct disadvantages. We regret that the author did not see fit to give as much space to the proofs of revealed theology or find in it as much scientific corroboration as

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in his excellent arguments from natural theology. It was also a pity that he found it necessary to speak disparagingly of William Jennings Bryan and the so-called Fundamentalists, who are no less interested in searching out and presenting evidence to prove the existence of God.

155 pages. 7½x5 inches. The MacMillan Company, New York. $1.25.

C. H. B.

Demonism Verified and Analyzed, by Rev. Hugh W. White, D. D.

The author has had twenty-eight years of missionary experience in China and rests his arguments upon no less than 304 cases observed in his own field, 64 reported by other missionaries and many others incidentally referred to. His personal experiences, his careful observations and his exhaustive review of the entire subject is most illuminating if not convincing. His conclusion is the unquestionable association of evil in all cases of so-called demonism, an apprehension and hatred of the possessed of the name "Jesus" and the remarkable power of the use of that name in bringing relief to the sufferer. While demonism is practically unknown in Christian countries the mass of evidence presented by Dr. White taken in connection with that of Mrs. Howard Taylor in *Pastor Hsi* and other missionaries in the orient would make it difficult to attribute such malady to other than satanic origin. In fact the author very conclusively argues that this evidence adequately substantiates the Bible doctrine of a personal Devil. The book is well illustrated and arranged and can well be used as an authority, if not as a text-book, upon a fascinating subject.

154 pages. 7¼x4¾ inches. Presbyterian Committee of Publication, Richmond, Va. $1.

C. H. B.

The Future of the Churches, by Roger W. Babson.

Mr. Babson deals with this subject as an economist and not as a theologian or sincere apologist for the weakness of the church of today. He thinks the weakness of the church is caused by not offering a motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without anything to take its place. The doctrine, "a man will do right because it is right," has never secured and never will secure a following. Such a doctrine is contrary to economic law and the lessons of history. Churches must again preach that the wages of sin is death.

A revival of true religion is the only thing, in Mr. Babson's opinion, that will keep American democracy afloat, and it is at this point that his fallacy with reference to the church emerges—the objective is the salvation of the State. He traces development of the church's influence, first in destroying slavery, then feudalism, then granting to the people the right of worship according to the dictates of their own consciences, and finally political freedom; and at this point he acknowledges a debt of the world to the influence of John Calvin. He says that the present-day work of the church should be to secure the equalization and opportunity for all classes of people, especially the capitalist and labor groups, and this opportunity must be physical, intellectual, material and spiritual. With great fairness he cites the provision of the Mosaic economy as furnishing the ideal principles—opportunity for the family, for the individual with personal ambition and initiative, and especially the prevention of the growth of aristocracy through inheritance, and the establishment of a suitable economic basis for the liquidation of the church's obligation.

Evangelical teachers believe that the pristine power of the church will not be secured by putting into practice more organization, but it will be secured if the individual members of the church become more closely united to Christ by faith. The power of the early church was not in a direction of popular welfare, and just at the moment when the church was inveigled into uniting with the State organically, that moment it lost that power.

It is barking up the wrong tree to urge various reforms, the adoption of certain principles, etc., unless we come to the individual with the message "The soul that sinneth it shall die," and "Believe on the Lord Jesus Christ and thou shalt be saved." Too much has been made of the church as an organization, the need of the day is an insistence on the right action of the individual member of the church, or to put it into safer language, each individual member of the true body of Christ. Ideal results will not be secured by a conquering church as the world defines conquering, but by the realization of the purpose of the church, the taking out of a people for the Lord.

Mr. Babson's book is admirable in certain directions, but does not reach the solution of the problem, and we hardly feel he has studied the problem through.

Board, 112 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York.

J. H. R.

BOOKS RECEIVED

Fleming H. Revell Company, New York.

"The Most Wonderful Story," by Amy LeFeuvre. 219 pages, $1.50, net.

"The Gist of the Lesson for 1923," by Rev. R. A. Torrey, D. D. Cloth, 159 pages, 35 cents.

"God—Our Contemporary," by Rev. John Henry Jowett, D. D. Cloth, 207 pages, $1.50, net.

"The Master's Method of Winning Men," by Dwight Mallory Pratt. Cloth, 128 pages, $1, net.

"Money Talks," by Rev. Albert F. McGarrah. Cloth, 176 pages, $1.25, net.

"New Blood," by Louise Rice. Cloth, 110 pages, $1, net

MacMillan Company, New York.

"Old Testament Law for Bible Students," by Roger Sherman Galer, A. M. Cloth, 194 pages.

"Matter and Spirit," by Prof. James Bissett Pratt. Cloth, 232 pages, $1.50.

"The Religion of Science," by William H. Wood, Ph. D. Cloth, 176 pages, $1.50.

"The Freedom of the Preacher," by Rev. William Pierson Merrill. Cloth, 147 pages, $1.25.

"Is There a God?" by Ilion T. Jones. Cloth, 155 pages, $1.25.

"The Art of Preaching," by Dean Charles R. Brown. Cloth, 250 pages, $1.75.

George H. Doran Company, New York.

"The Measure of a Man, William A. Shedd of Persia," by Mary Lewis Shedd. Cloth, 280 pages, $2, net.

"Missionary Heroes of Africa," by Rev. J. H. Morrison, M. A. Cloth, 267 pages, $1.50, net.

"Stories for Special Days in the Church School," by Margaret W. Eggleston. Cloth, 156 pages, $1.25, net.

"Motives and Expression in Religious Education," by Charles S. Ikenberry. Cloth, 304 pages, $2, net.

"Week-Day Religious Education," edited by Henry F. Cope. Cloth, 204 pages, $2, net.

"Real Religion," by Gipsy Smith. Cloth, 170 pages, $1.35, net.

"The Place of Books in the Life We Live," by Rev. William L. Stidger. Cloth, 198 pages, $1.25, net.

"The Glory of His Robe," by Edward John Stobo. Cloth, 269 pages, $1.50, net.

Westminster Press, Philadelphia.

"Verses for Children," by Cecil Trout Blanckê. Cloth, 80 pages, $1.50, postpaid.

"Heroes of the Church," by Park Hays Miller. Board cover, 71 pages, 50 cents, postpaid.

"Church Street," by Jean Carter Cochran. Cloth, 227 pages, $1.50.

"Comrades of the Christian Church," by William Chalmers Covert. (A pageant of the spirit of the centuries). Paper, 10 cents.

The Book Stall, New York.

"Names Inspired by the Holy Spirit," by Richard Hayes McCartney. Paper, 54 pages.

"In Christ or in Adam," by I. R. Dean. Paper, 50 pages.

James Pott & Company, New York.

"What a Child Ought to Know About the Bible," by Rev. H. R. Stevenson, M. A. Cloth, 112 pages, $1.00 net.

The Way Press, St. Paul, Minn.

"Modern Theosophy, Whence? What? Whither?" by Mersene Elon Sloan. Cloth, 192 pages.

The Judson Press, Philadelphia.

"Crannell's Pocket Lessons for 1923," by Rev. Philip Wendell Crannell, D. D. Cloth, 35 cents.

Christian Alliance Publishing Company, Brooklyn, N. Y.

"What Will Take Place When Christ Returns," by F. E. Marsh. Cloth, 221 pages, 3-6, net.

"Our Hope," New York.

"Gleanings in Genesis, Volume II," by Arthur W. Pink. Cloth, 206 pages.

George W. Moyle Publishing Co., Long Beach, Calif.

"Idols," by W. M. Bower. Paper. Reprinted from "Unity" (Chicago).

Pacific Press Publishing Association, Mountain View, Calif.

"The Bible in the Critics' Den," by Earle Albert Rowell. Paper, 128 pages, 15 cents.

"The Annals," 36th & Woodland Ave., Philadelphia.

"Annals: (September, 1922, issue) Industrial Relations and the Churches," Paper, $1; cloth, $1.50.

Evangelical Publishers, 858 College St., Toronto, Can.

"Supreme Issues of Life," by William H. Howitt. Cloth, 200 pages, $1.25.

Bible Study Publishing Company, Corpus Christi, Tex.

"Genesis to Revelation Bible Course for Sunday schools. Section 1: Genesis to Chronicles," Paper, quarterly sections, 25 cents single copy. In quantities, 8 cents per section for the quarter.

Glad Tidings Publishing Company, 202 S. Clark St., Chicago.

"Leah," by Rev. Harry Boehme. Paper.

"Starry Diadem," by Dr. Adam Geibel, a service for Christmas. Price, 7 cents a copy, 100 for $6.

"Peace and Good Will," by Walter A. Shawker. A service for Christmas. Price, 7 cents a copy, 100 for $6.

Pickering & Inglis, London and Glasgow.

"To the Hebrews," by Lesser. Cloth, 247 pages, 4-6 postpaid.

"Daily Meditation Calendar," 2d. net.

"Daily Manna Calendar," 1d. net.

"Golden Grain Calendar," ½ net.

"Golden Text Calendar," ½ net.

"Bible Almanac," 2d.

"Daily Light Almanac," 2d.

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RECENT SPECIAL SPEAKERS

Dr. and Mrs. Howard Taylor, China Inland Mission; Mr. and Mrs. Vartan Atchinak, Bible Lands Gospel Mission, Mt. Lebanon, Syria; Martin E. Ekvall, Christian and Missionary Alliance missionary to China; Paula Seidlmann, missionary to China under the German M. E. board; Minerva Weil, Philadelphia, missionary of the Reformed Church of the United States.

DEATH OF TRUSTEE WELLS

Mr. Fred A. Wells, a trustee of the Institute for many years, was accidentally killed, November 27. He was standing on the platform of a trolley car when it turned a sharp curve and threw him on the pavement, fracturing his skull, and causing death in a few hours.

Mr. Wells was a member of Wells Brothers Construction Company, known throughout the country as constructors of large buildings, many of them government buildings. He belonged to the Baptist denomination, but his connection with the International and the World's Sunday School Associations as their treasurer, gave him a wide acquaintance and sympathy with Christian work among the young of all denominations and nationalities. He was a very lovable man who made and held strong friendships, and who will be missed by many for a long while to come. He was buried, December 1, from his late residence in Evanston, Ill. Dr. Gray and Mr. Thomas S. Smith were at the funeral service representing the trustees of the Institute.

MUSIC FACULTY NEWS

Alfred Holsworth continues to direct the Institute choir at Dr. Gray's four o'clock service, Sunday afternoons. George S. Schuler was organist during November, in Mr. Fellers absence.

Mr. and Mrs. Guy C. Latchaw are serving the North Shore Congregational Church, Chicago, as baritone and director, and soprano, respectively.

Foss L. Fellers reports about 400 professed conversions in the meetings held in November at Liberal, Kan., by the E. C. Miller Evangelistic Party, in which he assisted as pianist.

Theophilus Le Baron Bearse, special piano instructor the past year, has been elected a member of the Faculty.

Talmage J. Bittikofer takes the class in public speaking, beginning with the Winter Term, having been trained by Prof. Arthur E. Phillips, who was the Institute instructor so many years. Prof. H. C. Duke supplied this class through the Fall Term, and Mr. Bittikofer now becomes the permanent instructor. Pastor P. W. Philpott of The Moody Church is much pleased with Mr. Bittikofer's services as church chorister.

THANKSGIVING DAY JOYS

Praise and thanksgiving rising from more than a thousand hearts made Thanksgiving Day at the Institute a time of great blessing. So full were the hearts of the happy family that it was almost impossible to close the testimony meeting in the evening, at which Mr. Gosnell presided.

Dinner was served in the dining room and in Keith Hall. The meal was typical of the abundance of blessings showered upon the Institute during the year—every plate was heaped high with (no, not turkey this time) chicken, and all the other good things that delight Thanksgiving Day appetites.

Two hours of real fun followed the dinner. Rev. Clarence E. Benson and Mr. T. T. Lorraine, student athletic instructor, were in charge of the games in the lecture room. Relay races, tugs-of-war, and drawing contests were participated in by students, yes, and Faculty also.

Space is lacking to even name the talented students who provided the delightful musical program in the Auditorium at 4 o'clock. There were eight vocal, organ, and piano solos, two numbers by the Ladies' Double Quartet, and one from a male quartet.

Everybody partook of evening luncheon at 6 o'clock in Keith Hall, including many of the employes of the Institute and their families. About half the great company was served at 6 o'clock and the remainder at 6:30.

Mr. Guy C. Latchaw was in charge of the day's program as chairman of the Entertainment Committee of the Faculty.

EXTENSION DEPARTMENT NOTES

During November Mr. Harry D. Clarke led the singing in evangelistic meetings conducted by the pastor in the Central Baptist Church, Columbus, O.

At the close of an evangelistic meeting in Calvary Moravian Church, Winston-Salem, N. C., the pastor wrote: "Dr. J. E. Conant made a fine impression here and was a great blessing to us." Dr. Conant is engaged in a meeting in the First Baptist Church, Albion, Mich., and, December 31, he begins a three weeks' campaign in the Memorial Baptist Church, Jackson, Mich.

Rev. George E. Guille gave a series of Bible studies on The Gospel of Our Salvation, and The Finished Work, Exaltation and Present Service of Christ, in the Muskogee, Okla., Bible Conference, Dec. 10-15.

Mrs. D. Carl Yoder, wife of the general secretary of the Cleveland Sunday-school Association, says of Miss Elinor Stafford Millar's recent engagement there: "This has been a gracious week. Nearly, if not quite, a thousand women have been reached through the drawing-room meetings, to say nothing of the crowded Rainbow Room in the Winton Hotel (seating 1,200), last Sunday."

From Cleveland Miss Millar went to a rural community in Ohio where her adaptability under opposite conditions was recognized by the testimony: "We were well pleased with her work; it fitted in splendidly with our union effort."

Miss Millar is attending the annual meeting of mission men in Grand Rapids, Mich., and conducting inspirational meetings in the Union Mission, Charleston, W. Va.

Dr. Henry Ostrom was the leader in evangelistic meetings at the Second Presbyterian Church, Petersburg, Va.

Rev. Gordon C. Watt, M. A., of Glasgow, Scotland, has already been booked for a dozen places. He comes to America in February and will return to Scotland, September 1.

Miss Virginia C. Williams is assisting Dr. Milford H. Lyon in an evangelistic campaign in New Bedford, Mass., commencing December 31, to continue six weeks.

A MISSIONARY START IN PERU

The following letter, received December 6, is from a student who recently left the Institute:

"Apartado 8, Cajamarca,
Peru, South America.

"Rev. and dear Dr. Gray:

"I have been thinking much of the Institute since I left. I may say that I have been with you in spirit especially at the Institute Family prayer-meeting. Though our intercourse was necessarily brief, I look back with pleasure to the few opportunities we had of meeting.

"On the way to Cajamarca I had the privilege of distributing tracts at Guayaquil, Paita, Pacasmayo and Chileti. From the latter place the journey is by mule-pack over the Andes. At an altitude of 13,000 feet it began to rain and *it rained*, so much so, that when I arrived in Cajamarca I did not have a dry handkerchief in my outfit. Not knowing much Spanish I had an exciting time finding quarters. Praise God I am now settled and have a class of nine young men from the National College, seeking to exchange Spanish for English.

"Will you pray that God will enable me to live the Christ life before these young men preparatory to opening the Word?

Naturally the Friars have been after me for giving out tracts and Gospels of John. Indeed I am just getting over a nasty gash and black-eye, as a result of coming into forcible contact with a cane having a Friar at the end of it. Fortunately I never was good looking, and I think it is better to be handsomely ugly than just commonplace.

"In several out-of-the-way places I have found traces of Seventh-day-Adventism. Thus Satan is hard at work leading from bondage to bondage.

"I ask to be remembered in the Institute prayers with a special request to the Latin American Prayer Band.

"May the blessing of Numbers 6:24, 25, 26 be the portion of the Faculty and the student body and all associated with the school. I am

"Yours in His service,
"Arthur M. T. Moohan, '22."

PERSONALIA.

Fred W. Christie, '18, is now pastor of the Presbyterian church, Gilbert, W. Va.

Harry S. Hamman, '17, is now pastor of the First Baptist Church, Florence, Colo.

Carl A. Smith, '19, began his pastorate at the First Baptist Church, Marble Rock, Iowa, Nov. 10.

William C. McKeever, '20, has accepted a call to the Covey Hill Baptist Church, Paw Paw, Mich.

Mrs. Dixon, wife, of Evangelist William S. Dixon, '13, Wheaton, Ill., has recovered from a serious surgical operation.

Mr. and Mrs. E. B. Craig (Mable I. Grazier, '08), are now located at 224 Irikibashi, Osaki, Tokyo-fuka, Japan.

Harold A., '21, and Mrs. Wentworth (nee Doris Bater), expect to leave soon for Africa under the Africa Inland Mission.

Mary O. Fairchild, '19, is teaching the gospel in a mission school at Hill Top, Ark. She says: "We are being blessed in our work."

H. H. Moser, '19, and Mrs. Moser are leaving for Africa soon. Their address will be, Charlesville, Kasai District, Congo Belge, W. C. Africa.

W. H. Swann, '12, an evening class graduate, is pastor of a four point M. E. circuit in Cass County, Mo. The parsonage is in East Lynne, Mo.

Miss Ida Lydia Klint, '20, is taking a nurse's short training course at the Moline, Ill., Lutheran hospital, preparatory to going to China next fall.

C. G. Gowman, '11, and Mrs. Gowman, missionaries of the China Inland Mission, are on the field again at Yung Ning, Szechwan Province.

J. Fred Schofield, '07, who has been with the Baptist Home Mission Board for some time, is now director of music, First Baptist Church, Birmingham, Ala.

Martin Luther Thomas, '15, is pastor of the Deerfield Presbyterian Church, near Chicago. The cornerstone has been laid for a $25,000 church edifice, to be completed soon.

Under the direction of the Southern Baptist Home Mission Board, J. P. Carter, '18, singing-evangelist, covers fifteen southern states. Mr. Carter lives in Hendersonville, N. C.

T. C. Hopkins, '18, reports twenty-nine additions by baptism and twelve by letter and experience at Chatham, Ill., and twelve by letter or experience at Farmersville, during the past year.

G. C. Fisher, '17, and Mrs. Fisher, '18 who have been on the Aniwa and Hogarty field, Wis., for more than four years, accepted a call to the Arpin and Sherry field, beginning in December.

T. J. Gibson, '14, has been for nearly three years pastor of the Baptist church, Little Cedar, Iowa, where he is now beginning a second series of evangelistic meetings under the leadership of Rev. Mr. McFarle.

Mildred L. Gile, '22, is secretary to the pastor of the First Presbyterian Church, Kansas City, Mo., and organizes young women's Bible classes, visits homes in the community, and works with the young people of the church.

Mrs. J. W. V. Jakeman (Eva Milton, '18), is now in missionary service with her husband, a missionary from England, at Mt. Tabor, Zululand, Africa, under the South Africa General Mission. They were married last April.

Mr. and Mrs. J. W. V. Jakeman

Seventy-four persons have been received into the West End M. E. Church, Houston, Tex., during the past year. George Avery, Jr., '15, is pastor. The church debt has been paid in full during Mr. Avery's pastorate.

After spending several months with the Columbia, S. C., Y. W. C. A., Maude M. Sanford, '19, has become director of religious education at her home church, the First Baptist, Newark, O. She has charge of young people's and children's work.

In a private letter from a member of the session of the First Presbyterian Church, Keokuk, Iowa, we learn that Rev. Louis Talbot, '13, is already doing a great work there and is rapidly winning his way to the hearts of the people.

T. A. Woods, '05, and H. C. Hamilton, of the Presbyterian Board of Home Missions and Social Service, have conducted two missions in Northern Canada during the past year. Great crowds attended the meetings and many decisions for Christ were made.

Albert L. '19, and Mrs. Brandstetter, '19, are attending the University of Dubuque, and serve the church at Postville, Iowa. Forty-two conversions resulted from a meeting conducted by Mr. Brandstetter and S. E. Taylor, '00, at Postville, Iowa, in September.

A request that prayer be offered for China comes from Christina Cameron Strother, wife of Edward E. Strother, '07, general secretary, Christian Endeavor Union, China. Mr. and Mrs. Strother prepared the 1923 C. E. books, printed in Chinese and phonetic script for Christian Endeavor meetings, in family worship, and in village prayer meetings all over China.

There were 16 additions to the Community Church, Chilhowee, Mo., Harry S. Ashley, '20, pastor, as a result of two weeks meetings at which the pastor preached and J. W. Maxwell, '20, led in song. There are 202 in the Sunday-school and 50 in the men's Bible class.

Working among a starving people, Fannie Ellener, '19, is doctor, teacher, and minister to the natives at Chikore, Melsetter District, South Rhodesia, Africa. The government cannot supply food fast enough to meet the demand, and natives are existing on roots and other unpalatable things.

H. H. Savage, '11, assisted by Elton M. Roth, '16, as singer, and Wallace Hamilton and Rudert Graybill, present Institute students, as personal workers, closed a series of meetings early in December at the Baptist church, Verona, Wis., George N. Doody, '10, pastor, with about 50 professed conversions.

W. E. Pietsch, '12, is chairman of the Moody Bible Institute Alumni Association of San Francisco and vicinity. Association offices are in the City Tabernacle. Mr. Pietsch and Dr. W. P. White start on an evangelistic and Bible conference itinerary for the Hawaiian Islands in January, and solicit the prayers of the Institute.

Ernest J. Davis, '21, and Mrs. Davis were accepted by the China Inland Mission and expected to sail from Vancouver on the "Empress of Russia," December 28. They will go to the unevangelized tribes on the China-Burma border. Mrs. Davis is the daughter of Rev. and Mrs. F. A. Steven of the China Inland Mission.

David Lauck Currens, Ph.D., '14, is now pastor of the Schwamb Presbyterian Church, Charleston, W. Va. He says: "We have a fine new church and a field of about 7,000 people in this end of town. The folks are responding well. We started a men's class last Sunday with 25 in attendance and hope to have several hundred soon."

BORN

To Milton F., '17, and Mrs. Daniels (Rhoda Iverson, '17), a son, Milton Francis, Jr., Sept. 29, Charlotte, N. C.

To R. D., '20, and Mrs. Deibler, a daughter, Ruth, Nov. 27, at 2046 Osgood street, Chicago.

MARRIED

Herman F. C. Knuth, '20, and Nettie E. Fairchild, '22, April 26, at Balfour, N. Dak. At home, Waterville, Minn.

George D. Prinzing, '19, and Mary Lael Coles, Evening student, Dec. 2, at Chicago.

Fred B. Norlin, '17, and Nora E. Brathovde, Oct. 23 at Waupaca, Wis.

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WHAT ONE AMERICAN LEGION POST IS DOING

Charles M. Alexander Post No. 562, American Legion, located in Chicago, and composed of Christian men entirely, has voluntarily assumed the task (in so far as able) of supplying gospel literature and Scripture "portions" to the service men still confined in U. S. hospitals. Ten members alone pledged $85, and $50 is now paid in for this very important work. All of the members will be invited to contribute.

Already donations of appropriate literature have gone forward to the "boys" in soldiers' homes and hospitals at Chicago; Dayton, O.; Dawson Springs, Ky.; and Asheville, N. C.; and received with expressions of sincere appreciation.

Further, regarding this post, it is interesting to note that several post members are going to the foreign field, as missionaries, and for these the post is paying for a number of Christian magazines of real help and inspiration.

TRACT DISTRIBUTION

Thomas Dakin, a poor pensioner of Greenwich, England, distributed over one hundred thousand tracts every year, and when death overtook him his pockets were filled with tracts having this title, "Are You Prepared to Die?" Many a soul has been won to Jesus through the written ministry placed in the hands and homes of the people. He was seeking to shine for the One who redeemed him from sin and hell by dying for him on Calvary's cross. Now in order to shine for Jesus, you need not be possessed of great natural talents, nor yet have under your hand a large fortune. Oh, no. Just let the light which He has put within shine out and He will use you for His own glory.

A traveler who once visited a lighthouse in the British Channel said to the keeper, "But what if one of your lights should go out at night?" "Never," said the keeper, "impossible, sir. Yonder are the ships sailing to all parts of the world. If tonight my burner went out, in a few days I might hear from France or Spain, or from Scotland or America, that on such a night the lighthouse in the Channel gave no light warning and some vessel with her precious cargo had been wrecked."

There are many households in which the Bible is not read even by those who say they are going to heaven. How to make dollars is of far more importance to such people, and what is the outcome? The children of such homes do as they like, God is not consulted, and His Word has only a place on the center table. The young people are found in the "movie," the theater, and often in the dance hall. There was no one in the home to guide them to Jesus through God's lighthouse, His own inspired Word.

Are you sowing the seed of the Word as you move along through this world of sin, groans, tears and blood? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. They that sow in tears shall reap in joy, singing."

PREACH THE WORD!

The indiscriminate use of tracts by those whose zeal exceeds their wisdom has led many good people to question their value. It is foolish, however, to allow our prejudice against poor tracts to blind us to the value of good ones, and good ones can be had. The choicest thoughts of the best writers can now be found in leaflet form, and many a soul has been awakened by one of these silent messengers which God has put into the hand at just the right moment.—H. W. Pope.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from November 1 to 30, 1922, inclusive:

Alaska Book Fund: 1 Contribution, $10.00; **Army and Navy Book Fund:** 3 Contributions, $27.19; **Fire Station Book Fund:** 1 Contribution, $10.00; **Hospital Book Fund:** 3 Contributions, $17.00; **India Book Fund:** 1 Contribution, $2.50; **Latin-America Book Fund:** 23 Contributions, $129.11; **Lodging House Book Fund:** 2 Contributions, $11.00; **Lumber Camp Book Fund:** 6 Contributions, $21.00; **Miners Book Fund:** 1 Contribution, $10.00; **Mountain Book Fund:** 2 Contributions, $3.00; **Pioneer Book Fund:** 232 Contributions, $1,287.17; **Prison Book Fund:** 339 Contributions, $1,413.68; **Railroad Men's Book Fund:** 1 Contribution, $10.00; **Seamen's Book Fund:** 1 Contribution, $10.00.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library Books, Emphasized Gospels, Pocket Treasury, Evangel Booklets, etc., have been sent out, on account of the several book funds named, from November 1 to 30, 1922, inclusive:

Prison Book Fund: Arizona, 59 books, 90 Gospels, 61 Evangel Booklets. Arkansas, 80 books, 100 Gospels, 80 Evangel Booklets. California, 25 books, 25 Gospels, 30 Evangel Booklets, 25 Pocket Treasury. Colorado, 54 books, 50 Gospels, 4 Evangel Booklets, 27 Pocket Treasury. Dist. of Columbia, 57 books, 20 Evangel Booklets. Florida, 35 books, 50 Gospels, 24 Evangel Booklets. Georgia, 147 books, 215 Gospels, 210 Evangel Booklets. Illinois, 51 books, 58 Gospels, 38 Evangel Booklets, 20 Pocket Treasury, 1 Testament, 50 tracts. Maine, 21 books, 40 Gospels, 20 Evangel Booklets. Massachusetts, 96 books, 125 Gospels, 72 Evangel Booklets. Michigan, 14 books, 10 Gospels, 8 Evangel Booklets, 10 Pocket Treasury. New York, 155 books, 200 Gospels, 150 Evangel Booklets. North Carolina, 65 books, 87 Gospels, 57 Evangel Booklets. Ohio, 195 books, 185 Gospels, 160 Evangel Booklets, 25 Pocket Treasury, 24 Testaments, 150 tracts. Oklahoma, 135 books, 115 Gospels, 240 Evangel Booklets, 15 Pocket Treasury, 200 tracts. Pennsylvania, 41 books, 4 Evangel Booklets. South Carolina, 24 books, 25 Gospels, 20 Evangel Booklets, 25 tracts. Tennessee, 35 books, 50 Gospels, 40 Evangel Booklets, 50 tracts. Texas, 49 books, 75 Gospels, 55 Evangel Booklets, 50 tracts. Virginia, 40 books. Washington, 35 books, 40 Gospels, 23 Evangel Booklets.

Pioneer Book Fund: Arizona, 40 books, 35 Gospels, 30 Evangel Booklets, 50 tracts. California, 10 Testaments, Idaho, 74 books, 90 Gospels, 80 Evangel Booklets. Minnesota, 85 books, 25 Gospels, 75 Evangel Booklets, 25 Pocket Treasury, 250 tracts. Montana, 178 books, 46 Gospels, 126 Evangel Booklets, 12 tracts. Nebraska, 10 books, 10 Gospels, 5 Evangel Booklets, 50 Pocket Treasury, 150 tracts. North Dakota, 116 books, 65 Gospels, 80 Evangel Booklets, 50 Pocket Treasury, 10 tracts. Oregon, 50 books, 50 Gospels, 45 Evangel Booklets, 25 tracts. South Dakota, 16 books, 10 Gospels, 10 Evangel Booklets. Washington, 100 books, 25 Gospels, 80 Evangel Booklets. West Indies, 38 books, 20 Evangel Booklets. Wisconsin, 10 books, 4 Evangel Booklets.

Latin-America Book Fund: Central America, 54 books. Mexico. 18 books. Texas 35 books.

Army and Navy Book Fund: Illinois, 25 Evangel Booklets. Kentucky, 50 Evangel Booklets, 50 Pocket Treasury. North Carolina, 25 books, 40 Evangel Booklets. 50 Pocket Treasury. Ohio, 25 books, 40 Evangel Booklets, 50 Pocket Treasury.

Hospital Book Fund: Washington, 9 books, 25 Gospels, 10 Evangel Booklets, 120 tracts.

Lumber Camp Book Fund: Minnesota, 16 books, 25 Gospels, 15 Evangel Booklets, 25 tracts. Oregon, 25 Evangel Booklets.

Mountain Book Fund: Kentucky, 36 books, 20 Gospels, 5 Evangel Booklets, 36 tracts. Tennessee, 12 books, 20 Evangel Booklets, 10 Pocket Treasury.

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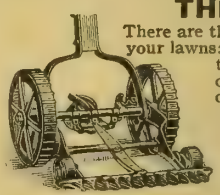

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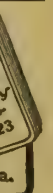

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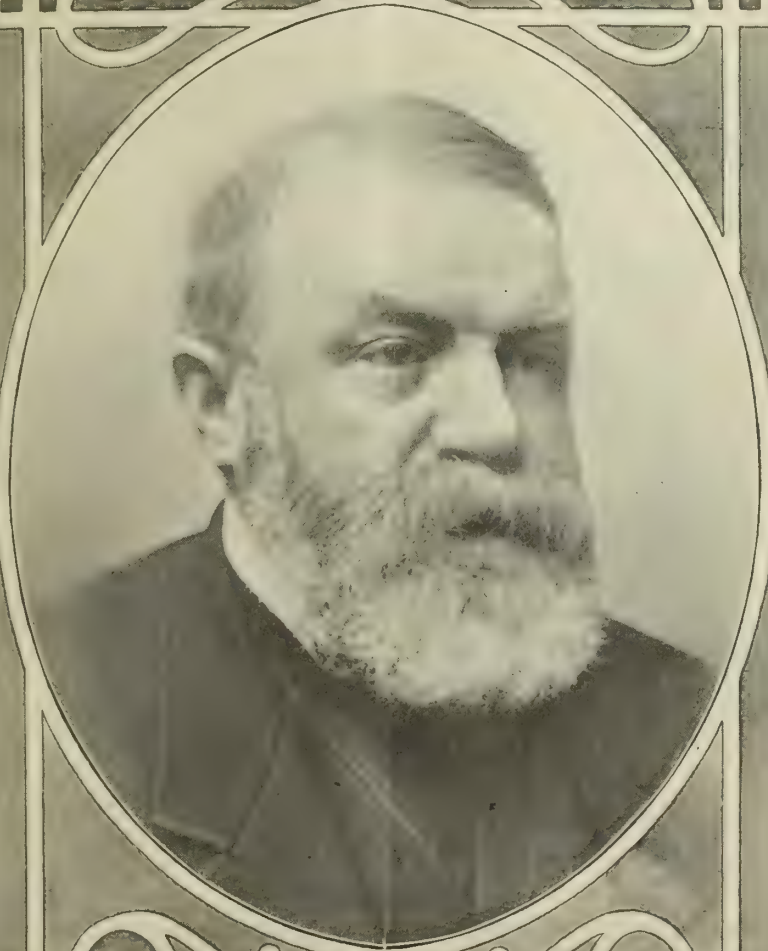

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GEORGE WASHINGTON
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Born Feb. 5, 1837

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

—Longfellow.

Above we present the pictures of three great men born in the month of February. It is well for us to be reminded of these famous men as their birthdays draw near, and consider the common qualifications they possessed, which immortalized their names. Three things immediately present themselves to our minds: a self-sacrificing spirit; steadfastness of purpose; ability to meet a crisis.

Washington brought forth the nation; Lincoln preserved its unity; Moody ministered preëminently to its spiritual life. Of each it can truly be said, "He being dead yet speaketh;" for the ideals of Washington and Lincoln are the ideals of our nation today, and Moody's work goes on through the institutions and movements he founded.

One of these is The Moody Bible Institute, a school for training Christian workers, of which Mr. Moody said, "It seems to me the largest thing I have ever undertaken, and that it is going to accomplish more than anything I have yet been permitted to do."

Someone has well said, "The world of tomorrow depends upon the schools of today," and we might add that the church of tomorrow depends upon the Christian training schools of today.

The Moody Bible Institute affords to Christians an opportunity to leave behind them, likewise, "footprints on the sands of time." This can be done by an investment in its Life Annuity Contracts. Write for complete information.

THE MOODY BIBLE INSTITUTE

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Moody Bible Institute Monthly

FEBRUARY, 1923

EDITORIAL NOTES

A LITTLE SONG OF WORK
By Sarah Elizabeth Sprouse

Elijah's mantle fell upon
  Elisha plowing sod;
And Gideon was threshing wheat
  When he was called of God.

To Moses and to David came
  The call when shepherding;
For labor so befits a man
  And dignifies a king.

One day the Holy Ghost, elect
  Of God triune to choose
Ambassadors, poured holy oil
  On Moody—selling shoes!

The Saviour was a carpenter;
  The Roman's nails crashed through
Fine, manly hands that callouses
  Of homely labor knew.

And Paul, Apostle, like his Lord,
  Had learned a trade and stands
An honor to the working-man
  Who serves with honest hands.

And so, with greater gifts of grace,
  O Soul, name thou to bless
The gift of work; its fellowship
  And rugged fruitfulness.

Sunday School Times.

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Go back and read again the third stanza in "A Little Song of Work," just above, and then join us in thanksgiving and praise to God for what it says. It will add to the interest with which you will read the other testimonies in this birthday issue to the grace of God vouchsafed to D. L. Moody.

D. L. Moody

There are many souls in heaven and on earth to whom that mighty man of God was made a blessing, but there are two to whom he seems to have brought a kind of immortality. They are Henry Varley and Auntie Cook. Have you ever observed how often their names are mentioned, or their help referred to, in connection with the development of his spiritual life? It happens two or three times in the present issue.

Mr. Varley was the man who simply told him that the world was waiting to see what God could do with one wholly surrendered man, and Auntie Cook was the woman who told him that she and her sister were praying that he might be anointed with the Holy Ghost. Those two utterances in his ears were the great landmarks in his Christian life. They were the voice of God to him which he obeyed. Why not the rest of us?

Mr. Moody is often spoken of as a man of great common sense and it was true of him. But his common sense was never more conspicuously shown than when he took the hints of Henry Varley and Auntie Cook. If, as a witty philosopher said, "There's always room at the top," then there is plenty of opportunity, as well as need, for another D. L. Moody just now. What Christian young man reading these words will put God to the test again?

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In the *Life of Dr. James M. Buckley*, written by Dr. George P. Mains, occur the following question and answer:

"Question: Mr. Moody being an uneducated man, to what was his extraordinary power for winning souls due?

Mr. Moody's Education

"Answer: He was not an uneducated man. He was one of the most thoroughly educated men in this country. You seem to have the idea that education consists of knowledge in the contents of certain books, or of getting a knowledge of them in a certain place. There are few graduates in America that have been out of college twenty years, except professors, who know as much as Mr. Moody when he was fifty years old, or had read more books, or had more ideas clearly defined. Of course his education did not in most cases cover the same range."

The question was asked at a Chautauqua some years ago, and replied to by Dr. Buckley. Dr. Buckley will be remembered as the great editor of the *New York Christian Advocate*, and an outstanding figure in Methodism for half a century.

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We acknowledge indebtedness to the *Herald and Presbyter* for the following editorial note copied verbatim in this issue which, being that of the month in which D. L. Moody was born, we usually dedicate to his memory:

The Man of a Book

"Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as did he. He had a large, choice library, but the Bible was his one book. For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He believed, as he wrote on the title page of his Bible, 'This Book will keep you from sin, or sin will keep you from this Book.'

"He declared that he had hope of the worst man as long as he would read his Bible, feeling sure that he would turn to God some day. But, he said: 'I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God.'

"We believe, as a certain writer declares, that 'the most strategic thing a pastor can do is to persuade his congregation to read the Bible'; that 'a Bible-reading congregation is ready for every good word and work'; and that to enlist an entire community in Bible reading and Bible study 'would be betterthan a revival.' Indeed, that would be a revival!"

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In another department in this issue will be found a thoughtful editorial from the *Chicago Journal of Commerce*, entitled, "Party Government Passing." It is a criticism of the primary election system and a plea for a return to the old-time convention, with which we heartily agree. In our judgment there has been a decided slump in political morals and morale since the introduction of the new system, and one which manifests itself most unhappily in sectionalism and group interests as opposed to the general welfare of the whole country. As the editorial indicates, we are rapidly degenerating from a republic into a democracy, we are losing the inspiration and cohesive power of frequent statements of party principles and purpose, and both Republicans and Democrats are going to the polls, when they do go, lacking not only in patriotic enthusiasm, but in that political intelligence which awakens and sustains it.

Democracy in Church and State

We call attention to this matter not only because of its own importance, but because of the analogy it affords to that which is transpiring in the religious world. The breakdown in denominationalism is in point. As Dr. A. C. Dixon said recently in the Maryland Association of Baptist Churches:

> "There has been such a desire to efface all denominational differences that many pastors and churches have ceased to emphasize the special doctrines that called them into existence, and which are now the only

good reason for their perpetuity. The result is a loss of power, with a smug satisfaction that what every body believes is the only important truth.

"The revival of a healthy denominationalism is urgently needed. I left China a stronger Baptist than when I entered it, because I believe Baptists hold the truth which China needs to know, and if I had been a conscientious Methodist or Presbyterian I should have had the same kind of conviction."

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Testing a College

Recently we heard of a Christian of means who contemplated making a gift of money to a college, and wishing to feel assured of the Christian attitude of the college, propounded to its president the following questions:

"What is the attitude of your teaching staff towards the Bible? Do you accept it as a plenarily inspired revelation of God, both as to the Old and New Testaments?

"What is your attitude towards Jesus Christ? Do you regard Him as co-equal with God and the only Saviour of men through His atoning sacrifice?

"What is your view as to the nature of man? Is he a fallen being in need of salvation, or one who is in an ascending process from a lower form of creation to a higher one? That is to say, do you accept and teach the evolutionary hypothesis, and if so, how far does it qualify, if at all, your answers to questions one and two?"

We commend the above to other Christians contemplating similar gifts.

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"Red-blooded He-Men"

Last fall a play was put on in a New York theater entitled, "The Fool," in which a preacher sacrifices a profitable pulpit rather than bow to the dictates of a rich parishioner. Thereafter the rich man goes down and down materially, while the preacher goes up and up spiritually till he becomes an outstanding example of strong faith. The moral intended to be taught is that the preacher is the "fool" who sacrificed everything for that which would profit him nothing. Quoting the dramatic editor of *Life*, "It might be possible," he said, "to write a play in which the hero followed Christ's recommendations with such faithfulness that he would become rather a ridiculous figure in the eyes of a modern audience of *red-blooded, he-men*, Americans."

The editor of the *Duluth Herald* enters the discussion at this point with some observations not usual in a secular daily and deserving of a further hearing. He says:

> "If there is anything vividly clear in what Jesus taught, it is that His ideas were diametrically opposed to those of the world of red-blooded, he-men people."

He then quotes some of His "ideas" from the Sermon on the Mount, and adds:

> "Clearly, the antipathy of red-blooded he-men to the teachings of Jesus, and their ridicule of the practice of those teachings, is natural. That is why Jesus said, 'Ye must be born again.'
>
> "Red-blooded he-men have had control of civilization for a long time now, not greatly checked by Christianity. What have they been doing with it? Where are their fruits? Are these fruits good? A world of chaos and agony and distress and fear and hopelessness is the answer.
>
> "It is easy to imagine that the early followers of Christianity had difficulties while practicing what they preached, and that by and by, through yielding to oppression and weariness with martyrdom, they found it easy to establish the idea, still prevalent, that Jesus did not mean what he said, and that what he taught will not work in a human world. Certainly what he taught has not had a fair trial.
>
> "Have not red-blooded, he-men ideas had a fair enough chance? And have not they had it long enough? Are they not what is the matter with the world?
>
> "The World War was a very red-blooded, he-man affair indeed."

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The Ku Klux Klan

Colonel Mayfield's Weekly (Houston, Tex.), quoted in *The Literary Digest*, sets down the following as the mission of that organization:

1. "To drive out the bootleggers."

Good.

2. "To bring in clean moving pictures."

Good.

3. "To bring clean literature into this country."

Good.

4. "To drive the Catholics back into their church and keep them there."

What does that mean?

5. "To protect and preserve our public schools."

Good.

6. "To break up roadside parking, and see that a young man who induces a young girl to get drunk is held accountable."

Good.

7. "To enforce the laws of this land."

Good.

8. "To protect homes."

Good.

9. "To be such that to be a Klansman will be greater than a king."

What does that mean?

Here are seven things as to which all the righteous citizens of this land will consent that they are good. They will give this consent without reference to political partisanship, to sect or sex, race or religion.

But why cannot such a mission be carried out without secrecy, without increasing race and religious animosity, and without going about the country in disguise?

What a peculiar people we are indeed!

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Prophetic Study

It is not as yet generally known that there has been organized in this country an American society for prophetic study following a similar one which has existed in Great Britain for a number of years. The address of the secretary is Rev. Robert M. Webster, 343 West Duval Street, Germantown, Philadelphia, Pa., and the executive committee contains such well-known names as Rev. George L. Alrich, Rev. H. W. Bieber, Rev. Thomas M. Chalmers, Rev. Ford C. Ottman, and Rev. W. H. Griffith Thomas.

Those desiring further information about the society will be promptly responded to by the secretary.

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General Pershing Speaks Out

It was at a patriotic meeting under the auspices of the Chicago Association of Commerce, in December, when General Pershing followed General Charles G. Dawes with a denunciation of home foes and a warning against the growing potency of government obstructionists.

As reported in the *Chicago Daily News*, he said:

"Right here in your own city only a few days ago an advocate of soviet government received an ovation. Here also a bishop is reported to have said that the way to stop war is to give no money for liberty loans and no men for the army—a downright insult to the five million ex-service men who proved their patriotism on the battlefield and to the millions more in all walks of life who served their country with equal devotion.

"It is as though the Herrin massacre or the secret convention of the communist party of America which was raided by the Michigan constabulary at Bridgeman were not warning enough. We cannot shut our eyes to the activities of the invisible empire of the Ku-Klux-Klan, whose members in office disregard their duty to the public and allow their criminals to go unpunished nor to the contaminating influence of revolutionary propaganda among honest labor as exemplified in the strikes of the last year.

"It is inconceivable that we should lie passively upon our backs and become so engrossed in our own individual affairs or in the pursuit of wealth, that we should continue to neglect our plain duty to establish and maintain law and order."

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United States Treasury Certificates

We have received a circular letter from the United States Treasury Department saying that it is estimated that twenty-five per cent of our readers own 1918 War Savings Stamps, and they ask us to urge them to exchange the same for four per cent Treasury Savings Certificates. This exchange can be made at present at any bank or post office. We consider it a friendly act to our readers as well as our public duty to spread this information and to co-operate with the Government in offering this good and safe investment to all who can avail themselves of it.

An Adroit Advertisement to Attract an Audience

Editorial

WE saw it in the *Post-Intelligencer*, of Seattle, Wash. It had the form of a reading article and occupied about ten inches of space in heavy type, double column, under the heading, "Paragraph Pulpit." There were five parts to it, which might be described as a complaint, a retort, an argument, a challenge, and an invitation.

> "An occasional clergyman," so ran the opening words, "assures his hearers that no man of any scholarly attainments in any university teaches the doctrine of evolution; that the theory of evolution is taught only by a few ignorant preachers who want to destroy the Bible and deny God, and that these preachers are atheists, doomed to hell."

Who is this "occasional clergyman"? Most of the clergymen we know who are evangelical, are telling their hearers the very opposite about the teachers in our universities. They are telling them that the greatest menace to faith is that so large a number of them are doing that very thing, teaching evolution. They are not putting the blame on "ignorant preachers," except in so far as the latter are deceived by such "scholarship" to forsake the Lord to serve strange gods. And as for such preachers being atheists and "doomed to hell," the more serious truth is that by destroying faith in the Bible and in the God of the Bible, they are making atheists of other people instead of striving to keep them out of hell.

> "The actual situation," the writer goes on to say, "is stated by ———— ————, professor of biology at ————, who says, 'there is probably not a single biological investigator in the world today who is not convinced of the truth of evolution. * * * Every year which has passed since the publication of Darwin's *The Origin of Species*, in 1859, has added to the mountain of evidence which has piled up in its favor.' "

We feel certain that this professor is too enthusiastic. The very day after reading the above in this "Paragraph Pulpit," our eyes fell on a copy of the *Dallas News*, in which the president of a southwestern university vehemently denied that any teacher therein accepted for one moment any theory that God is not the literal author of the whole universe. He added also, that "no teacher believes or teaches the Darwinian theory of evolution." Two of the teachers were named by him, of whom he said, "They do not teach evolution, and they do not believe in it. They believe the literal word of God as set forth in Genesis."

> "Not only has evolution been accepted by the scientific world, but it has become the background of modern philosophy," said the "Paragraph Pulpit." "Historians are writing their histories on the basis of the development theory. Students of social science pursue their studies on the same basis. There is not a phase of modern knowledge which does not so completely assume the theory of evolution that it no longer feels the necessity of proving it."

With the exception of the first remark as to what the scientific world accepts, which may be easily shown to be incorrect, the other statements of the argument are doubtless true. Evolution is the background of modern philosophy. But suppose it is, what difference does it make to the Christian believer? Philosophy is the search for wisdom and the resulting knowledge of laws which explain facts and existences. But you must catch your hare before you can cook it. What if the facts and existences are only guesses? And evolution is only a guess, a theory, no thoughtful man claims that it is a science.

Lord Bacon said that "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to God." The evolutionists have not yet turned the corner, that is all.

And what is true of the modern philosophers is also true of these new historians, the H. G. Wells type, for example. He tells us that our existing civilization owes both its origin and its preservation to the the Bible. If he be right, and we think he is, what then becomes of evolution? According to the evolutionist, the Bible ought to be the product of civilization, but if the opposite is the case, where is the value of H. G. Wells' history based on the other theory? (See Philip Mauro in this MONTHLY, July, 1921.)

> "How long can the church hope to hold the respect of thinking men when leaders of the church pronounce such evident falsehoods with the authority of a supernatural revelation, as we find in these clergymen who proclaim that only fools teach evolution?"

The answer to this challenge depends on what kind of evolution is meant. There is atheistic evolution, and there is theistic evolution. Then again theistic evolution is of two schools. One holds that although God created matter, yet plants came into existence from some property or germ in matter, and animals from some property or germ in plants and then from the simplest forms evolved finally into man. But the other denies this, and maintains that the origin of animal life called for the interposition of God and a new creative fiat.

Now is it a falsehood to say that only fools teach atheistic evolution? Is there not Bible authority for saying that? "The fool hath said in his heart there is no God" (Ps. 14:1); that is atheistic evolution. Christ said that His disciples were fools because "slow of heart to believe all that the prophets had spoken" (Luke 24-25), and that would include theistic evolution of the first-named school at least.

Were there not "thinking men" in Rome when the inspired writer sent his epistle there—men whom he was anxious to win to Christ and see added to the Church? Nevertheless, with the frankness of truth he told them that their religious teachers who were denying the God of revelation in denying the God of nature, "professing themselves to be wise had become fools" (Rom. 1:22).

The sting of the scorpion is in its tail (Rev. 9:19), which being interpreted in this case means that when we came to the end of this "Paragraph Pulpit" we discover its author and his object. He is himself a clergyman, and the pastor of a church in Seattle or its neighborhood, who is desirous, by flattery on the one hand and a vain show of learning on the other, to draw the unwary from orthodox or evangelical churches to his own.

> "The pulpit of ——— Church," he goes on to say, "not only accepts any truth established by the world of scholarship, but attempts to relate these truths to our practical living. People who are looking for a religion which can be made to harmonize with modern knowledge are invited to worship with this church."

We wish to say soberly and in the fear of God, that the pulpit which "accepts any truth established by the world of scholarship," if we rightly understand that phrase, does not represent the church of God but the "synagogue of Satan" rather. There are two passages of holy writ that lead to that conviction, Ephesians 2:2 and 1 Corinthians 2:12-14. And we also wish to say that "people who are looking for a religion which can be made to harmonize" therewith, have no need to look at all, as that religion is already theirs. It was born in them and has never been removed by cleansing grace.

Seattle, in certain features of its civic life, as well as geographical position reminds one of Corinth in Paul's day, and this in turn suggests a contrast between that apostle of Christ and this preacher of the "Paragraph Pulpit":

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom declaring unto you the testimony of God," (he was not accepting any truth established by the world of scholarship), "For I determined not to know anything among you save Jesus Christ and Him crucified. * * * And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

And what was his motive in all this? "That your faith should not stand in the wisdom of men, but in the power of God."

But had this man Paul, who sat at the feet of Gamaliel, no scholarship whatever? Did he know nothing at all? Was there no wisdom for "thinking men" in what he spake? His reply is, "We speak wisdom among them that are per-

fect (full-grown), yet not the wisdom (scholarship) of this world, nor of the rulers of this world that come to naught; but we speak the wisdom of God, wisdom that hath been hidden (R. V.), which God ordained before the worlds unto our glory" (1 Cor. 2:1-8).

History and experience show convincingly that when this wisdom is related up to our practical living—and it is the work of God's Spirit so to relate it up, the fallacies of the world's scholarship cease to allure us. People are no longer "looking for a religion" when they have found Christ!

The Kind of Gospel D. L. Moody Preached

Sermon by Rev. Ben Cox, D. D., Memphis, Tenn.

(After showing a series of stereopticon slides illustrating the life and work of Dwight L. Moody)

MOODY was a man of intense conviction and intense courage of conviction. He believed intensely in the Bible as God's Book. He believed intensely in the reality and power of sin in the world and that the only remedy for sin was salvation, and the only One through whom we could secure salvation was the Saviour; that salvation is by grace through faith. Strongly did he delight in emphasizing the text: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Moody realized, as we should realize, that death came by sin. There would be no death if there had been no sin. When asked the question, "What about the death of Jesus?" he replied that Jesus died because he tasted death for every man. He bore our sins. He took the sinner's place and therefore became subject to death.

Never Boasted of Holiness

Not only did Moody believe in salvation but in sanctification. Sanctification means, as you know, "Set apart for God's service," and being filled with the Spirit for service.

On a very eventful day in Moody's life Mr. Varley, the great evangelist, said "God is waiting to show the world what he can do with one man who will be fully surrendered to him."

Moody said to himself: "By the grace of God, I will be that man."

From that time he was in earnest prayer seeking a deep spiritual blessing. In the story of his life he tells us that in another city one day walking along the street there came over him the earnest desire to draw aside with God. He went to a friend who lived not very far away and asked the loan of a room which was freely granted. Shut up in this room he got down on his knees and claimed and received the blessing.

Mr. Moody never boasted of his sanctification. The sanctified man does not boast. You may always suspect the people who boast of their sanctification. That bright electric light does not need a tag on it to proclaim the fact that it is shining, and the globe on the top there with a dead bulb does not need a tag to show that it does not shine. You know it by its fruits. The man who has the most of the Holy Spirit's power is the man who will be slow to speak of it; he will let his light speak.

A Snapshot of D. L. Moody of Northfield, Mass.
His breadth of back suggests his breadth of mind and greatness of heart.

Calm in Trial

Because of the blessings of sanctification, Moody had sweet calm always and everywhere. Perfectly calm whether he had money or not. Sometimes needing thousands of dollars, and yet perfectly calm through it all. As was the case one day when he badly needed a certain sum of money. He was impressed as he felt, from the Lord, to take a short trip on the train. He got on the train and when the conductor came around for the fare he handed him all the money he had in his pocket saying: "I want to go as far as that will carry me." When he had ridden to the end of his money the conductor informed him.

Getting off the train he stood on the platform a few minutes. It was a very small place. A stranger walking up and down passed by him, looked at him very earnestly and coming back, said,

"Is not this Mr. Moody?"

"Yes."

"Well, Mr. Moody, God has impressed impressed me to give you a certain amount of money."

It proved to be just the amount he needed. He could afford to be calm, could he not?

Not only was he calm concerning provision but also was he calm concerning protection. He had many enemies. Any man or woman who does anything worth while will have enemies. Preaching to a crowded congregation one night he knew there was a man sitting at the door who had come with his pocket full of rocks to cause trouble.

It was a cold night and instead of putting on his overcoat before going to the door, he held it, and going to the man who was his enemy, he held up the coat in front of him, and said: "Please hold my coat for me." Turning around he tried to put his hands in the sleeves. Mr. Moody's enemy became one of his greatest friends.

An Indian poet said recently, "There is no calm in America. This is probably due to your climate. You do not commune enough with the Almighty."

Moody had this calm because he was wholly surrendered to God and communed much with the Almighty.

He Encouraged People

Not only did Mr. Moody stand for salvation and sanctification, but for service. His ideal for service was to follow the example of Jesus who came not to be ministered unto but to minister and to give his life a ransom for many. He served through the Sunday-school. He served through preaching. He

served through personal work. He served through the Y. M. C. A. enterprise. He served through the wonderful establishment at Northfield. He served in the Colportage Association. I am inclined to believe that no work Moody did, will do so much for the real blessing of the world as the putting on foot of this enterprise, which gives to the world the cream of spiritual life, literature at a low price. But Mr. Moody served very especially in founding the Moody Bible Institute, of Chicago, as it is now known, with its thousands of students preaching and working all over the world.

In his ministry he believed strongly in encouragement, which means putting courage into men. Moody was very fond of telling the story of a fire in a hotel. After they thought everybody had been rescued they were horrified to see somebody appearing in the fifth story window. The question was asked, "Who will go?" Nobody replied for a few minutes, when a brave fireman stepping to the front said, "I will go."

This brave fireman got as far as the second story. Smoke and flames were coming through the windows. He looked up and then he looked down. They felt that he was going to come down, and a voice said, "Cheer him." A mighty cheer from the crowd went up. He reached the window and came down with the precious human burden.

I thank God Central Baptist Church stands for this sort of ministry of encouragement. Some of you here tonight were present at the anniversary of the noon prayer meeting years ago when we had quite a blizzard. The snow was twelve inches deep. About one hundred people waded through the snow to come to the meeting that day. The next day was Sunday. It was too cold to heat the auditorium and we did not need it anyhow. A few of us met down stairs.

After everybody had gone except brother Porter, the janitor, and the pastor, a man came to the front extending his hand and saying, "My name is R——. Four and a half years ago I heard you preach upstairs. At that time I was virtually a tramp. While you were preaching, I decided to try to make a man of myself. I want to tell you now that I am a pastor of three Methodist churches in Mississippi. I have often wanted to tell you about this but have not had the opportunity." I am glad that man came to Central Church and found encouragement.

Some of you remember a man who came to me a number of years ago. Everytime he stepped you could hear the water in his shoes. He was a fairly well-dressed man, very respectable but very much discouraged and blue. He could not look up. He told me that he had been secretary for a Connecticut trust company. I was a little skeptical and wrote to the company.

They replied, "We suppose you refer to banking. Mr—— was secretary of our Trust Company. He was always honest, sober, reliable, industrious."

We helped him, as did also the Associated Charities. He became somewhat encouraged and went on his way rejoicing. In about two years I received a letter from him: "Do you remember the poor wreck of humanity who came to you about two years ago that you helped? I just want to tell you that I was elected cashier of this bank last Saturday. Ask the noon meeting to pray for me."

Three months later he wrote: "Dear Sir: I send my first quarterly report. The bank is getting along well. Pray for me."

Later on he wrote: "Dear Sir: The president of the bank has been sick and the directors have asked me to take his place. Pray for me."

Still later he wrote: "Dear Sir: I have now moved to—— (Texas town) where the bank has deposited seven million dollars. The first chance I have, I want to come to Memphis to see you. Please pray for me."

Moody impressed the people with the fact that God can use any life which is thoroughly surrendered to him.

And He Loved People

It is very important to know that all of his service was rendered in the spirit of love. That is what made him powerful. I am sure you remember the story of the little fellow who used to walk four miles to Moody's Sunday-school.

A policeman noting this said, "Boy, why don't you go to some of the Sunday-schools around here? Why do you go so far?" "O," said the boy, "They love a fellow over there."

The love method will win, my friends, when all the other methods fail. If you can convince the people that you really love them—that your hand-shake is not simply perfunctory, that your ministry is not simply professional but given in love, you are on the high road to winning them. No matter how fine your building, how eloquent your sermons, how beautiful your music, it will not count without love. As Paul said when he wrote to the Corinthians, "Though I speak with the tongues of men and angels and have not love, it profiteth me nothing."

Appealing to Sinners

In showing the slides we spoke of the Chicago fire in 1871. Moody as long as he lived never forgot something that happened that night. He had preached a sermon, and at the close of the sermon he urged the people to come next Sunday night deciding the matter. When he saw the city in flames he cried out, "God forgive me for telling them to decide next Sunday!"

Ever after that Moody emphasized the text tremendously, "Now is the accepted time. Now is the day of salvation."

Last Sunday night I reminded you that this was perhaps my last sermon. Perhaps your last call. You are aware of the fact that the next morning the city was shocked by the terrific explosion and people were launched into eternity. Several friends came to me that day reminding me of the message of the night before. I repeat right now that maybe I am giving my last sermon. Maybe you are hearing your last call. "Now is the accepted time. Now is the day of salvation."

During the recent awful war the British Government suffered a serious disappointment. They had counted on producing a battleship swifter, stronger than any the world had. They spent ten million five hundred thousand dollars on it, and that went much farther than it would now. The armor plate was nine inches thick. The finest engines were installed. They were so proud of it that they named it "Queen Mary."

It went into the awful sea battle with one thousand men on board and in six minutes it was sunk. You may be basing your hopes tonight on something equally uncertain. "Now is the accepted time, now is the day of salvation," not only to believe and find Jesus a personal Saviour but also to take a stand for him.

The War Department reported sometime ago that they had a list of 498,000 slackers. Men who had been registered but had evaded the draft in some way. By death and for other reasons the list was reduced to 174,000. The American Legion demanded that this list be published.

In contrast to this news item is another which tells about a boy who was arrested recently in New York for burglary. I do not like the burglary, but there is something fine about him because we find that he got into the Navy at twelve years of age. He succeeded in making two trips to France. When they learned of his youth he was discharged, but so determined was the boy to serve Uncle Sam that he went to New Orleans and hired a man to become his guardian. Then he re-enlisted under an assumed name.

What a mighty contrast between this boy and a slacker! Nobody loves a slacker. Man has no use for the slacker. Neither has God. In the B. Y. P. U. meeting tonight I was thrilled as one of the members gave an interesting sketch of John A. Broadus, that wonderful Baptist. When but a boy he heard a sermon on the text, "Him that cometh unto me I will in no wise cast out." He made the decision because the preacher repeated the words several times—"In no wise cast out,"—"In no wise cast out,"—"In no wise cast out."

THE BOOK

By Rev. Herbert J. Bryce,
Eldorado, Ill.

There is a beauty in the Word
  Which only Thine, O Lord, can see;
There is a symphony that's heard
  By none, save those who follow Thee.

The pure in heart behold Thy face
  On every page—and hear Thy voice;
There trace the marvels of Thy grace,
  And in Thy wond'rous love rejoice.

With souls restored, they upward move
  Along the way the Master trod,
And in His footsteps daily prove
  The power and mercy of their God.

Moody As I Recall Him

By Rev. John Weaver Weddell, D.D., Morgan Park, Ill.

OUR God is a God of revivals, occurring as they do periodically through the centuries, and when the time is ripe. God raises up men to do His bidding. Strangely but effectually does He move upon the hearts of the men He chooses. So He called Patrick of Ireland in the fourth century, not a monk nor a "saint," but a simple, New Testament Christian, an early Baptist preacher, if you please. So came Knox in 1505, Wesley in 1703, Jonathan Edwards shortly after, and Finney and Jacob Knapp, as God had need of them; and presently Dwight L. Moody.

Two men met on the streets of Chicago, B. F. Jacobs and D. L. Moody.

"Jacobs," said Moody, busy at his Y. M. C. A. duties, "I've been making a study of Abraham. There was a man who set out to follow God, not knowing where he was going nor where it would lead him. I'm going to make that man my model."

And he did it, and set a multitude of feet (Abraham means "The noise of many feet") journeying heavenward.

Shortly after, this humble but eager seeker after souls, heard Henry Varley, of England, say, "The world has yet to see what God will do with the man who is wholly consecrated to Him."

And D. L. Moody bowed his head, and said, "God helping me, I'll be that man."

And such a man he became, startling the world with what God wrought through him. It is the only way to explain his life. It was not in the blood, it was not in his training. God plucked up a willing tool and did His own gracious work. He will do it again.

Personal Reminiscences

Dwight L. Moody was full in his work when these eyes first beheld him. It was after he came back from England in the end of the seventies. The writer came in from Morgan Park Seminary—it was a great school of the prophets then—to see this unwonted thing—a man who had gone across the water after the Chicago fire to wait for his new church building, and also to get some souls for his own new and glorious King, and who had set the old country on fire. Moody had to go to London before Chicago really knew him. But now we were all ready and alert to study this phenomenon; our theological professors and all recognized it. It was the Lord's doing and it was marvelous in our eyes.

What Did We See?

It was on the temporary platform of Farwell's big wholesale house near Jackson street. A blunt, plain-spoken man flung himself upon the people. Bible in hand, swiftly, sharply, he brought out the truth and hurled it at the men before him without fear or question, and with wonderful effectiveness.

I notice my world's *Encyclopedia* pitifully says (they know no better), "Moody was a Bible student, but not a theological or Bible critic." Thank God! We found it so—we callow theologues—and we learned a lesson we never forgot. Take the Word and *believe* it and *pronounce* it, if you want to get results.

My second glimpse of Moody was in Bible Institute days. His Chicago Avenue evangelistic plant had been erected, and as a junior on the *Baptist Standard* staff, your humble servant was called upon to report those great meetings of his when he led the ministry of Chicago and the northwest into Bible study and soul-winning endeavor.

It was great work. Questions and answers, wit and wisdom of a sanctified sort, flashing glimpses of the inner heart of the Book and its cogent applications to the souls of men. Some of us got a bent and burden there we have never gotten over—the Bible as revelation

Mr. Moody at twenty-five as City Missionary in Chicago.

rather than literature, a quiver of arrows to be hurled at the enemy; every text a lariat to be thrown out to catch men. God be praised! What a Book!

Putting Young Theologues to Work

Another time was later on in my Philadelphia pastorate. A company of us younger ministers went down to Wilmington to look on at the great tabernacle meetings there. But there was not much looking on. The sharp-eyed evangelist descried us.

"Here, you men" (it was in the busy after-meetings, I shall not forget it), "you take that group yonder," and "You take this," and "There's a man for you." And so we were set to work, and we learned what an inquiry meeting of the Moody sort is like. It is first aid for the wounded of the Lord, a clinic for souls.

At Northfield I had my fourth experience, an experience that was repeated. Ah, those Bible conferences! They brought us close to God and close to the inner meaning of our ministry. Men of Scripture gift on the platform—Gordon, Meyer, Morgan, a galaxy of them. The stocky, alert evangelist in the midst.

Did you ever see his work? Did you ever study a Moody program? You don't know what is coming next, either on the platform or in the house. But every man must be ready with the best he has to give. And as the Spirit moves, the summons comes and blesses miraculously both speaker and hearer.

"Father, I think, had little idea how this thing was going to come out," said W. R. Moody, his son and biographer, to me as we later moved about among the score of buildings on the Northfield campus. "He just went ahead as he was given opportunity, and added piece to piece till under God's providence, which he was seeking to follow out, this whole hilltop came to be what you see it."

It was the way Moody used the gold that came to him, mainly from the *Gospel Hymns*, and the grace and grit God imparted to his praying, persevering servant. Heaven grant us another like him!

Sankey Halted the Farmer

We must not forget Sankey, the man who, humanly speaking, helped to make Moody, and the Silas, whose songs and praises in the initial dungeon days brought down the house and broke the fetters in old England and Scotland, hindering barriers, both inside the church and without.

I heard him sing his "Ninety and Nine" on the church steps at Northfield, where, one time lifting his voice over his little organ (and what a voice), he halted a proud, obstinate farmer, plowing rebelliously on the other side of the Connecticut, and brought him penitently to the altar! It was the way he captured two continents and taught a multitude how to sing for Christ and win trophies with the voice of melody.

Association from time to time with the Moody colportage work (I am one of those who thank God for this popular extension of the Moody literature and feel much bereft when I cannot attend Founder's Week at the Institute in Chicago) has deepened my appreciation of Moody's wide-spread influence on current church life. We have not gotten beyond him. Pray God we never may.

Through these hands have passed of late a mass of old-time manuscripts which is intended to help keep alive Moody's two great central appeals: "God is love," and "Turn ye, turn ye, for why will ye die?" May these twin messages ring clear in the preachment of today!

Moody gave us really no new propaganda. He called us back to the apostolic teaching that every saved man is a

witness for his Saviour and his Lord. This was born of his observation and experience and his seizing and being seized of the Word, as it reads.

Personal Evangelism

A country lad, sent to Boston, Edward Kimball spoke the invitation savingly in his ear, and he went to Chicago, not so much to sell shoes, which he was well able to do, but to tell the tidings directly to others, on every side. Personal work! It is the efficient evangelism of all times and places.

Two sufficient things Moody knew: the Word, and the Spirit. Everywhere he went he was digging into the former. He would go any distance to learn more about it. His first two trips to England were on this special quest.

And God rewarded abundantly this man of God, as he will recompense, past all telling, his true servants everywhere who search His Book.

But with the illumination of the Spirit which came to him when, led by two praying women, he went aside to seek the full anointing of the Holy Ghost, he was led out into an unction of insight and freedom of interpretation that made all men to sit at his feet for biblical knowledge and evangelistic power.

Moody and Beecher

It was the old-fashioned conviction of a lost world and a saving gospel that stirred Moody's soul. Beecher went to hear him and came back saying: "That man believes this world is a wreck, and he must save as many as he can off the wreck before it goes down. If I believed that, I'd preach as he does too."

Would to God, that with the mighty eloquence for winsome things that characterized the Plymouth preacher, he had believed it. And would to God all men believed it and acted upon it, "For unless ye repent," Jesus said, "ye shall all likewise perish."

It was this fear and faith that gave us Dwight L. Moody; and his life and influence abides with us still and ever shall.

The Alleged Paganism of Paul

By Professor A. T. Robertson, D.D., Louisville, Ky.

PAUL continues to puzzle some modern critics. He began his public career in Jerusalem as the champion of Pharisaism and the persecutor of Christians. He ended it at Rome as the martyr for Christ at the hands of the Emperor Nero. He was once the pride of Gamaliel and the hope of orthodox Judaism against the new heresy that had sprung up within Judaism to the dismay of both Sadducee and Pharisee. He came to be the apostle of Christ to the Gentiles on a par with the twelve apostles. But how did Paul come to make such a theological somersault?

The answers have been many, but the only one that meets all the facts is his own explanation which he always gave without variation and which Luke tells three times in the Acts of the Apostles. Paul claimed that he saw the risen Jesus whom he therefore accepted to be the Christ of Jewish promise, and hope and the Redeemer of men of every race. But this explanation rests upon a miracle in Paul's experience, and some scholars reject every miracle. But Paul is a miracle of grace. Something turned his whole career completely around and he never changed again.

Did Paul Retain any Elements of His Old Judaism?

He certainly did, for he argues at length in Galatians and Romans that Christianity is the true Judaism, the real Israel, that Christians are the true children of Abraham, the children of faith. Paul brushed aside current Pharisaism with its narrow nationalism and its hope of a political Messiah, and found in the Old Testament the promise of a spiritual Messiah for all believers of any race, and proclaimed Jesus to be that Messiah and that Saviour. This is the new Judaism called Christianity that has conquered the world, and that is what Jesus Himself taught as seen in the gospel.

Did Paul Take Any Pagan Elements Into His Theology?

It is just at this point that a sharp conflict is going on among modern scholars. There are those like Sir W. M. Ramsay who hold that Paul was a thorough Hellenist in his training and culture, a student at the University of Tarsus, and familiar with much of the current Stoic philosophy and with Greek poetry. It has been shown that Paul quotes from Menander, Epimenides, and Cleanthes (and Aratus). In *The Expository Times* for July, Professor J. Rendel Harris argues that Paul quotes a proverb from Pindar in 2 Timothy 2:7. On the other hand Principal A. E. Garvie denies that Paul had any extensive knowledge of Greek philosophy or poetry, and finds no strong mark of Hellenism in his culture which remains essentially Jewish. Ramsay only contends that Paul had Greek culture without the bias of Greek philosophy.

How the Destructives Interpret Paul

But a new school of critics now insist that Paul at heart is more pagan than Christian or Jewish. In the June *Expositor*, of London, Dr. Maurice Jones has a luminous article entitled "Paul the Pagan," in which he ably refutes this new interpretation of Paul. These critics find that "in the depth of his being is Paul the pagan" and hold that "the real essence of Paul's religion and teaching" is pagan. Dr. Jones says, "Germany, through Bousset, Brückner, Böhlig, Heitmüller, Reitzenstein; France, through Loisy; the United States, through Lake and Jackson; and Canada, through Morgan (to mention only the most prominent representatives of this critical school), have all contributed in varying degrees to the chorus of voices which acclaim the discovery of Paul the Pagan." Amazing as such a claim may be, yet it is made in all seriousness by some men who pose as men offering the last word in modern scholarship.

It is undoubtedly true that Paul was familiar with Greek culture and philosophy to some extent. He employs some of the phrases of the Stoics and some of the words found in the mystery cults like the Mithraists and the Gnostics. These new interpreters of Paul pick out these words and make them the central point in his theology instead of the mere verbal fringe on the circumference.

Christ Is Christianity for Paul

The cross, and the cross alone, explains all for him. Paul did now and then employ the phraseology of the pagan mystics to set forth certain of the aspects of Christian truth. But these are mere illustrations. The versatility of Paul has misled these modern critics who are not able to see the whole and to see things in due proportion.

Paul fought the Judaizers, who endeavored to fasten Pharisaic ceremonialism and sacramentalism upon the Gentile Christians as is seen in Galatians and 2 Corinthians. So he fought the Gnostics with their degrading view of the person of Christ, and their pagan rites and ceremonies as is seen in Colossians. Paul's true conception of paganism appears in Romans 1 and 2. In Colossians he holds up to ridicule these Gnostic philosophers with their rites and initiations.

A Tragedy of Interpretation

To find Paul presented as an exponent of the very thing that he denounced so earnestly is a tragedy of interpretation. The simple truth is that Paul's interpretation of Christ calls for acceptance of his real deity. Some men are seeking to push Paul aside as a misinterpreter of the Jesus of history by the claim that Paul adopted the pagan myths and mysteries and deified the man Jesus and brought into the simple gospel of Jesus the sacramental mysteries of Mithra and of Isis. The whole perversion is ably answered by Professor H. A. A. Kennedy in his *St. Paul and the Mystery Religions*. Meanwhile it is enough to go to the epistles of Paul themselves which answer the modern misrepresentations of him. He was all things to all men only in the good sense of that phrase. He was and is Paul the Christian if ever the world has seen one. He gloried in being the slave of the Lord Jesus Christ.

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Volume 22, $3.00

The Andover-Harvard Merger

By Ernest Gordon, Author of *Adoniram Judson Gordon, A Biography*

ANDOVER Seminary was, for the chief part of the nineteenth century, the great bulwark of evangelical religion in New England. Its faculty were men of extraordinary ability and piety. Professor Park was undoubtedly the greatest American theologian after Edwards. Professors Stuart and Shedd and Austin Phelps were worthy co-workers. In his sixty-seventh year Professor Stuart read all the tragedies of Aeschylus to detect idioms throwing light on New Testament Greek. His Christian fervor was as profound as his scholarship; "I ask for no privilege on earth," he wrote, "but to make known the efficacy of Christ's death, and none in heaven but to be associated with those who ascribe salvation to His blood."

A Great Nursery of Missionaries and College Presidents

"Cut down the tree! All we care for is its shade! Abolish creeds! All we care for is character!" was Professor Park's caustic comment on the familiar liberal slang. But the fruits of Andover were worthy of the doctrinal tree that bore them. It was a great nursery of missionaries. Adoniram Judson, troubled in faith went to Andover to get light and got it. The Schaufflers, Riggses, Binghams, Goodriches, Greenes, Herricks, Goodells, Barnums, who were the glory of the American Board, got their training at Andover. Andover bred presidents of colleges, professors in theology, secretaries of great societies such as the American Board, the American Education Society and the American Home Mission Society. The American Tract Society was organized at Andover; also the American Temperance Society. Its alumni promoted education, did the work of evangelists, proved themselves able and useful pastors.

Then Came the Blight of New Theology

The life of Andover seminary seemed to shrivel. It found itself unable to recruit students, and as a last resort was moved to Cambridge in the hope of attracting men from the student body of Harvard. In vain. The last act of the tragedy was played last September when the old evangelical seminary was merged into the essentially Unitarian seminary at Harvard. The joint student body is about fifty!

One would say "a marriage of corpses" and leave it there if it were not for one thing.

That is, that this merger represents, in the judgment of the writer, one of the most glaring violations of trust that the country has ever seen.

The Hollis professorship at Harvard, founded for the training of divinity students in "orthodox theology," was perverted to Unitarianism in 1805. In order to prevent a second bitter experience of this sort the founders of Andover fortified their new divinity school with every safeguard it could devise. Samuel Abbott, one of the original group, revoked a bequest of $100,000 made to Harvard because of its violation of the Hollis trust and turned the money over to the new seminary. In his will he stipulated that every professor should make a solemn declaration of his faith in the fundamental gospel of Christ. "If at any future time, which may God forbid, the trustees should become so regardless of these, my regulations, as to choose or continue in office a professor whose principles in divinity shall not be orthodox in the sense aforesaid . . . my will is that the salary be forfeited to the South Parish in Andover."

The Original Andover Creed

Every professor in Andover was obliged to be "a consistent and orthodox Calvinist." "He was to subscribe every five years to the Andover creed. Here are some of the articles:

2. I believe that the Word of God contained in the Scriptures of the Old and New Testaments is the only perfect rule of faith and practice.

4. That in the Godhead are three persons, the Father, the Son and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory.

12. That the only Redeemer of the elect is the eternal Son of God who for this purpose became man and continues to be God and man in two distinct natures and one person forever.

14. That agreeably to the covenant of redemption the Son of God, and He alone, by His suffering and death has made atonement for the sins of all men.

16. That the righteousness of Christ is the only ground of a sinner's justification, that this righteousness is received through faith, and that this faith is the gift of God so that our salvation is wholly of grace.

33. That I will maintain and inculcate the Christian faith expressed in the creed by me now repeated . . . in opposition not only to atheists and infidels but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians and Universalists . . ."

I suppose there is not a single professor in the merged school today who would put his hand to this creed in its entirety.

The legality of the merger is before the courts and I have read carefully the legal brief for the complainants. That which was true of the original foundation is true of subsequent bequests. Again and again in the establishment of chairs and of scholarships the evangelical character of the institution is insisted on. Mr. Samuel Hitchcock, in giving a large sum, asked that "none who in the judgment of the faculty and trustees of the institution hold or express doctrinal views in any essential points inconsistent with this creed be allowed to enjoy the benefits of this endowment." A second gift of $50,000 from Mr. Hitchcock was received by the trustees with the promise that "he may rest assured that our board will most gladly and faithfully hold the same in grateful trust in accordance with its desire."

How the New Merger Runs

"The continuity and distinct existence as an institution of Andover Theological Seminary shall be maintained." So runs the phrasing of the new merger. And then it continues with what seems like almost mock seriousness: "The president and fellows of Harvard College and the trustees of Andover Theological Seminary shall join to form *a non-denominational theological school with a single faculty, roll of students, administration and catalogue.*"

Where then is the distinction between evangelical Andover and Unitarian Harvard? Does anyone imagine that the new seminary will resemble the Andover of Professor Park's day? Or, that the donors down through the nineteenth century would see in this action anything but unabashed misuse of their gifts? What is actually in view comes out in the following clause:

"Each corporation in determining whether any chair on its foundation shall be filled or left vacant will endeavor so far as practicable to take such action *as may best contribute to the symmetry* and efficiency of the school as a whole." The theological symmetry aimed at, we may be sure, will not be evangelical in the sense of old Andover, nor will it in any degree approximate to it.

It was a Harvard law professor, Simon Greenleaf, who, after declaring that by article 12 of the Andover constitution every professor is required to subscribe a declaration of his faith in the gospel as expressed in the Westminster Confession, added: "These requirements the trustees have no power to dispense with in regard to any professor . . . The sole question is what did the founders mean by the words which they have used, and in this sense, and this alone, every professor must make and subscribe the declaration, or else he cannot as an honest man make it at all."

Some Lessons From the Incident

"This seminary is indeed consecrated to Christ and the church. It is guarded by all the ramparts which paper constitutions and legislative acts and contracts can erect . . . It is possible that a day may come when these lecture rooms and this library will be converted into instruments of hostility to the truth, and this chapel and this pulpit be occupied by men who deny the Lord who bought them. Then the prayers and tears and vows of this day will testify against it, and God will inscribe in broad characters on the walls of this temple, 'the glory is departed.'" So wrote Professor Stuart.

What lessons should one attach to the story of Andover's fate?

First, theological liberalism is little dangerous if unendowed.

Secondly, theological liberalism rarely endows itself; the convictions of its

adherents are not ordinarily deep enough to reach the pocketbook.

Thirdly, the downward evolution of Andover is being followed by other seminaries in the United States.

Fourthly, if any evangelical Christian feels inclined to contribute to theological *endowment* he should remember the German proverb, "Only the greatest calves choose their own butchers."

The Question of Endowments

The whole question of endowments is one which should give Christians pause. It is of course possible to endow enterprises and institutions without fear of perversion. There is little danger from theological liberalism in missions to malarial Africa or in the fetid cities of back China. No Modernist will ever undertake colportage for the Bible Society in fanatical Ecuador, and there is a whole series of neutral enterprises, hospitals and the like, for safe investment.

But, generally speaking, is endowment the method of Christ for His church? Are not Christians to serve their own generation in the expectation of His coming without regard to later generations? The medieval church was wrecked on endowments and foundations. Its institutional life came finally to reek with immorality. Is not the modern church as much endangered by endowed unbelief as the medieval with endowed immorality?

Anyway one should remember Norris, the Andover founder, packing ten thousand silver dollars in firkins and dedicating it to God for the education of men as foreign missionaries, and then think of Professor Lake of the new "undenominational" school at Harvard who, as far as one can judge from his Ingersoll lectures, does not believe even in personal immortality, and Professor Emerton who, in his *Unitarian Thought*, is content to speak of our blessed Lord as a sinner!

Dr. Harry Emerson Fosdick, A Demonic Disguise?

By Rev. John G. Reid, Yakima, Wash.

ON PAGE 1387 of the *Christian Century*, of November 9, 1922, Dr. Cleland B. McAfee of McCormick Theological Seminary, Chicago, speaking of the numerous Bible institutes, allows himself to use the following language:

"The head of one of them made a sermon of Dr. Harry Emerson Fosdick the theme of a closing address, representing Dr. Fosdick as one of the disguises which the arch-enemy of souls takes in these degenerate days of waiting for the Lord.

"Now Dr. Fosdick, as a disguised demon is simply not a success." (This we concede. *We* should have said, however, "Dr. Fosdick as a disguise for a demon is not a success. He does not sufficiently or effectually disguise!")

"But what is apt to be the spirit of young people whose chief instructor thinks in such terms of his Christian brethren?"

The Answer is Short and Sufficient

Neither the speaker referred to, nor any one, would for one moment entertain the idea, much less make the charge, that Dr. Fosdick was consciously acting as a disguise for the arch enemy of souls, or was a demon in disguise.

Dr. Fosdick is too well known, and too favorably known along other lines than those upon which on that occasion he allowed himself expression, to admit of the entertainment of such a thought of him.

We are fain to believe that, in that unfortunate sermon which has brought him such undesirable notoriety, he spoke without due consideration of what his utterances involved.

Be that as it may, a certain Simon Bar-Jona, by his Master, surnamed "Peter," did, upon a certain occasion, under pressure of strong emotion, give utterance to a sentiment so contrary to the divine thought, so opposed to the divine plan, and so antipodal to the sacrificial spirit and purpose of his Master, so dangerous as a reinforcement of temptations against which his Master had constantly to contend, that Jesus turned and rebuked him and said unto Peter—to *Peter*, mark you!—

"Get Thee Behind Me, Satan!"

Why apply so harsh an appellation to the disciple he knew to be passionately devoted to Him, loyal to the core, ready to "go with him to prison and to death"? Because, back of the utterances of Peter's lips he discerned the "control," and that Peter was (for the moment) "one of the disguises which his arch-enemy assumed that, if possible, he might catch off his guard and humble the Son of God."

Dr. Fosdick may be all that his warmest friends and staunchest defenders would claim, and after reading other writings of his, I am prepared most heartily to assent.

This, however, is not inconsistent with the patent fact that he "fell into the snare of the Evil One," and came perilously near to "denying the Lord that bought him," as did this same great and honored apostle.

This, to touch upon no other point in the address, he did in his defense of those who, denying His virgin birth, deny His supernatural origin and nature and demote our blessed Lord (and his) who "was made a little lower than the angels for the suffering of death," to the level of the illegitimate child of a simple Jewish girl.

In view of the twice repeated statements of Matthew 1:18 and 25 and that of Mary herself in Luke 1:34 (to cite no others), if He was the son by ordinary generation, legitimate or illegitimate, of Joseph, then He was only a *man*,—no more than any other son of Adam.

He was not, He could not, be what *under oath* (Matt. 26:63, 64; Mark 14:61, 62; Luke 22:70) He said He was—the Son of God! Compare John 9:35-37; 10:33-36; and other passages of similar import.

"He had need" (indeed) "first to offer for his own sins," (Hebrew 7:27) of deception, of perjury! I have not the hardihood to say "I would not believe Him *under oath*."

Used as a Smoke Screen

No. Our controversy is not with our brother Fosdick, of whom "we are persuaded better things, though we thus speak;" but with the Past Master of cunning who, taking advantage of our brother's entanglement in philosophic and rationalistic speculation, merely used Dr. Fosdick as a smoke-screen—a disguise (all too transparent, however,) under which to further spread the deadly poison of Antichrist (1 John 2:22, 4:3).

This, however, is no marvel, for Satan himself is transformed *into* (*eis*) an angel of light; therefore it is no great thing if his ministers (demons) also be transformed as (*hos*) the ministers of righteousness (2 Cor. 11:14, 15).

Remembering Peter, let us "be fair to Fosdick" as the *Continent* urges, and pray for him, "if peradventure God may give him a change of mind (*metanoia*) unto the recognition (*epignosis*—a full knowledge) of the truth, and that he may awake sober out of the snare of the devil" (2 Tim. 2:25, 26—in the Greek) in which too evidently he is enmeshed (2 Kings 6:17-20).

And "when thou hast turned again, establish thy brethren" (Luke 22:32, cf. 1 Pet. 5:10).

ORTHODOX METHODISTS ORGANIZE TO OUST HERETICS

The protest against "modernism" is now being voiced in unofficial Methodist journals. The *Texas Methodist*, one of these journals, is published at Ft. Worth, which is also headquarters for the conservative movement among southern Baptists. The American Methodist League is the conservative body which seeks to organize northern and southern Methodists into a fighting group. Rev. H. C. Morrison, of Louisville, is president; Rev. W. C. Nixon, of Detroit, vice president; Rev. G. W. Ridout, of Wilmore, Ky., corresponding secretary, and C. C. Valade, of Detroit, treasurer. The following is a statement of principles: "Methodists who dance, play cards, attend theaters and horse races, are not eligible to membership in this league. It is the purpose of this league to propagate and defend the original doctrines of Methodism, and to oppose the desecration of the Methodist church buildings by turning them into show houses and places of amusement and play. The Methodist league will vigorously oppose destructive criticism of the Holy Bible in its various forms, but especially in Methodist pulpits, schools and literature."

The Revival Among the Fishermen

By Rev. James Deans, Oakland, Fla.

LAST summer I spent two months in Scotland, and while in that bonnie land of heather and hills and braes, it was my privilege to get a great welcome, especially from the Church of Scotland in the Borders.

While there I visited the fishing village of Eyemouth, in Berwickshire, twice. Eyemouth has figured very much in the limelight because of the revival that has this last year touched Scotland. It was my privilege to visit with these converted fishermen, to stay with them over night, and to speak in their meeting. Quite a number of Eyemouth's inhabitants, and a large percentage of those converted, are distant relatives of mine, whom I have known for the last thirty years. I believe therefore I can speak with authority anent just what has taken place.

Fanaticism Absent

First, there is no fanaticism among these men. To those who possess only the natural heart, they do not seem understandable. This is expected, and as it should be. They possess something which the natural man does not. These fishermen never had as great a grip on themselves as they have now. They have a self-control they never before possessed. They have a higher sense of duty, and a sweeter expression of love. They also possess an enthusiasm never before theirs. They are living wells and the life-giving substance cannot help but bubble up. Their enthusiasm knows no bounds, yet everything is done in decency and in order. There is no confusion. The Spirit of God, however, is left very much to do the ordering. The spirit of invitation is abroad and desire to give testimony to the things God has done, is very great.

Touched by the Higher Life

The revival among the fishermen is a mystery. You can investigate all you desire, but you finally run into vacancy. You cannot account for it on human grounds. You come up against the supernatural, and by this way only can you account for what has happened. These men are indeed reformed. Many who were drunkards and cursers, are now neither, and they are living testimonies. But these people are more than reformed, they have been regenerated. Jesus is their theme.

Jesus said, "I am—the life." The only way you can account for this revival is by saying that Jesus in His higher life has touched their lives, and lifted them up. It is the law of the Spirit of life in Christ Jesus that has made them free from the law of sin and death. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." It is the law of biology, as Drummond says, worked out in spiritual things—Jesus' life has touched human lives and they are now new creatures.

We who have been touched by this higher life know whereof we speak. We were born again. And others also have had this gracious visitation given them. Lying in front of me is a letter from Montreal. The author has given me permission to use it as I see fit. Here it is:

Typical Scottish Fishing Smacks

"Dear Sir and Brother: I have been reading your very kindly references to Gala, Scotland, and all about your visit to that grey, clean, and pretty town on the Borders,—also my native place. So being a servant of the meek and lowly Jesus whose name is so very precious to me, I thought I would just write you a few lines.

"I think I am a generation older than you, having been born in 1851. I remained in my native town till 1879, having learned the Scotch woolen trade.

"In those days there was much drinking done in business circles—so I learned to know of its terrible hold and loved it better than life. It caused me to leave my native town, and after wandering here and there I settled for a while in Leeds, Yorkshire, but soon the old habit got me again. I joined temperance society after temperance society, and eventually found my feet in old Galashiels without friends or money, a wreck from the accursed stuff. My dear old mother sent me to Canada just to get rid of me.

"After some months of travel I found myself in Montreal, a homeless man. Sitting one night in one of the squares, homeless, friendless, and with hardly any boots on my feet, I got an invitation to attend a Y. M. C. A. meeting.

"I said, 'That's the place for me.'

"When I entered they were singing that dear old hymn, 'I was a Wandering Sheep.' As I listened to the hymn, heard the Word read, and listened to the preaching how Jesus came to seek sinners, I realized that meeting was made for me. I accepted Him (Jesus) and became a new creature in Him. That is how He is so precious to me.

"Then began a life that was wondrous to me. The Lord gave me a humble job, prospered me till He put me in business, and what is better than all, a soul-winner.

"After being fifteen years in business he enabled me to return to Scotland ten years ago, having gained a competence that few men reach.

"We are told in the Word of God, 'In all thy ways acknowledge him and he will direct thy path'; and 'Him that honoureth me, I will honour'; and 'If any man lack wisdom, etc.'—all these has He fulfilled in mp life in no uncertain manner.

"I think I am the only man outside the regular converts, that was ever a leader in dear old Water Street Mission, Jerry McAuley's, where I labored after business hours for fifteen years; and in many other places God has wonderfully honored me in winning precious souls to Jesus our blessed Redeemer.

"I am the owner of a large block of flats in this city which brings me a handsome income, and I have many interests regarding the kingdom. I shall be pleased to hear from you at your leisure. With Christian love and best wishes,

"Yours faithfully, * * * *"

Now that letter tells what a great host of us know—that it takes a higher life to touch ours before we can get that new life. We cannot touch that higher life, that higher life must touch us. We can use the element of faith and cry and cry, but when we have done this, we have done all. Jesus has already

stooped down, but He is also stooping down continually touching some heart, and claiming it as His own.

Please notice that our friend has become wealthy. God always takes care of His children better than the Devil does, as Billie Bray, that wondrous servant of God, testified, after Satan had thrown it in his teeth that his Father had given him poor crops.

Not only by the power of Jesus has he become a dear and respectable citizen of this life, and also of the next; but his citizenship above keeps a song singing in his heart. The coming again of Jesus is something wondrous, and so he sings:

"Lo! the blessed Saviour
Coming with the clouds;
Lo! the dead in Jesus
Casting off their shrouds;
Now, no more the night is
Where sin and Satan dwell;
Sing out in glorious anthem:
All's well! All's well!"

God's Wonderful Thoughts

By Rev. Howard W. Pope, D.D., Chicago, Ill.

THE most remarkable thing which God has given to man is the ability to think. Take that away and there is little left to the man. He may still be able to see, hear and talk, but if he is not able to think, he is not much above the lower animals. God intended that what we see with our eyes, the brain should think about and tell the tongue what to say. We can travel around the world in a moment of time, and even soar to other worlds and return, without our absence being noticed. People who have narrowly escaped drowning, testify that all their moral conduct for a lifetime passed before them in an instant.

Thought can be expressed in the form of words, music or other kinds of art. Christ is called the Word of God, because He is the expression of God's thought. "In the beginning was the Word, and the Word was with God, and the Word was God." I think that we may say with all reverence, that Christ is all there is of God and even more. He is God plus man, for He took upon Himself the nature of man which God does not have.

We never exhaust the meaning of even one of God's thoughts. We may feed upon it for a lifetime, and even then we have only just begun to understand it. An illustration may make my meaning clear.

The Prophet Habakkuk's Experience

The prophet Habakkuk lived in times not unlike our own. Everything around him apparently was about as bad as it could be. The prayers of the righteous seemed to avail nothing, and everybody was discouraged, including the prophet himself. He resolved to have a season of waiting upon God. He said, "I will stand upon my watch, and will wait to see what He will say unto me." He did not have to wait long. Soon the wireless sparks began to fly and God directed him to record certain things. Perhaps the most important of all the thoughts revealed to him was that which is contained in the words, "The just shall live by his faith."

The effect upon the prophet was electrical. He saw at a glance that his duty was not to right all the wrongs of the nation himself, but to trust God, and wait patiently for Him to work out His plans in His own way. This conception lifted him out of his despondency and made him a new man in a moment. He closes his message with these ringing words: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Habakkuk's Influence on Paul

What the effect of Habakkuk's message upon his day and generation was we have no means of knowing, but coming down several hundred years, we find that the same great truth, "the just shall live by faith," gripped the soul of the Apostle Paul, and led him to write his famous epistle to the Romans which has been called the most profound piece of religious literature in existence. The epistle is simply an exposition and application of the same great truth which we have been considering. Even then, Paul had not exhausted what he had to say on the subject, and so he wrote the epistle to the Galatians, which presents another aspect of the same truth.

From Paul to Luther

Consider what the effect of these two epistles has been upon your own life and the lives of all who have ever read them, and you see how Habakkuk's message is broadening out in its fruitage. Coming down to the time of Martin Luther, we find that he first saw the words, "the just shall live by faith," when he was in the monastery at Erfurt. The truth lay dormant in his mind but did not get down into his heart. But one day when he was cl'mbing up what was known as Pilate's staircase in Rome, on his knees, the Holy Spirit opened his eyes to see its real meaning, and he saw at a glance that salvation is not to be earned by good works but accepted as a gift through faith. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8). Springing to his feet, Luther rushed down the staircase, and turned all Europe upside down with this same inspiring truth—the just shall live by faith.

"Glory Be, For I Can See!"

Two years ago, when I became entirely blind, I thought that my usefulness on earth was practically ended, except as I could bear a little quiet testimony here and there, and devote more time to the ministry of intercession. But God has infinite resources at His command of which we know nothing. When in the hospital a few months ago for the sixth operation on my eyes, I awoke one morning with the words, "Glory be, for I can see," in my mind, and on my lips. I realized that this was not true, for I knew that I could not see a bit more than before. In fact, I think the bandages had not been removed from my eyes. However, I took it as an indication that God intended to restore my vision in His own time and way.

As I lay on the bed I thought out a few verses, and when I returned home, I wrote them on my typewriter, which I have learned to use by the touch system. I sent the verses to a paper, and they were accepted for publication. I sent another poem, and the editor published it and requested more of the same kind. Thus encouraged, I continued to produce them, often at the rate of three or four a week. Some were returned, of course, but on the other hand many were published, and many more have been accepted for publication by various weekly and monthly periodicals, and several editors have graciously asked for more.

The thing which amazes me about the whole matter is, that I should be able to write even a single verse, for all my life I have been utterly unable to make words rhyme. A few months ago, I would as soon have undertaken to sail an airship, as to write a poem of any sort, though prose writing was comparatively easy. I know nothing at all about poetry, and indeed have never been a great reader of it. I call these verses, "Jingles," and faulty as they are, God seems to use them to comfort some sad hearts and to inspire others, and I am very thankful to Him who has made it possible.

And so, as I sit in darkness, I try to cheer others as I am able, and to illumine the pathway of those whose darkness is deeper than my own, pointing them to the Light which shineth more and more unto the perfect day.

Do You Hear the Music?

What's the use of waiting until you die,
Or the Lord appears, to take you on high;
Why not tune your heart while here below,
And enjoy heaven's music as you go?
Why not enjoy the rustle of trees,
The babble of brooks and the hum of bees;
The song of birds and the stillness of night,
And the sky all sparkling with bright starlight?

Each city of size has its radio key,
With its S. O. S. and its K. Y. E.
A glimpse of the world—an entering wedge,
And various items of knowledge.
So tune your machine, and hear what they say,
And you'll be kept busy from day to day,
Absorbing the news, digesting reports
Of matters vital, and also of sports.

There's music enough let loose in the air,
To drive one to drink, or to dark despair;
Or to fill one's soul with wildest delight,
And turn all his darkness into light.
There's knowledge enough to fill your brain,
And fill it over, again and again,
With its story of war, and crime and sin,
Till your mind grows weary, taking it in.

There are market reports, news of the day,
Great conventions, and all that they say,
Discov'ries of science, researches of schools,
Knowledge increasing, and also the fools;
The k'ng of Greece or the Pope of Rome,
Has just been killed, or is sick in his home;
Russia's decided to pay her debts,
A new war is raging 'twixt drys and wets.

We are surely living in marvelous days;
God is unveiling His wonderful ways.
Attune your minds, and open your eyes,
And you'll often receive a glad surprise.
We are only learning to use our ears,
And hear the songs God has sung for years,
And taste the joys that He has prepared,
And which we long ago might have shared.

Yes, the air's full of music, and if we
Were only in tune, would delighted be;
The voices of nature, its laughter and tears,
The joy bells which God has kept ringing for years;
The sob of contrition, the penitent's voice,
Which causes the angels to joy and rejoice.
All these come down to us from above,
The gift of God, through Redeeming love.

The Gospel Singer

By Professor George S. Schuler, Moody Bible Institute, Chicago

SINCE the gospel singer plays no small part in the success of a religious service, it is well to note what constitutes such a singer. The conception of the general public upon the subject is sometimes surprising.

For example, some would say that a gospel singer is *one who sings gospel songs*. This can hardly be the whole truth, for many sing gospel songs because of the pleasing music, or because the song may be popular, having been sung at some recent meeting.

Mr. Alexander told of an experience in a public dining room. The proprietor recognized him, and at a convenient time the orchestra was instructed to play the gospel song "We Journey to a City," which had become popular at that particular series of meetings. Having a "catchy" tune, the patrons joined with the orchestra by either humming or whistling the chorus. It may have been that some few persons knowing the words sang the song, but hardly because they were vitally interested in the message which the song was designed to bring.

Again, some would say that a gospel singer is one who *sings gospel songs as solos*. Again this is not always so. A man may assume the role of a hero in a play and yet not be a hero in fact; but when acting the part he may be successful in the impersonation of the genuine.

Only God can correctly define a gospel singer, and yet of those nearest to the subject and best able to judge, the opinion seems to be that *a gospel singer is one who sings the gospel*, rather than one who sings *about* the gospel, which is another matter. D. L. Moody preached the true gospel of our Lord Jesus Christ, whereas not a few other preachers preach *about* the gospel of the Lord Jesus Christ, with little profit either to themselves or their hearers.

The gospel singer need not necessarily be an accomplished musician. If this were so, the world's great musicians, by changing the text of their work from the secular to the sacred, would become gospel singers. This, however, is not the case. The gospel singer should be as musically equipped as possible, but be ever mindful of the fact that it is the power of the Holy Spirit, and not that of a musical equipment, which gives the gospel song its life-giving power.

Again, if the gospel singer depends upon a beautiful voice, the result will be that the people will remember the voice and forget the message.

Opera and oratorio singers move audiences with their beautiful voices, only to have the people retire in the same condition spiritually as they entered.

Not so with the gospel singer, for many have gripped the congregation so that at the conclusion of the singing eyes were moist and not a few of the hearers were moved to accept Christ. The gospel singer may be the mouthpiece of God despite the fact that he is not in possession of a beautiful voice.

A strong personality oftentimes is a detriment to the work of the gospel singer. Everybody seems drawn to one in possession of this attribute, but the bringing to the fore of a striking personality invariably overshadows the uplifting of the Saviour. The gospel cannot be sung to the accomplishment of its purpose unless the singer has first been imbued with its life-giving power. The regenerated, and the unregenerated gospel singer are persons apart.

In conclusion, the gospel singer has a place nearly as important as that of the preacher. Many persons will not hear the latter, yet the former is able to bring the message to them in song. Therefore let me say to the gospel singer, strive to cultivate the voice you now have to the best of your ability; see to it that your musicianship is not left undeveloped, for we labor for One who is worthy of our best. The servant in the parable who had only one talent was censured for not improving the little he had.

A CALL TO NATIONAL REPENTANCE

The Witness Committee of the Reformed Presbyterian church has issued a call to national repentance, in connection with which they say:

"While the great World War was raging, this Committee prepared literature urging national repentance for national sin as the way to gain the blessing of God on our army and so win the war. The war was won, but the results have not been what we had hoped. This failure is due, we believe, to the fact that no repentance for our sins is to be seen as yet. The need is still here, so this call is still in order. May we not commend this subject to your attention.

"President Lincoln was a great advocate of national repentance. He called for repentance in time of war. It is needed now to bring peace among all classes, to prevent war and to lead our nation into obedience to the will of God.

"As Charles G. Trumbull has said, 'The war was not the failure of Christianity, for no nation has yet accepted Christ, but the failure of a civilization that had not enough of Christianity to save it. We cannot have peace without submitting to the Prince of Peace.'

"Present conditions call for repentance almost as loudly as did the World War. Should we not preach the duty and privilege of nations to come to Christ Jesus, the Saviour and King of nations, for the forgiveness of sin and the blessings of His favor?"

THE HEBREW FIELD OF EUROPE

The Russian Bible Society Monthly says, that it is estimated that the present number of Jews in the world is 15,430,000. About three-fifths of this number of Jews are to be found in Russia, Poland, Ukraine, Roumania, Czecho-Slovakia, Jugo-Slavia, and Greece, the countries forming the main part of our foreign field. Over 9,000,000 Jews are in this field, and therefore, the task of evangelizing them is one of the chief objects of the work in Poland, with 3,300,000; Ukraine, 3,300,000; Russia, 900,000; Roumania, 650,000; Czecho-Slovakia, 450,000; Lithuania, 250,000; Jugo-Slavia, 200,000; Greece, 120,000.

Providing for Our Soldiers

By Rev. Clarence H. Benson, Moody Bible Institute, Chicago

A MAN past middle life preached a sermon through the columns of the *Chicago Daily News*. He was not a minister. In fact he did not have any intention of preaching a sermon. He was thinking merely of himself as he wrote his pathetic appeal for employment. It is only our fear that the application may be lost that we are calling attention to it. It appears that at present there is plenty of work in Chicago. But it is the young men who are in demand. This pitiful remonstrance was from a man past fifty who had tramped from office to office only to hear the stereotyped words, "Sorry, but we have no place for men of your age."

While this sad incident was fresh in our memory we picked up a letter from the United States Veterans Bureau of Washington. It likewise contained an appeal. Because it was addressed to the young men who in a few years will be entertaining the same difficulty in securing employment, we are led to make the application. The unemployed man of advanced age is not the exception. Statistics tell us that fifty-four out of every one hundred men starting out in life will in forty years be dependent upon their relatives or charity. Why, then, do not our young men think ahead, look ahead, plan ahead? Why do not our young men prepare for that inevitable period of old age?

An Unparalleled Opportunity

The government letter stated that during the war, special provision had been made for the insurance of some 4,500,000 young men and women engaged in active military and naval service. Approximately three billions of dollars' worth of insurance was taken out. These policies that the government provided were by far the best that have ever been written in the insurance world. The War Risk Act permitted all our soldiers and sailors to take out insurance for any amount from $1,000 to $10,000, upon payment of an exceptionally low premium. The bill further provided that within five years after the close of the war this term insurance might be converted into any one of six forms of permanent life insurance with liberal features, large benefits and low premiums. In a word military and naval service entitles the youth of our day to an unparalleled opportunity to provide for death, disability and old age.

Four years of the period stipulated by Congress for converting these term policies into permanent insurance have passed. Only a mere fraction of the four and a half millions endowed with war policies have applied for permanent insurance. Unless vast numbers come forward and make application during this final year not only the foresight but also the judgment of our American youth must be called into question.

The Bonus Problem

This is interesting for the light that it throws upon the perplexing bonus problem. No one denies that adequate provision should be made for our war veterans. No matter how great the sacrifice it is our duty to compensate those who represented us at the front. But the problem is not only how this money is to be provided but also *how it is to be dispensed*. Indeed, it is a serious matter to put billions of dollars into the hands of our youth if they are to be indifferent to what is probably the greatest investment that a government has ever afforded its public servants. Nor is this all. It was Dr. Cuyler who said, "What a man receives in the daytime he puts into his pocket, but what he spends in the evening he puts into his character." And Babson, the statistician, points out that character building is the great outstanding fundamental of prosperity.

The question that arises in our mind is whether the government could not do infinitely more for the character and prosperity of our young Americans by investing their bonus in land or insurance than by tempting them with currency in an atmosphere of extravagance. Much of the poverty of character in these days has been brought about from the excess of money and time that we have placed at the disposal of our young people. As Babson points out: "The great educator of the previous generation was not the school house but the wood box. Parents who have not a wood box for their children to keep filled or chores to keep them busy are unfortunate." This conclusion he has probably reached from the present day statistics which reveal the fact that ninety-five per cent of our wage earners systematically spend their money as fast as they earn it. There is also a national significance to this. Ezekiel wrote, "This was the iniquity of Sodom, pride, fullness of bread and abundance of idleness." So Sodom fell. So Babylon fell. So Rome dated her decline from the hour she ventured to feed her idle citizens from the public crib.

A Good Time or a Good Character?

Can a true American patriot be more interested in giving our coming generation a good time rather than co-operating with it to build up character and citizenship? Do we want our war veterans in later years to become a public charge, or do we want them to be respected, prosperous citizens? We believe we have a tremendous obligation to perform for our soldiers and sailors. But can we discharge that obligation by tossing a few dollars to those whom we have surrounded with wanton prodigality and unbridled extravagance? Can we expect them to rise above the temptations of the day and adequately and wisely invest the gift we confer upon them?

The Infallible Word

By Miss Sophia M. Brower, Plainfield, N. J.

When, through the dusk of evening gently falling,
We gaze upon the wonders of the night,
The myriad stars, each one its course pursuing,
Show forth in splendor their Creator's might.

By day we look upon the fields of plenty,
The shining sun, the gently falling rain;
And who but God, the loving food Provider,
Could bring perfection to a single grain?

We gaze upon the flowers, rainbow tinted,
That for a little space our senses please;
They fade, but Solomon in all his glory
Was not arrayed like e'en the least of these.

We look upon God's handiwork and marvel,
And, with the Psalmist, cry, "What, what is man
That Thou, O God, art mindful of his comfort
And for his every need dost wisely plan?"

Oh, can it be that one whom God created,
Whose mind is as the merest grain of sand
Compared with all the farthest stretch of heaven,
When named with Him who formed the sea and land,

Dare such an one gaze upward to Jehovah,
And then deny His well-beloved Son,
Refuse the sacrifice Christ made for sinners,
And set at naught the pardon that He won?

Dare such deny the words by prophets spoken,
And holy men who wrote at God's command,
Because they cannot comprehend their Maker,
And fail His purposes to understand?

His well-beloved Son, God hath exalted,
That, at His precious name all knees shall bow
And every tongue confess Him Lord forever;
E'en those who will not give Him honor now.

And, of His holy Word the Lord hath promised
"It shall not to me void return again,
But prosper in the thing whereto I send it,—
Accomplish what I please in hearts of men."

Lord, seek these wayward souls that sin against Thee,
Drop from blind eyes the scales that mar their sight,
And, as the Saviour's touch brought perfect healing,
Do Thou, for them, turn darkness into light!

The Moody Bible Institute's Special Summer Course, July 5-August 3 Inclusive, 1923

THE experiment of last year's Special Summer Course for the benfit of pastors, teachers and Christian workers generally, proved so satisfactory that the Institute gladly announces a similar course to be given July 5-August 3, 1923. Not only did the attendance last year surpass expectations, but the testimonies of students from many parts of the country, at the close of the course, included such expressions as the following:

"I hadn't the slightest thought of coming to the Institute for my vacation. I had planned something else, but this vacation was God's vacation for me, and I cannot tell you how thankful I am that I have been privileged to come here and take the Special Summer Course."

"It is so wonderful to be in a place like this where all the people you meet are for Christ. God sent me here to find myself, and I am going back home with the ambition to be a soul-winner."

"I never was in such a place in my life. The first week I was here I could hardly eat or sleep. The place just gripped my heart and soul, and I am going to come back to enter as a regular student."

"I have received more than I expected from the Special Summer Course, and regret that the announcement of it did not reach school teachers more widely. I hope that another year the news of the course may go to teachers all over the country. If many of them could carry back what they received here, think of the great work that would be acccomplished with the children!"

"What I have received here will mean a great deal in my work. The fellowship and Christian love manifested are delightful. I hope many more from St. Louis will be here next year."

The list of special instructors who will supplement the Institute's regular teaching force for the 1923 Summer Course—not all at the same time, but as the program provides, includes the following: Rev. A. T. Robertson, M. A., Th. M., D. D., LL. D., professor of New Testament Interpretation and Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Ky.

Prof. Robertson is in the forefront of specialists on the Greek New Testament. Among his books are *The Student's Chronological New Testament, A Grammar of the Greek New Testament in the Light of Historical Research, Luke the Historian in the Light of Research, The Preacher and His Greek Testament, Practical and Social Aspects of Christianity*, etc. One of the subjects for Dr. Robertson's addresses will be "Types of Preachers in the New Testament—Apollos, Mark, Stephen, Thomas."

Rev. W. H. Griffith-Thomas, D. D., formerly principal of Ridley Hall, Oxford, Eng., and also of Wycliffe College, Toronto, Ont. Dr. Thomas is recognized on both sides of the Atlantic as a Bible teacher of the first rank. His subjects will be announced later.

Rev. George Shannon McCune, D. D., for many years a missionary in Korea, now acting president of Huron College, S. D. Dr. McCune's subjects will be: "Korea Chosen to Evangelize the Orient," "A Nation Despised on Earth, Glorified in Heaven," "Casting out Devils Today," "Christ's Coming the Vital Hope of the Korean Church," "Jesus in Korea," "The Prisons as Preaching Posts."

Charles Calvert Ellis, B. D., Ph. D., known to Sunday-school teachers the country over by his weekly contribution, "This Week's Teaching Principle," in the *Sunday School Times*.

Dr. Ellis is vice-president and professor of Education in Juniata College, Huntingdon, Pa. The following are his subjects: "What is True Religious Education?" "The Religion of Modern Religious Psychology," "The Function of Christian Education," "What is Teaching?" "Teaching Principles Applied," "The Educational Message of Some Great Christian Teachers."

Rev. S. B. Rohold, scholar and Jewish worker, author of *The War and the Jews*. Mr. Rohold has recently returned after two years spent in Palestine and will tell of present conditions in the Holy Land, speaking on such subjects as "The Zionist Pioneers," "Palestine Under the New Regime, with a 'Son-of-the-Exile' as High Commissioner," "Modern Developments in Palestine," "The Religious Situation in Palestine," "The Significance of the Times," "What is Judaism?" (of particular interest to students and ministers), etc.

Rev. P. W. Philpott, who recently became pastor of The Moody Church, Chicago, following a twenty-six years' pastorate in Hamilton, Ont., which began with thirty-five members and grew to 1,500, with Sunday night theater meetings in recent years, of more than 3,000. Mr. Philpott declined a call to the pastorate of Tremont Temple, Boston, before coming to Chicago. He will lecture on pastoral evangelism.

Mr. E. S. Lorenz, the veteran composer and music publisher, whose subject will be identical with the title of his book, *Practical Church Music*.

The distinguished theologian, Rev. Thornton Whaling, D. D., LL. D., professor of Systematic Theology in the Louisville Seminary of the Southern Presbyterian Church. Dr. Whaling had an extensive experience as a pastor, and for many years was president and professor of Didactic and Polemic Theology in the Columbia (S. C.) Theological Seminary. Books from his pen include *The Church and Education, Jesus and Christian Doctrine, Questions in Theology*, etc.

A detailed schedule of the instruction to be given by the various members of the Institute Faculty will be announced later, though it may now be said that Dean James M. Gray will teach evolution in the class of Modern Apologetics and that the subject of rural evangelism will be handled by Rev. C. P. Meeker, director of the Institute's Practical Work Course, who has been especially fitted to lecture on it by his experience in many successful rural campaigns.

For students desirous of muscial instruction, special classes in notation and conducting will be formed to assist beginners, so far as such classes are justified.

Recitals will be given on Monday evenings in the Institute Auditorium, in which qualified Summer Course students will participate; also a concert by regular and special students on the last Monday evening of the term.

A BIBLE FOR THE BLIND

This picture shows a Bible for the blind printed in American Braille by the American Bible Society. It requires 19 volumes, weighs 150 pounds, and costs $75 to produce.

The small volume held by the young lady contains a number of selected passages, such as the twenty-third Psalm, the fourteenth of St. John, the thirteenth of I Corinthians. It is available in New York Point, and Revised Braille. It weighs only one pound, is small enough

to be put into a man's overcoat pocket, and sells at a very small price. It is published by the American Bible Society and is the first such volume ever produced. The blind, as a rule, cannot meet the expense of these books, even when offered at cost. The Society depends upon the gifts of Christian people to make possible this service of love. For further information write the American Bible Society, Bible House, Astor Place, New York, N. Y.

JOHN WANAMAKER

Late in September Mr. Wanamaker was taken with a severe cold which continuously baffled the skill of his physicians and which finally resulted in his death December 12. Mr. Wanamaker was in his eighty-fifth year and never ceased to plan for a bigger and better tomorrow. One of the last messages he sent out from his sick chamber was optimistic and full of encouragement as follows: "In spite of the great disorder in the world, God still loves His people and is preparing a better day for them."

He was elected in November, 1919, as chairman of the World's Association Executive Committee, and on October 14, 1920, was elected president of the Association at the Eighth World's Convention held in the City of Tokio, Japan.

His life is his lasting memorial. For more than a generation, the narrative of his early struggle and his triumph over difficulties has been held before countless young Americans as an object lesson and an incentive to the practice of the virtues he appraised most highly—application, concentration, enterprise, originality, ambition, honesty, self-confidence and dependability.

He was a believer in religion of the practical sort and in its every day application. He gave generously of his time and his resources in building organizations that promoted programs of character-building. Indeed it might be said of him, his business as a merchant was incidental, for so devoted was he to his church and Sunday-school interests that to those who knew him well, these seemed to be of first importance. The famous Bethany Sunday-school he started in the shop of a cobbler by the name of Kinkaid, February 14, 1858, with twenty-seven members. To this organization, which later had a membership of 5,000, Mr. Wanamaker was most devoted. He was seldom absent from its session. While serving as Postmaster-General in President Harrison's cabinet, he traveled from Washington to Philadelphia every Saturday night in order to attend Bethany on Sunday, and returned to his post of duty on Monday morning. It is said he traveled over 60,000 miles to render this service. Out of the Bethany Sunday School grew the Bethany Temple Sunday-school and also the John Chambers Sunday-school, the latter named after his first pastor, the Rev. John Chambers, who received Mr. Wanamaker as a boy into the Presbyterian church.

Mr. Wanamaker was indeed a merchant prince, but he was more than that. He was a prince of God, and while his leadership of the world's Sunday-school forces, as president, was of short duration, it was long enough to impart the spirit and vision of attempting big things for the Kingdom's sake.—*World Wide Sunday School News.*

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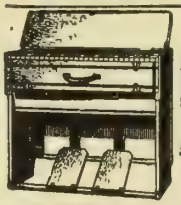
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THREE ATTENTION-CHALLENGING PARAGRAPHS

I. Is Revival Needed?

From an Editorial in the "Moody Bible Institute Monthly" of December, 1922, quoting with emphatic disapproval the following paragraph from a Sunday School monthly of one of the greatest denominational houses in the world: "Man once walked on all fours and climbed like the monkey. Like the monkey, too, he had a natural coat of hair and had no need of clothes. It was by covering the body more and more with clothes that mankind gradually lost the hairy covering."

"Would you wish your little child to receive such instruction in the Lord's house?" pertinently inquires the editor of the Moody Monthly. Reader, **would you?**

II. Is It Coming?

From a recent utterance of Dr. A. H. Carter, editor of "The Bible Witness," Great Britain: "What means these empty colleges and theological halls in our great university centers? What means the ever growing number of independent Bible Schools and Colleges in all parts of the land? What means the marvelous development of Bible Leagues and Bible Unions in all parts of the world? **What means the steady oncoming of a great Revival movement that threatens to surge its way over the sandy foundations of Modernism?** If this is not the work of the Spirit of God, what is?"

III. How and Where Must It Begin?

From a private letter written during December, 1922, by a Bible teacher whose publications are known not only throughout America, but the world (quoted by permission): "Many are praying for 'a revival in the Church,' but I have not heard one pray for **'a revival in me,'** or to be shown their own sin. . . . When God revives **me,** the souls I touch will be saved, and just so others. Will you not pray **for me?** I have brought **only one soul** to Christ in two weeks. Do not **I** need revival? Am not **I** on the down-grade when I have to make such a confession as this? My heart cries out to Him, Forgive me **my** sins. May the Holy Spirit **reveal them to me,** and cleanse me from them in the precious blood of Christ."

Revival Is Needed! It Is Coming! It Must Begin in Me!!

PRAY FOR REVIVAL!

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

MINISTERS' WIVES ORGANIZING

The United Presbyterian

Ministers' wives occupy a position that is not easy to fill as most people know. The wives of Lutheran students at the Lutheran Theological Seminary of St. Paul, have recently banded together for study that they may become informed in the things which will be necessary to them in their new relation. The wives of Methodist ministers in the Chicago area are organized. Many other groups are forming. It looks as though we might soon know the real function of the minister's wife.

A BAPTIST CHAMPION

Herald and Presbyter

Declaring that the Baptist faith faces danger of dissolution by the encroachment of infidelity in the theological seminaries where the principles of the Christian religion are supposed to be taught, Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church of New York City, in a recent sermon called upon Baptists throughout the country to turn upon those men who, he said, are departing from church tenets, and cast them out of the denominational colleges. He read excerpts from writings and addresses of certain college and seminary professors, dealing mainly with denials of the supernatural attributes of the Bible and attacks upon the credibility of certain parts of the New Testament. Among those mentioned as having offended in this respect were Prof. Henry V. Vedder; Prof. Spencer B. Meeses, and Prof. Frank G. Lewis, all of the Crozer Seminary; Prof. William Newton Clark, of Colgate Seminary; Dr. W. H. P. Faunce, President of Brown University; Prof. William F. Bade, of Berkeley Divinity School, and Prof. C. B. Smith and Prof. Shailer Matthews, of the University of Chicago Divinity School. Dr. Straton is well known as a conservative defender of the faith. And he is not alone. There are evidences of a nationwide revolt against the brazen rationalism of our day.

PSYCHOLOGY AS A TOY

The Christian

The continued appearance of books on psychology, and its application to religion and the Christian life, is a singular phenomenon. The science of psychology is comparatively new, and a number of men are treating it as children treat new toys. They have forgotten all else for the moment.

This attitude is anything but wise; it may, indeed, become positively mischievous. The whole of truth does not yield to any one branch of knowledge. We ought to know so elementary a fact as that by this time. Yet recent history shows that even clever men may become very lop-sided in their thinking. Geology, biology, and physiology have been run to death as weapons against the gospel; now it is the turn of psychology. But as the rest have failed, so will this last. No sane man today believes that any true science can be other than friendly to the faith of Christ. History justifies that belief. But at present it is represented by some that psychology will prove to be the final solvent. So they said of the others.

Youth especially needs to be on its guard against these exaggerated claims, which have no basis in fact. The attempt is being made to explain conversion, and all the Christian experiences, in the terms of nerves; the Spirit of God is simply eliminated. Worst of all, and verging upon blasphemy, is the attempt to explain our Lord in a similar way. We must be wary of these sophisms, which, after all, are no more than the opinions of men who have become over-enthusiastic for a new science.

MIXED CENTURIES

The Tribune (Chicago)

The king and queen rode to parliament in a gilt coach. George V. entered the chamber of the house of lords as Henry VIII might have done, with heralds, equerrys, and the great officers of state, the earl marquis of the garter, the lord great chamberlain, and the Marquis of Salisbury carrying the great sword of state. The peers were in robes of scarlet and ermine, the judges in red robes, and the bishops in white lawn. The Black Rod carried the summons to the House of Commons.

Then the king read the official speech, to which he had been permitted to add one line. The commoners returned to their chamber and a Scottish communist rhetorically waved the red flag of Sovietism, called the royal procession a tomfool show, and warned the government that the communists would deal with it as Cromwell had done. Cromwell would have wrung his neck, but that is another story.

All the time the London jobless were marching the streets in an orderly demonstration, demanding that they be permitted to lay their needs before Prime Minister Bonar Law, who refused to see them. In no other country is the complete medieval pomp of iron fisted monarchy so scrupulously preserved. In no other country is a titular ruler so guarded against interference in the affairs of state. And in few, if any, other countries could a member of the national legislature threaten the government with the ax of Cromwell and be subjected to nothing more than a request from the speaker to moderate his language.

PROTESTANT DEFINITENESS

Christian Advocate

The *Lutheran* of October 26 had a most suggestive editorial with the heading, "A Need—Protestant Definiteness." The writer is evidently persuaded not only that Protestants are irked by grooves and seats of authority and have a wonderful fecundity in populating the world with mere whims, but that Protestantism as represented by the evangelical churches is too much disposed to cater to those whims. The writer says pointedly in one of his paragraphs: "Nothing has done more to weaken Protestantism than the disposition of churches and pastors to make a bid for popularity by catering to the whims of people. It is this that has made Protestantism a synonym for libertinism. It is this that has greatly cheapened church membership and impaired the influence of the church. To this must be traced the lack of respect and reverence for both the minister and the church, which is widely prevalent among Protestants. The church needs to stand for something definite. It needs to know its own mind. It needs to teach the people that it is not for them to choose what liberties they shall have as members of Christ's body, but that the church is here with her 'Thus saith the Lord,' to teach them what they owe to God and to make them feel that they are responsible to Him. Over-indulgence is the fault of many churches as well as of many foolish parents."

There is something in these statements that must strike a note of reproachful assent in the minds of those who study religious conditions. To us it is an appeal for Protestantism to hold valiantly its custodianship of the divine oracles, to vindicate masterfully its mission as the mouthpiece of divine authority, and to resist — sacrificially, if necessary — the temptation to make those compromises which human nature from the very beginning has been prone to demand.

PUBLISHERS STUFF

We were greatly encouraged with the numerous responses to our letter concerning the new plan of extending subscriptions for subscribers. For a couple of months we are continuing all subscriptions to subscribers, giving them 60 or 90 days in which to send in their renewals. If you do not wish to receive your copy after it expires please advise us.

PUBLISHING AGENT

A SECULAR WORLD VIEW

Herald and Examiner (Chicago)

Four years ago, from the battle lines in France, there came the glad tidings of the armistice. After the long, dark night of the bloodiest war in human history, there rose at last the dawn of peace.

Who will ever forget the unbounded joy with which that news was acclaimed by the millions of soldiers in the cold mud of the trenches, and by the anxious hearts that had waited and watched in millions of homes on both sides of the Atlantic?

No wonder that that first Armistice Day in 1918 was marked by a jubilation such as the world had never seen before. Peace had come—the peace for which all mankind had prayed since the first cannon had thundered in the storm of war, four long years before. * * *

Four years have passed since that jubilant November day in 1918. All Europe is in chaos. Germany lies in ruins. Russia, once a vast empire, suffers in pestilence and famine; Austria is broken and bankrupt; from the Rhine to the Bosphorus no government is secure—from the Rhine westward the instability is contagious. * * *

"Give us this day our daily bread"—never in twenty Christian centuries has that prayer been sent to heaven with such fervor and despair by the starving millions—starving amid the fields which once were the granaries of the world.

It is a cry of anguish such as the terror of war never brought forth. But politicians and financiers debate, and famine, pestilence and death ride in the wntry winds that sweep across the steppes.

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Young People's Society Topics

John C. Page

February 11
Lessons from the Psalms
Psalm 145:1-21
(The Testimony Psalm)

Dr. Tholuck's introductory note to this Psalm will suggest some helpful divisions. "It is an easy flowing psalm of praise, the effusion of a grateful heart. Verses 1-7 denote the strong impulse of the Psalmist to engage in the praise of the Lord. Verses 8-13 praise the mercy and goodness as well as the glory and government of God. Verses 14-20 show His mercy to the afflicted and to His children and to a certain extent to every living thing. Verse 21 reverts to the thought of verses 1 and 2."

This Psalm is indeed the overflow of a grateful heart, a heart conscious of the majesty and might, the greatness, goodness and graciousness of the Lord our God. This sense of the worthiness of God is an essential quality for worship. The soul of the writer is evidently moved by the knowledge and the memory of God's great kindness and this becomes the theme of his song. It will be profitable for all who participate in the study and discussion of this Psalm to take paper and pencil and make a list of the things that are stated in it concerning the Lord. Seek to discover what He is in His essential being as seen in verses 3, 8, 9, etc.; what He does in verses 14, 15 and following; what are His titles as for example in verse 1. Then after collecting your data proceed to classify all that you have discovered, then compare one thing with another and you will be able to "rejoice as one that findeth great riches." The language of verse 21 will become your own.

What is the secret of such grateful praise as this Psalm contains? Is it not the heart experience of the saving grace of God? What else could produce it? Could an unsaved man write such a song as this? Could a divided heart do it? Could a worldling do it, even though he professed to be a Christian? The answer is, "No." For such a song as this, whole heartedness is required and such a heart as was desired by the more modern hymn writer when he wrote,—

"Oh, for a heart to praise my God,
A heart from sin set free,
A heart that's sprinkled with the blood
So freely shed for me."

February 18
$500,000 for Improving Our Community. How Should We Spend It?
Genesis 4:9

It is better to be concerned with the investment of that which we have rather than that which we have not. Nevertheless we may draw on our imagination perhaps without getting hurt by the collapse of air castles. There will be a difference of opinion as to the method of spending such a sum of money as suggested by our topic for community improvement. What constitutes improvement? Shall it be temporary or permanent? Shall it be material or moral improvement? Shall it take into consideration the present generation or the coming one or both? Ought the money to be spent in educational activities? Have not church leaders during the last twenty-five years made the awful mistake of substituting an educational program for the regenerating work of the Holy Spirit? Should not some of this money be devoted to purely spiritual purposes? Was Mr. Bryan right when he said that a man's usefulness to a community was measured by his spiritual power? The discussion of such questions as these would be altogether in order under this topic, and would tend to stimulate interest. Finally, let it not be forgotten that our use of money determines largely what we are and what we are to be. It is a correct index of the character that now is, and the character that is yet to be developed. It indicates whether we are selfish or selfless, whether we are gratifiers of self or our brothers' keepers.

The stewardship of money is as important as the stewardship of time. It increases our accountability before God. To whom much is given, much shall be required. The love of Christ, the indwelling of His Holy Spirit, the vision of Calvary, and the cleansing from covetousness which that vision affords, are all necessary to enable us to use wisely and well that which God has committed to our trust.

February 25
What Are Some Temptations to Lie, and How Can We Overcome Them?
Proverbs 12:17-22

The first and greatest temptation to lie is found in the statements of Jeremiah 17:9, "The heart is deceitful above all things," and Mark 7:21-23, "Out of the heart proceed covetousness and wickedness." The human heart is a deep pit out of which comes abominable things, but being unholy we do not detect the corruption and badness of it. Yet in the sight of an absolutely holy Being such as our God is, the natural heart is as described in the above mentioned Scriptures. The only overcoming power at this point is the operation of divine grace known as "regeneration" or "the new birth." Nothing avails but a new creature (Gal. 6:14, 15). In this new life or new creature the Holy Spirit dwells (2 Cor. 5:17; Gal. 4:6; 1 Cor. 6:19-20).

Another temptation to lie might be found in the universal habit and disposition to put the blame over on the other fellow. In the day when sin came into our world Adam excused himself and said, "The woman thou gavest to be with me, she did it." Since that time the mean and miserable habit of excuse making and self-justification has been one of the most prominent traits in human nature. It is simply moral cowardice. We are tempted to lie in order to shield ourselves from blame. The tendency can be observed in all stages of life from childhood to old age. How can we overcome this? Only by the power of God through watchfulness and prayer. "Lord be quicker than the temptation," so prayed a man of God in battling at this very point.

March 4
Lessons from the Psalms
Psalm 91:1-16 (The Refuge Psalm)

The ninety-first Psalm is perhaps the most familiar of all the Psalms to the people of God. It may be regarded as one of their chief possessions. It expresses the same spirit and attitude as one of our modern hymns,—

"God hath given me a song,
A song of trust;
And I sing it all day long,
For sing I must."

This Psalm is a song of security based on the almightiness of the Most High. The profession of security is, of course, one thing and the realization by faith is another. Commenting on this Dr. Tholuck says, "Though there is nothing more common than for men to profess that they are under the protection of the Most High, yet there are but few who really believe what they profess. This Psalm invites us to consider what this profession implies. No power in heaven or on earth can prevail against the Most High, for He is almighty. Men who are under His protection may discard all their fears." Rev. Mark Guy Pearse writes in similar strain, "God not only saves us from our foes but he saves us from our fears. We sometimes laugh at the silly fears of our little ones who magnify their fancies into dreadful evils. Think then what our silly fears must be in the sight of our God and how dishonoring since he has given us such assurance to encourage our trust. God offers to drive away our fears. He laughs at the threats of His enemies but never at the fears of his children. Surely here is the very completeness of all gentle love that not only guards us from our foes but offers to quiet our foolish fears."

There is very little need of analysis or exposition. The Psalm is sometimes presented as a chorus in which the leader or precentor on the one hand, and the choir on the other hand, both have their parts. One writer suggested the following which will be found suggestive in studying the Psalm:

Verse 1—The Precentor
Verse 2—The Choir
Verses 3-8—The Precentor
Verse 9—The Choir
Verses 10-13—The Precentor
Verses 14-16—The Precentor and the Choir.

For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly too,
When we have learned to bear.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

CHRISTIAN SCIENCE AND THE RESURRECTION

U. K. L., Seattle, Wash.

This subject was treated in our November issue, but our brother from Seattle calls our attention to page 44, line 28, of Mrs. Eddy's book, where she asserts that "His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive." Also upon page 45, line 32, and page 46, line 3, it is asserted that he had not died.

USING MOTION PICTURES

C. E. L., Lebanon, Pa.

Question: Is it wrong for a church to own a stereopticon and motion picture machine, if only educational and religious pictures be used?

Answer: Not wrong if the professional dramatist has had no part in them, and provided they are not used merely as a substitute for religious services. The Sunday use of these pictures, however, should be confined wholly to religious subjects.

PROPER APPAREL AND ADORNING

H. N., Chicago, Ill.

Question: What application has 1 Timothy 2:9, 10 to present day modes of wearing the hair and dressing?

Answer: What Paul here condemns is immodest and "loud" apparel, together with ornaments, excessive finery, and all extremes of hair-dressing. Christian women of today, as then, should dress "modestly and quietly," but becomingly. Certain modern styles of wearing one's hair (or, that of some other body) would fall under the condemnation of the Apostle Paul. But we should be governed somewhat by the customs of the day in which we live.

PRESENT AND FUTURE STANDING OF ISRAEL

J. M. M., Oakland, Pa.

Question: What does Romans 11:21-27 teach concerning Israel?

Answer: Verses 21 and 22 teach that Israel is at the present time rejected nationally. Individuals may be saved (v. 5) and become members of Christ's church, but as a nation Israel is experiencing the "severity" of God instead of His grace. Verses 23-27 teach that God is to deal nationally and graciously with Israel some time in the future—"after the fullness of the Gentiles is come in." This time is further and more especially designated to be when the "Deliverer shall come out of Zion." He it is who "shall turn away ungodliness from Jacob."

Instead of the commentary you mention, we would recommend the *Critical and Experimental Commentary.*

UNDENOMINATIONAL, OR UNION WORK

E. L. D., Hopewell, Va.

Organic church union is in many ways desirable, if only it could be accomplished without the surrender of fundamental Christian truths. Likewise "united" instead of denominational work is attractive, but this also has serious drawbacks. Since we do not have "organic union" it is a loss both to the pastor and to his work not to be linked up with some great denomination. Upon the other hand denominational work is no barrier to the usefulness of either pastor or church, if the work is a work of power and in the Holy Spirit (1 Thess. 1:5).

ALL THY HOUSE

E. L., Battle Creek, Mich.

Questions: (1) What is meant by the salvation of the household? Genesis 7:1; Acts 11:14; 16:31. (2) When was Cornelius saved?

Answers: (1) In the case of Noah we know who were included in his "house"—eight souls in all. But who were embraced in the household of Cornelius and of the Philippian jailer we cannot positively affirm. No doubt the adults of his immediate family and possibly servants. By inference there may have been children also, but of this we cannot be sure. The Holy Spirit was given to those who believed (v. 17).

(2) Cornelius was a devout man, one who feared God, who gave alms and prayed to God (Acts 10:2), yet he was conscious of something lacking (v. 6). In our judgment he was not a saved man until he received the gift of the Holy Ghost (v. 45).

A QUESTION FOR MISSIONARIES

H. M. W., Ouagadougou, Haute Volta, French West Africa.

Question: Is it scriptural for foreign missionaries to receive into church fellowship natives who have shown good evidence of repentance and of faith in the Lord Jesus Christ as their personal Saviour, but who have more than one wife?

Answer: We are informed that the practice upon the mission fields greatly varies. Some missions do not receive as members persons who are involved in polygamy, while other missions feel that allowances ought to be made. The local situation may determine in some instances. Through much prayer such matters have been happily adjusted in individual cases.

Bishop and deacons were to have only one wife (1 Tim. 3:2, 12) and some have inferred that non-official members might have more, in other words, that in that transition period some latitude was allowed in this matter as in the case of slavery.

CHRIST'S TEMPTATIONS AND OURS

R. E. A., Chicago, Ill.

Questions: (1) Were Christ's temptations exactly the same as ours? (2) Did He not have greater resources and was it not easier for Him to resist, seeing He was without a sinful nature? (3) If so, were the three temptations in the wilderness the strongest Satan had to present?

Answers: (1) "Tempted in all points" does not mean necessarily that His temptations were in exactly the same form as ours, but that every part of his nature was subject to temptations similar to ours. (2) He had the resources of God to fall back upon, but so do we. His sinless nature probably made it easier for Him to resist, but the temptation was none the less real. Adam also possessed a sinless nature, but he knew to his sorrow what it was to be tempted. The very sensitiveness of Christ's nature may have made the struggle all the more bitter. Since Christ "suffered, being tempted," He is able to sympathize with us and deliver us. (4) Knowing the adroitness, cunning, and long experience of Satan, we need have no doubt that the three temptations presented to Christ in the wilderness were the very ones best calculated to cause His downfall.

BRIEF MENTION

E. E. V., Great Falls, Mont.

Yes, the ability to do the "greater works" comes through the gift of the Holy Spirit.

H. T. C., Centralia, Ill.

The phrase "in the day of his preparation" (Nah. 2:3), may possibly refer to the Day of Jehovah, but more probably to the conqueror referred to in verse one.

J. L. E., Gouverneur, N. Y.

The "spirits," referred to in Luke 11:24-26 are evil spirits or demons. The man is dispossessed of the unclean demon but he returns, and finding the soul still empty (not Christ-possessed) he brings other evil spirits to *dwell* there.

P. F. P., Milo, Iowa.

The brief reign of Antichrist precedes the millennium, for he and his followers are judged by Christ when He returns to establish His Kingdom (2 Thess. 2:8; Rev. 19:19-21).

W. H. S., East Lynne, Mo.

(1) The book upon *New Archaeological Discoveries*, by Prof. Coburn is highly recommended. (2) A *History of Baptist Churches in the United States*, by A. H. Newman, D. D. (3) We have no knowledge of the book entitled *The Nineteenth Century, Year by Year.*

L. R. M., Moberly, Mo.

If a friend is offended because reproved by you, although in a spirit of love, it would be well to make further effort to remove every cause for any misunderstanding.

J. F., Chicago, Ill.

The meaning of Hebrew 10:26, 27 is that if we willingly continue in sin, in deliberate defiance of God, not availing ourselves of the atoning sacrifice of Christ, there is nothing for us to look forward to except judgment and fiery indignation.

C. G. G., Brunswick, O.

No way of salvation is revealed except through the cross of the Lord Jesus Christ. Christ bore our sins in His own body on the tree, and through His stripes we are healed. There is only one thing for the sinner, who hears of Christ, to do, and that is to "believe on the Lord Jesus Christ."

W. T., Sand Lake, Mich.

(1) The years of Revelation 20 are the same as ours. (2) We see no reason why conversions may not occur during the millennium, if sin be present. (3) Send to the Moody Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill., for all evangelical literature

H. L. S., Chicago, Ill.

One objection to making the genealogy in Luke that of Joseph is that this would make Heli his father, instead of Jacob (Matt. 1:16). This difficulty is removed if we translate "son-in-law", instead of "son," and believe that Joseph's name is here substituted for Mary.

F. V. G., Victoria, Vancouver's Island.

There is no spiritual benefit in the use of the individual communion cup or in the use of the common cup. Opinions may differ as to the more sanitary value of the individual cup, but when partaking of the cup at the Lord's table, we do well if we forget the manner of its serving and think only of what it symbolizes.

J. W. R., Grinnell, Iowa.

Serious consequences may follow the yielding of one's will to that of another. It gives occasion to evil spirits. Therefore our advice is against hypnosis as a recourse for healing. Self-hypnosis is different.

E. R., Los Angeles, Calif.

The statement in Revelation 21:2 is that the "New Jerusalem" was seen in the process of descending from heaven. It is not stated that the city actually descends to the earth. Yet the kings of the earth have access to it (v. 24), and since verse 3 declares that God will then tabernacle with men, it seems a fair inference that the New Jerusalem will be upon the new earth.

"WHOSOEVER" AND "WHATSOEVER"

These two precious words were often found on the lips of our Lord Jesus Christ. "Whosoever liveth and believeth on me shall never die," and "Whatsoever ye shall ask in my name, that will I do."

"Whosoever" is on the outside of the gate and lets in all who choose to enter.

"Whatsoever" is on the inside and gives all those who enter the free range of all the treasury of grace.

"Whosoever" makes salvation free. "Whatsoever" makes salvation full.

—John S. Little.

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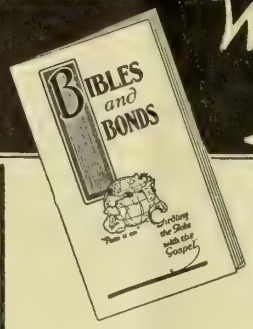

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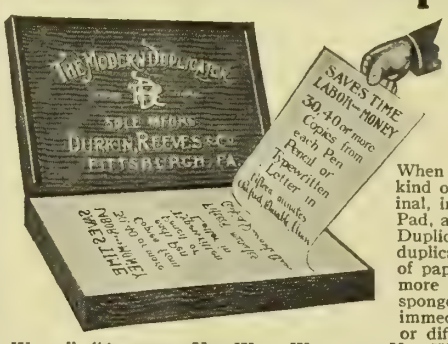
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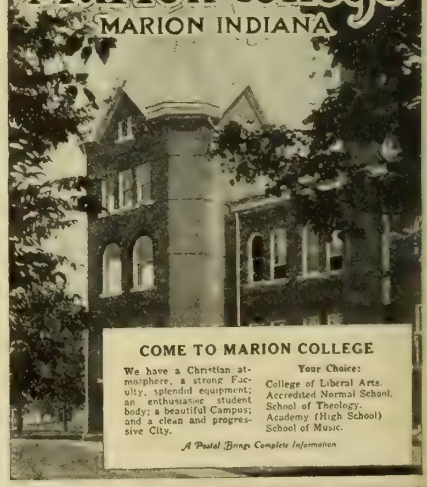

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P. B. Fitzwater

February 11
The Spirit of Prayer
Luke 18:1-14

Golden Text:—"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." —Psalm 51:17.

I. Men Ought Always to Pray (v. 1).

Prayer is absolutely necessary to the spiritual life. It is to the spiritual life what breathing is to the physical life. Men ought to pray under every variety of circumstance,—in times of sorrow and burdens for strength to endure; in time of joy and success for grace to behave aright. Prayer ought to be persisted in even when the answer is not immediately seen. "All men pray at times; to the Christian alone belongs faith-filled and persistent prayer." God hears and answers prayer even when we do not understand the mysteries of delaying.

II. The Urgent Prayer of a Widow (vv. 2-8).

The picture here is of a helpless widow who was being cheated out of her property rights, coming to a godless judge for redress. Her only means of getting help was to prove the justice of her claim by her persistence. Even this did not gain access to his heart, for he feared not God nor regarded man. He complied with her request to get rid of her. The point here is not that God is like this unjust judge that He can be teased into compliance, but rather the teaching is by contrast. If such action can be secured on the part of a godless judge by persistence, how much surer will the help of God be given to his elect who cry unto him day and night! The helpless widow pictures the church in this age suffering the deprivation of her rights. It is not the church praying for vengeance upon her enemies, but suing for the possession of her rights by virtue of her covenant relation in Christ. The inheritance of the church will be actualized at the coming of Christ. This is why the truth concerning the coming of Christ is so vital to Christianity, and why such disastrous consequences follow the loss of the "blessed hope." Every prayer offered by the church will surely be answered. The apparent delay in the vindication of the church may dishearten some and cause others to mock (2 Pet. 3:4). Jesus' question should be a solemn warning against allowing apparent delay of the coming of the Lord to crowd out our praying. Though many may give up we should be assured that genuine faith will abide, and that the divine promise concerning the coming of Christ shall be fulfilled.

III. The Prayer of the Proud Pharisee (vv. 9-12).

1. He Took a Striking Attitude (v. 11). The Jewish custom was to stand while praying, but the word "stood" implies the assumption of an ostentatious position. He was self-righteous and trusted in himself.

2. He Prayed with Himself (vv. 11, 12). He used the name of God, but it was really a soliloquy. He pretended to be thanking God when really he was rehearsing his own goodness—complimenting himself. His whole thought centered in himself, he congratulated himself for his morality (v. 11). He thanked God that he was not as other men are, such as extortioners, unjust, adulterers, or even as the publican who was standing afar off. One who has been kept from these gross sins ought to be grateful to God but should not set himself above his fellowmen because of it. He congratulated himself for his religious merits (v. 12). He fasted twice a week and gave tithes of all he possessed. He thus informed God that he did more than what was required, implying that God was under obligation to him.

IV. The Prayer of the Humble Publican (v. 13).

In striking contrast with this supposed saint stood the publican whose shame kept him from even looking up to heaven, beating upon his breast as a sign of anguish of soul, crying out to God to be merciful to him, a sinner. He took his place as a sinner and called upon God for mercy.

V. Christ's Testimony (v. 14).

He declared that the publican went away justified rather than the Pharisee. The one great and urgent need on the part of men is a confession of sin and a willingness to cry unto God for mercy.

February 18
Jesus and Zacchaeus
Luke 19:1-10

Golden Text:—"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

I. Jesus Passing Through Jericho (v. 1).

Jericho is noted as the stronghold of the Canaanites, which was miraculously delivered into the hands of Israel in response to their faith (Josh. 6), and also for the faith of Rahab which saved her from destruction with the city (Heb. 11:30, 31). It was thus noted as a city where faith and unbelief played against each other. It was fitting that Jesus should pass through Jericho. Faith and unbelief again were manifested. Two notorious sinners, Rahab and Zacchaeus, were saved at Jericho.

II. Zacchaeus Seeking Jesus (vv. 2-4).

1. His Object (v. 3). He sought to see who Jesus was. Though perhaps prompted by curiosity he eagerly sought Jesus. He doubtless had heard of Jesus' kind treatment of publicans, so was prompted to see what kind of a man he was.

2. His Difficulties (vv. 2, 3). (1) His infamous business (v. 2). He was a tax

Wade Smith Comes Back

"Say, Fellows—" by Wade C. Smith, was one of the most captivating of "boys' talks" on the Sunday-school lessons ever published—it ran every week in The Sunday School Times a year or two ago. There was deep regret on the part of many when this gifted Southern writer was obliged, because of ill-health and overwork, to lay it down. And now he has taken it up again! This real genius of lesson exposition, whose pen-and-ink pictures on the lessons, "The Little Jetts," are endearing him to multitudes of children and grown folks the world around, not only continues "Little Jetts" in each issue of The Sunday School Times, but also his article for teachers of boys, every week. It is packed full with the most intimate, every-day knowledge of boy life and boy episodes.

Mistakes of Higher Critics

The articles during the past year in The Sunday School Times by Prof. Robert Dick Wilson, of Princeton, have been "high explosives," in their legitimate counter-attacks against the anti-Christian campaign of the destructive criticism of the Bible. Dr. Wilson is going on with this writing for

The Sunday School Times

He will bring together a number of typical and inexcusable mistakes of the critical school, so that Sunday-school teachers and pastors, and other "ordinary" students of the Bible, like the rest of us, may have at hand, easily usable, the facts of Bible scholarship to answer the charges of the critics. This is but a part of the Times' contributions in the field of Bible scholarship, in which such other conservative authorities as Sir William M. Ramsay, Professor A. T. Robertson, Professor W. H. Griffith Thomas, and President Melvin Grove Kyle, are enriching its columns.

When a Sunday-School is Sound

Seven years ago a new Sunday-school was begun "somewhere in America." To-day the "main school" enrolls 1690 members, and the average weekly attendance during even the summer months of 1922 was one thousand. All but a few of the teachers in the main school are trained. Every Sunday morning the teachers and workers meet for prayer. One of the classes in this school seeks to cover every town in that county, visiting every street and every home, giving out Gospels and tracts, doing personal work, and ending the day with a street meeting—this is done every Sunday afternoon. Every worker in this Sunday-school is required to sign a sound statement of Bible doctrine. Through the various departments of this Sunday-school within a period of six months during 1922, over five thousand persons confessed Christ as Saviour. It looks as though "orthodoxy" were really practical and successful, does it not? The story of this school will be told in full in The Sunday School Times early in 1923.

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collector of the Roman government. The very fact that a Jew held such an office under the hated Romans would make him extremely unpopular. Then since he was rich, it was evident that he had practiced extortion in collecting the taxes. By virtue of his traitorous act in accepting such an office from the Romans and his extortion in collecting taxes he was ostracized from society. Therefore, when Jesus came along he had a hard time, as the people thrust him aside. Many men and women have a hard time in coming to Christ because of their unpopular business relations. (2) His shortness of stature (v. 3). He was too small to crowd his way through to Jesus, and being hated by the people they had thrust him aside, no doubt with taunts and jeers. (3) His persistence (v. 4). He ran before the multitude and climbed up into a tree. What he lacked in stature he was determined should be made up by the height of the tree. Zacchaeus was of that choleric temperament which knows no defeat. Obstacles placed before him he brushed aside and those he could not brush aside he climbed over because he had set his heart upon the goal. Desire must be translated into action if one be saved. Though Zacchaeus' legs were too short to enable him to see Jesus they were long enough to run past the crowd and enable him to climb the tree. It was somewhat undignified for this rich man to climb the tree, but his soul was so desirous to see Jesus that he cast his pride to the winds. Many a man is kept from Jesus because of his pride. Those who sincerely desire to see Jesus shall succeed.

III. Jesus Finding Zacchaeus (vv. 5, 6).

While Zacchaeus was trying to see Jesus, Jesus was looking for him. This is always the case. When desire is stirred up in a heart to see Jesus, Jesus is seeking that one. When Jesus saw him He commanded him to come down from the tree and declared His intention to go home with him. Zacchaeus got more than he expected. Jesus called him by name. He did not utter a word which would humiliate Zacchaeus. Jesus knew his heart's desire and dealt accordingly with him. All souls who earnestly seek Jesus shall be found of Him. How wonderful His grace, that regardless of one's past life, that Jesus will receive him as a friend and enter into fellowship with him! Zacchaeus quickly responded. He came down and with joy received Jesus. He acted wisely in that he did not hesitate. A moment's indecision and waiting would have kept Zacchaeus from Jesus—from Jesus and salvation. Many lose their souls through indecision.

IV. Zacchaeus' Conversion (vv. 7-10).

His conversion was sudden and thorough. He was converted before he had reached the ground. It does not take Jesus long to save a soul.

1. What the Crowd Said (v. 7). They said just what they say today when sinners come to Christ. They call to mind the man's former sins. They also reproached Christ, saying that he had gone to be a guest with this notorious extortioner, the tax collector. That for which they reproached Jesus was His glory. His supreme mission was to save sinners (v. 10). Jesus came not to condemn us, but to save us; not to shame and destroy us, but to save from sin and reconcile us to God our Father.

2. What Zacchaeus Said (v. 8). His conversion was thorough. It took hold upon his heart. His new life was begun with resolution and restitution. He dedicated the half of his goods to the poor. The man who a little while ago was a grafter was now a generous giver. His conversion got hold of his pocketbook. His determination to make restitution wherein he had wrongly exacted taxes shows the genuineness of his conversion. While God forgets the past of a sinner when he comes to Christ, the sinner who is converted will seek to make right all wrongs be they unkind words or unrighteous deeds. Sorrow for sin is not enough when restitution is possible.

3. What Jesus Said (vv. 9, 10). "Today is salvation come to thy house." The publican was now a child of God, a son of Abraham. Salvation is a present reality when one receives Christ.

February 25
The Parable of the Pounds
Luke 19:11-27

Golden Text:—"He that is faithful in that which is least, is faithful also in much."—Luke 16:10.

The purpose of this parable was to correct the misapprehension of the disciples as to the immediate establishment of the kingdom. They were on the way to Jerusalem and they thought that immediately upon their arrival there Jesus would begin the exercise of His kingdom rule. It is to be noted that Jesus did not correct them for believing in the reality of the kingdom, but for believing that it would immediately appear. Christ taught the disciples the reality of His coming and the setting up of a real kingdom, but indicated that there would be a long delay after His ascension before He would return. This parable was to make clear, and to show the personal responsibility of his servants during His absence.

I. The Absent Lord (v. 12).

He pictures His going back to God as a nobleman going to receive a kingdom. This was a common occurrence among them. They knew how some of the Herodian family had thus done—had gone to Rome and secured their appointment to rule over Palestine. Jesus ascended on high to receive from God, the Father, a kingdom. He will return when the fulness of the Gentiles be come in. Let no one mistake the certainty of His return, though the time be unknown, and the event delayed. Though the interim of His absence be lengthened out, He will surely come again.

II. The Distribution of the Pounds (v. 13).

These pounds represent Christ's gifts to His servants. When Christ ascended He gave gifts to men (Eph. 4:7, 8, 11, 12). To each servant was given the same amount, showing that to all a certain gift has been given and therefore all will be held responsible for its use. The distribution was made by the sovereign. The servants did not choose as to whether they would have a gift or the amount of the gift. It was also a purposeful distribution. They were to put their gifts to use during His absence. What the noblemen demanded was faithfulness. The pounds were to be used for the master, not for the selfish enjoyment of the servant. Our business is to use all our gifts for Jesus Christ.

III. The Rebellious Citizens (v. 14).

They hated him and sent messengers after him, notifying him of their refusal to be subject to him. This pictures the unbelief of the Jews after Christ's ascension and their repudiation of His rule. It also pictures the unbelieving world in its hatred and rejection of Christ. How wicked is this world—how violently it hates Jesus!

IV. The Accounting (vv. 15-27).

1. Its Certainty. Christ will surely bring everyone to account for the use made of his gifts. It is appointed unto men once to die, and after that the judgment. Men may go on in proud unbelief and rebellion, but God never forgets. He has appointed a day in which He will judge the world (Acts 17:31).

2. Time (v. 15). It will take place when Jesus comes back to the earth. At that time He will summon His servants and reckon with them. This will take place when He has received His kingdom. He will receive His kingdom when he asks the Father (Ps. 2:8). That He delays His asking is His long-suffering mercy, extending grace to as many as will receive Him as Saviour and Lord.

3. Rewards Given for Faithfulness (vv. 16-19). (1) The first report (vv. 16, 17). The pound had gained ten pounds. He did not say "I have made ten pounds," but "Thy pound hath gained ten pounds." He recognized the Lord's ownership. To this the Lord replied by commendation. He praised him and promoted him. He was made ruler over ten cities. (2) The second report (v. 18). In this case the pound had gained five pounds. He did not get the Lord's commendation for he had not done so well, but he was appointed to a place of rulership over five cities. The reward in each case was proportioned to faithfulness during the Lord's absence. The principle of reward was shown to be that faithfulness in very small things prepares for larger responsibilities. This principle finds application all through life and will doubtless obtain throughout eternity.

4. Judgment upon the Unfaithful (vv. 20-27). (1) His report (vv. 20, 21). This report was entirely bad. He had not put the pound to use, but laid it away throwing the blame upon the Lord. He asserted that the character of the Lord was such as to produce fear. Men are failing today in their service because they have wrong conceptions of Christ. (2) Condemnation (vv. 22, 23). The wicked servant is judged out of his own mouth. His excuse increased his guilt. He is called wicked. He doubtless re-

garded himself as unfortunate. To fail to use our opportunities to serve Christ is the basest wickedness. In the judgment the sinner's excuse will be his undoing. (3) Stripped of the pound (vv. 24-26). To fail to use one's gifts means to lose them. One of the losses of the next world will be the deprivation of what we have now. (4) Warning (v. 27). Those who reject Christ, refusing to submit to His authority shall share the same deprivation as those who are unfaithful in His service.

March 4
Jesus Teaching in the Temple
Luke 20:19-26; 21:1-4

Golden Text:—"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke 20:25.

The popularity of Jesus after the triumphal entry greatly troubled the rulers of Israel. He met their wicked challenge as to His authority in such a skillful way as to place them under condemnation for their unbelief. This condition was accentuated by the parable of the householder (Luke 20:9-18) which made it clear that the wicked husbandmen represented them in the murderous plot against Him, and that their schemes would result in their utter undoing.

I. The Question of Paying Tribute (20:19-26).

1. Spies Sent to Entrap Jesus (v. 20). These men were too cowardly to do this themselves, so they employed underlings to do their mean work while they hid away. This diabolical method is employed today in political and religious life. Many times questions are raised under the guise of sincerity, when the real purpose is to do mischief.

2. Wicked Flattery (v. 21). They complimented His truthful teaching, His impartiality and courage. They certified to His faithfulness even to that extent that He would face Caesar himself. This compliment was true, though insincerely given. Back of this flattery was the base purpose to destroy Jesus. Many today praise to the face in order to stab in the back.

3. The Cunning Question (vv. 22-26). "Is it lawful to give tribute to Caesar or no?" At this time the Jews were galling under the yoke of the Roman government. To have answered this question either by Yes or No would have involved difficulties. To have answered Yes, would have conveyed the impression of endorsing all that the Roman government did. To have answered No, would have at once brought him into conflict with the government. It is not always an easy matter for a Christian to determine his right relation to civil government. Christ's reply to this question properly understood and applied is the final word on the subject. Until the civil authorities demand that which is a violation of God's law we are bound to render unto them obedience. Render unto Caesar the things that are due him within the realm of the rights of government. But while Christ's answer sets forth their duties to civil authorities, He used the occasion to impress upon them their duties to God. Render unto God the things that are God's. Man bears the image of God. Therefore he should honor and serve Him. Since he enjoys God's protection and care, it is his duty to own allegiance to Him, yield his life to Him in service, worship and praise. Everyone who enjoys the benefits of civil government is obliged to pay the taxes which are necessary for the support of that government, and everyone who receives God's favor is placed under a like obligation unto Him.

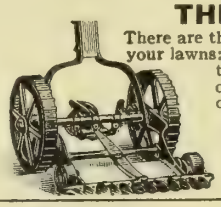
II. Jesus' Estimate of Gifts (21: 1-4).

1. Jesus Watching the People Giving (v. 1). He was greatly interested in observing the way the people cast their gifts into the treasury. Perhaps there is no more vital index to one's character than the way he behaves before the Lord's treasury. Jesus sits over against every treasury and knows every dollar cast into it. He knows how the dollars come and how they go. No trickery can deceive Him. He not only knows this in the church, but He knows it in the business world.

2. The Rich Gave of Their Abundance (vv. 1, 4). They no doubt gave much but in proportion to what they had left their gifts were small. The size of the gift is not primarily to be measured by how much it is, but how much has the giver left.

3. A Widow Gave Two Mites (vv. 2, 4). In value a mite was less than a cent. Though the two coins were of small value themselves, they represented her all—not merely her surplus, but her living. Let no one deceive himself by pretending to give the widow's mite, for to give the widow's mite means to give everything.

4. Jesus' Verdict (vv. 3, 4). He declared that she had given more than they all. Jesus looks into the heart and estimates our gifts not by their size but by the motives prompting them.



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SEND FOR PROSPECTUS

Missionary Department

Robert H. Glover

"And He must needs go through Samaria"—John 4:4.

Was it a geographical "must needs" hat took Jesus that day through Samaria on His journey from Judea to Galilee? No, it was not. The easy and natural route lay by the Jordan valley on the east, while the route the Master took was a rugged, toilsome, mountain road. We are told that "Jesus *being wearied* with His journey sat thus on the well." We glean further from the narrative that he was hungry (v. 8), thirsty (v. 7), and feeling the force of the noonday sun in a tropical land (v. 6).

No, that was not a geographical, but a *compassionate* "must needs." He had seen in vision that poor, sin-defiled, yet hungry-hearted Samaritan woman, and with a heart throbbing with love for lost souls He "must needs" go that way, at whatever added cost to himself, to reach and save her.

Have you not noticed that little word "must," as it runs through the earthly life of the man Christ Jesus? "Wist ye not that I *must* be about my Father's business?" "I *must* work the works of Him that sent me," "I *must* preach the kingdom of God to other cities also"; "The Son of man *must* suffer . . . and be killed, and rise again." That "must" tells us of a compelling power all through our Saviour's life—the power of devotion to His Father's will and passion for souls. His whole life was controlled by a single purpose, and He set His face like a flint toward its accomplishment.

Is there any "must" like this in *our* lives? Have *we* the same fixed purpose, the same impelling power gripping and guiding us? Or, is our life merely one of easy drifting with the current, and is our activity but the following of the line of least resistance?

What need today for more forceful lives, set to a lofty purpose for God, and held firmly thereto in the face of the many temptations to compromise which a soft and easy-going age presents! The mission fields supremely need such men and women. The Boards are seeking them. They are all too few and hard to find.

WILL YOU PRAY THIS PRAYER?

"Stir me, Oh! stir me, Lord, till all my heart
Is filled with strong compassion for lost souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining love reaches to the poles
Far North and South, in burning, deep desire,
Till East and West are caught in Love's great fire."

—Selected.

A PICTURE OF MOSLEM DELUSION

A member of the American Presbyterian Mission, Tabriz, Persia, sends home a vivid picture of fanatical worshipers during the Moslem month of mourning which is observed by a certain Moslem sect in Persia in commemoration of the massacre of Hussein, grandson of Mohammed, near Kerbela in Mesopotamia.

The Editor of this Department in the Costume of a Bedouin Arab Chief. Photo taken on his visit to the Near East three years ago. Note the sword, the long muzzle-loading musket and the two large pistols thrust into the girdle.

The ceremony takes the form of a great parade, each ward of the city sending about one hundred men. Each group starts in its own section of the city, and all finally meet in the open square in front of the governor's palace. The idea seems to be that the more bodily pain the participants suffer, the greater will be their reward in the world to come. With this in view they conceive the most gruesome tortures to inflict upon themselves.

First comes a group of breast beaters, stripped to the waist, who chant in unison and beat their breasts incessantly for several hours until they become black and blue and often bleed. Next comes a chain gang, also bared to the waist, carrying in their hands scourges made of chains, with which they beat their own backs, first over one shoulder, and then over the other, until the blood runs. Then one sees men with padlocks locked through the flesh of their breasts, and others with hooks similarly inserted, and also wearing crowns of spikes pushed down into their heads. Perhaps the most gruesome of all are the head cutters, dressed in white and with shaven heads. These carry sharp swords, and as they march along they swing the swords up over their heads and gash their scalps until the blood flows down over their white garments. Many of these men drop from loss of blood and not a few die. The spectators are usually dressed in black and have a paste of ashes on their faces. They weep and wail as the devotees pass by, and catch their own tears in peculiarly shaped bottles, believing that every tear shed for Hussein will turn into a precious jewel for them in Paradise, and that with these jewelled tears they may ransom themselves from their sins on the last day.

The writer adds: "This description cannot convey to you the awfulness of the ceremony, nor the fanaticism of the devotees, but it will give you some idea of the tremendous odds against which we are fighting."

FRUITS OF CHINESE FAMINE RELIEF

Dr. C. E. Scott, a well-known Presbyterian missionary of Shantung, China, who took a most effective part in the relief of famine and flood-sufferers in North China, a year ago, writes concerning the encouraging opportunities and results growing out of that terrible calamity. One paragraph of his letter reads: "During these weeks I have preached many times to crowds of villagers on the threshing floors—two or three hundred at a time, seated or squatting or standing in the open winter air, all respectful and apparently interested. In one crowd was an old widow whose nephew, the head of her family, had beaten her hands almost to a pulp, so that she could not hold her Bible. This was the reason alleged by the nephew, who irrationally hated Christ. I washed her dirty hands and salved the skin-broken and welted places with mentholatum. Never before have I been able to get in touch with so many village headmen. They came in delegations to see me. They are friendly and cordial. I preached the straight gospel to them and gave them tracts."

A CHANGED LIFE AND ITS INFLUENCE

In Kavirondo, Kenya Colony, East Africa, where the C. M. S. is at work, there has been a noticeable movement toward Christianity. Perhaps the greatest factor in bringing this about has been the example of the remarkably transformed lives of those who were already Christians. The C. M. S. magazine tells the story of one of these converts, Mulama, half-brother to the paramount chief, Mumia, who on his baptism relinquished eleven of his twelve wives, thus completely reversing the custom of

the land. For about two years after this, the tribe had before their eyes this striking, and to them, strange example. Their chief sought honor not in a large harem, but in walking justly and righteously before his people. His decisions in the native courts of law were no longer to be bought, but every case was settled on its merits. He gave his people an entirely new conception of what home life meant and delighted to do honor to his wife.

BAD GOVERNMENT IN THE NEW HEBRIDES

The missionaries in this far-away group of South Sea Islands are crying out against the wrongs and injustices which prevail under the present "Two Masters" government of France and Britain. They are at times obliged to wait as long as five months for letters from home, because these letters are left to haphazard after they reach the capital of the islands. The inter-island steamer calls at mission stations only at long and irregular intervals, and apparently leaves letters just anywhere to suit its convenience. Provisions also are subject to the same hazard and delays, often causing real privation. Furthermore, the existing laws are not enforced, so that even the natives ridicule the idea that they are governed at all. Firearms and ammunition, although specifically prohibited, are freely sold to the natives. The demoralizing liquor traffic, also prohibited, goes on as if there were no law. A writer in an Australian newspaper expresses himself vigorously on the state of chaos that prevails in the islands, and declares that there is no group in the Pacific worse governed than the New Hebrides.

A STRONG DOSE FOR THE "MODERNIST"

A Christian chief in the New Hebrides was being ridiculed by a "modern" European for his implicit belief in the Bible. The chief listened without comment to the boasted superior knowledge of the Bible detractor, but when the critic had finished he quietly replied: "If it were not for my faith in the Bible your body would be in my cooking oven, and I should be feasting on you tomorrow."

THE UNFINISHED TASK IN PERSIA

Dr. R. E. Speer, Secretary of the Presbyterian Board of Missions, wrote from Persia on his visit there in 1922: "One thing has been a wonderful revelation to us, and that is—*the appalling extent of our unaccomplished task in Persia.* This whole field of northern Persia has been left to our church for missionary occupation. There is little hope that any one else will come in to aid in its evangelization. Across this whole stretch of 560 miles east and west, and an equal distance north and south, there is not a single resident Christian worker save at Teheran on the west and Meshed on the east. Passing eastward one crosses plain after plain dotted with villages in most of which the gospel has never been preached.

A FORCEFUL DEFENSE OF THE BIBLE

The story is told of a Christian chief in the New Hebrides who was being ridiculed by a "modern" European because he (the chief) read and believed the Bible. The chief after listening quietly to the boasted superior knowledge of the Bible's critic surprised him with the following reply: "If it were not for my faith in the Bible your body would be in my cooking oven, and I should be feasting on you tomorrow!"

PARTY GOVERNMENT PASSING

Chicago Journal of Commerce

Since the advent of the primary election system of nominating candidates for public office the country has not only seen an increasing weakening of party ties and numerous revolts from party authority by the voters, but also as a natural result representation in the House and the Senate of different parts of the country by senators and congressmen devoted first and principally to certain sections and interests, rather than to the welfare of the Union as a whole. We have, to a very considerable extent, cherished groups devoted to labor, to agriculture, and to other classified interests regardless of all else, and often in economic conflict with all other interests, and seeking through political acts, unfair advantage over them.

Is this "the first dawning" referred to by Washington in his Farewell Address of "attempts to alienate portions of our country from the rest," and to "enfeeble the sacred ties which now link together the various parts"?

However that may be, our national trend has been more and more toward a shift from the representative form of government for our parties to the methods of a democracy—that is, to the selection of candidates from United States senators down to county officials, by direct vote of the people, as in a pure democracy instead of by conventions composed of selected representatives of the people, as in a republic.

It occurs to us that in this general change of party methods, compelled by law in most of the states, is to be found the root from which has developed the decay of party loyalty which plainly threatens to change our Government from one party to one of groups and "blocs," each loyal to certain interests rather than to the general welfare of the whole Union.

Under the convention system of nominating party candidates we had progressive selections of delegates from the people to choose candidates after careful counsel and comparisons of fitness. The people of a township or ward selected delegates to a county convention, which in turn nominated men for county office and selected delegates to represent the county in senatorial, congressional and state conventions. The higher the office, the higher the grade of intelligence of those in both parties who selected the candidates—and we may fairly say, the better the candidates selected. But under the primary election system we give in our party affairs equal power to the most ignorant and unfit voter with the capable and intelligent citizen. Inevitably the standards of official representation have been greatly lowered by this free play for prejudice, passion and ignorance in a party's government. Demagogues could wish no better system on which to ride to power and continue in power.

THE MORALS OF TODAY

Rev. William J. Dawson, D. D., the widely known pastor-evangelist of England and the United States, the author of many books—several on English literature, and now pastor of the First Presbyterian Church of Newark, N. J., has written an article for the December 14 issue of *The Christian Century* entitled "Our Changing Morals," which bristles with statements of the most ominous character, and from which we quote the closing words:

"Our school children today know more about the sexual instincts and their perversion than our grandparents knew at eighty. Are they the better for the knowledge? I cannot pretend to think that they are. I would not venture to say that they are less moral; possibly in knowing more of evil they are better guarded against it; but it is not a good thing to be sophisticated at sixteen, and there is tragic truth in Landor's lines—

'And modesty, who, when she goes,
Is gone forever.'

"The position, as I see it then, is this: for large sections of society the ancient sanctions of conduct have disappeared. Marriage for many persons is merely a system of consecutive polygamy. In any fashionable hotel, women, well-born and not ill-educated, can be seen, who in dress and behavior ape the manners of courtesans. Parental restraint has been relaxed, and indeed all forms of restraint. The idea of having a good time is the one gospel that is popular, and if it leads to gross license there is no public opinion to rebuke it. The church, not only in great cities, but even in small-town communities, plays an insignificant part in shaping public sentiment. Puritan ethics are despised as antiquated. Puritan virtues are stodgy. The one passion is to be emancipated, and in the process not only are many unjust fetters justly flung aside, but also the nobler restraints which made for plain living and high thinking, for balance and sobriety of thought, for dignity and equipoise of character. Nor can we dismiss these things as a passing phase of human conduct; it has gone on too long and is indicative of a deliberate revolution.

"Will the tide run its course and turn back, flowing as far as it has ebbed? No man can answer that question. But one thing is certain; unless all past history deceives us, the dissolution of moral bonds has always been the precursor of those castastrophes which have destroyed empires, plunged mankind back into barbarism, and overthrown the civilization built by the immortal sacrifices of patriots, saints and martyrs."

For Sermon and Scrap Book

William Norton

GOD'S PURPOSE IN CHASTENING

1. For Proving (Deut. 7:2, 3).
2. For Purifying (Mal. 3:3).
3. For Teaching (Ps. 119:71).
4. For Humbling (2 Cor. 12:7).
5. For Restoring (Ps. 119:67).
6. For Promotion (Dan. 3:23, 30).

—Chas. Inglis.

FOUR ASPECTS OF THE LORD JESUS

Isaiah 53:11, 12

1. The Conqueror—"He shall divide."
2. The Substitute—"He bare the sins of many."
3. The Intercessor—"Made intercession."
4. The Justifier—"Justify many."

—Chas. Inglis.

OUTLINE OF PSALM 116

1. "I love the Lord"—Affection (v. 1).
2. "I will call upon him"—Prayer and Communion (v. 2).
3. "I will walk before the Lord"—Fellowship and Experience (v. 9).
4. "I believed, therefore have I spoken"—Confession and Testimony (v. 10).
5. "I will take the cup of salvation"—Salvation (v. 13).
6. "I will pay my vows"—Faithfulness in Service and Obedience—(vs. 14, 18).
7. "I will offer to thee the sacrifice of thanksgiving"—Sacrifice of Praise and Thanksgiving (v. 17).

—J. T. Larsen.

CRY FROM THE DEPTHS

"Out of the depths."—Ps. 130.

I. A Sad Condition (v. 1). "In the depths."

What a havoc Sin and Satan have made. Every step a sinner takes is downward.

II. A Solemn Part (v. 2). "Who shall stand?"

Here we find conviction. The heart and conscience are at work. Who shall stand in that day? Good works do not cover up the past. There is "no difference," for all have sinned.

III. A Saving Truth (v. 3). "Forgiveness with thee."

The best news ever told out to a sinful world. Be it known unto you all.

IV. A Sound Foundation (v. 7). "Plenteous redemption."

The slave emancipated. The price paid. Not silver or gold; but His most precious blood.

V. A Steadfast Faith (v. 5). "His Word."

"How do you know you are saved?" is asked sometimes. The only answer is, "I have His Word for it."—Samuel E. Dutton.

THE QUESTION OF THE DAY

Matt. 22:14: "What think ye of Christ?"

I. What Think Ye of His Person?
Matt. 13:55; 16:16; John 1:49; Mark 1:11.

II. What Think Ye of His Perfection?
1. His Perception.
John 7:46; Matt. 7:28; 22:33, 46.
2. His Power.
John 6:14, 15; 9:32; 11:44-48.
3. His Purity.
John 19:4; Luke 23:47; Matt. 27:4.

III. What Think Ye of His Purpose?
John 10:10; Matt. 20:28; Luke 19:10; 2 Cor. 8:9.

IV. What Think Ye of His Proposal?
John 5:24; 6:35, 41; 11:25, 26.

—Clarence H. Benson.

DAY BY DAY

A Bible Reading

1. A Daily Burnt Offering. **Consecration.** "Daily burnt offering" (Num. 19:6). Attitude of the saint maintained as a result of the act of consecration in surrender.

2. A Daily Worship. **Thanksgiving.** "Daily shall he be praised" (Ps. 72:15). The essence of worship is praise to the Lord for what He is and does.

3. A Daily Supplication. **Need Expressed.** "I cry unto thee daily" (Ps. 86:3). "Give us this day our daily bread" (Matt. 6:11). Prayer is the channel which keeps us in touch with God's supplies.

4. A Daily Vigilance. **Alertness.** "Watching daily at my gates" (Prov. 8:34). Watching for His leading and watching against our enemies.

5. A Daily Cross. **Denial of Self.** "Take up his cross daily and follow me" (Luke 9:23). Following Christ in the denial of self, and in doing God's will.

6. A Daily Searching. **Tracking.** "Searched the scriptures daily" (Acts 17:11). Following on the trail of God's game till we catch the things of the Spirit and make them our own.

7. A Daily Dying. **Co-Crucifixion.** "I die daily" (1 Cor. 15:31). Reckoning we are dead with Christ, we are prepared to die for Him, and to die in Him.

8. A Daily Care. **Duty.** "That which cometh upon me daily: the care of all the churches" (2 Cor. 11:28). Duty fulfilled is blessing secured.

9. A Daily Exhortation. **Helpfulness.** "Exhort one another daily" (Heb. 3:13). Love is concerned about the welfare of others.

—F. E. Marsh.

Have you anything to suggest for this department?

RUTH 2 OUTLINED

The Subject of Service—Boaz, Ruth, gleaners.

The Time of Service—Morning and evening.

The Place of Service—The field, the world.

Direction for Service—v. 8.
Protection in Service—v. 9.
Provision in Service—vv. 9 and 14.
Reward of Service—v. 12.

—Mrs. Stephen Menzies.

MOSES' CHOICE

"By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God" —Heb. 11:24-26.

I. His Renunciation.

(*a*) *What He Renounced.*

1. Princely Honors. Few things are more attractive than honor. Ease, time, health and even life are forfeited for it.
2. Court pleasures. Those things which gratify the senses, minister to selfish desires.
3. Kingdom riches. Treasures and grandeur of wealthy empire, for ages the most distinguished nation.

(*b*) *Time of His Renunciation.*

1. At maturity. When most capable of rightly estimating them and after years spent in their midst, conscious of their great attractions.
2. When in position to enjoy them. In the zenith of manhood with carnal reason arguing strongly and not in the decline of years.

II. His Choice.

(*a*) *Of Associating with God's People,* in preference to rulers, statesmen and princes—absurd to eye of sense, but not to faith.

1. Wisest companions. Their wisdom heavenly in origin, saving in influence, and invaluable in price.
2. Most honorable companions. King's children.
3. Useful companions. "He that walketh with wise men shall be wise."
4. Companions forever.

(*b*) *Of the Afflictions of God's People.* God's people enter the kingdom through much tribulation.

(*c*) *Of the Reproach of Christ.* As Abraham's seed they were expectants of the Messiah, worshipers of the true God and despised for it.

III. The Principle Which Influenced Him.

"By faith." Believing the promise and what was revealed to the patriarchs, he estimated rightly the things of this world.

He was aware honors, pleasures and riches were:

1. Unsatisfying in their nature.
2. Uncertain as to possession.
3. Evanescent in duration.
4. Often evil in influence.

By faith he esteemed them not, but looked to the recompense of reward graciously promised by God, though future, yet certain and eternal.

—J. Burns.

2 TIMOTHY 2:15 OUTLINED

1. An Act—"Study."
2. A Purpose—"to show thyself approved unto God."
3. A Product—"a workman that needeth not to be ashamed."
4. A Result—"rightly dividing the word of truth."

—George W. Haskell.

D. L. MOODY ON GENESIS 3:9

"And the Lord God called unto Adam, and said unto him, Where art thou?"

A man once said to me, "How do you know that God put that question to Adam?"

The best answer that I can give is, Because He has put it to me many a time. I doubt whether there has ever been a son or daughter of Adam who has not heard that voice ringing through the soul many a time. Who am I? What am I? Where am I going? So let us put the question to ourselves personally, Where am I? Not in the sight of man—that is of very little account; but where am I in the sight of God?

PHOEBE

Romans 16: 1, 2

Notice a few characteristics of this good woman, of whom the Apostle writes with evident admiration and regard.

1. *Kindness of heart.* She was noted for her kindness and sympathy; she had evidently won the affection and regard of her poorer brethren and sisters at Corinth.

Some of the new converts were probably very poor indeed. Some of them were probably slaves, and had to bear trial, persecution, and unkindness, because of their new faith in Christ Jesus.

In Phoebe they found a friend ever ready to sympathize with them, ever ready to comfort and help and cheer them in the midst of their trials and sorrows. Paul could indeed say of her, "She hath been a succourer of many."

2. *Generosity of Disposition.* She was always ready to show hospitality to her poorer brethren and sisters in Christ, fellow-believers, fellow-converts in the Christian faith; willing always to help them, and to be of any service to them, so that they might "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Paul well knew and admired her generous disposition, for he says: "She hath been a succourer of many and of myself also."

3. *Joy in having this valuable and precious Epistle committed to her care* by the Apostle and of having the honor of taking it with her from Corinth to Rome. The Apostle also writes words of commendation, requesting the Christian converts at Rome to receive her. How gladly they would do this when they knew that Phoebe was a sincere and true friend of the Apostle; and what joy Phoebe would have in delivering the messages sent by the Apostle to them, and in helping and encouraging these new converts in the Christian faith!

—H. C. F.

"REDEEMING THE TIME"

One hour spent in meditation
On the Book of books divine;
One hour spent in contemplation
Of its messages sublime,
Helps the work of transformation,
Aids the Master in His plan
To effect the restoration
Of His chief creation—man.

One hour spent in earnest pleading
At the Father's mercy-seat;
One hour spent in simply waiting
At the Saviour's blessed feet,
Or, in seeking for the lost one
On the hard, bleak hills of sin—
That will help in re-creation
Of the Master's life within.

Do not while away the moments,
Unimproved let time pass by,
Acting as though hours and minutes
Later on would backward fly;
Time once passed there's no recalling,
And life's hours at best are few,
Help the Master then in bringing
His lost image back to you.

—H. J. Bryce.

D. L. MOODY SAID—

I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterward. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals to-day if they are truly happy. You know they are not. "There is no peace, saith my God, to the wicked."

* * *

Joseph Parker of London uttered something that I thought was splendid in regard to the thirty-fifth of Isaiah, where it says: "Sorrow and sighing shall flee away." Take up an old dictionary, he said, and once in a while you will come across a word marked "obsolete." The time is coming, he said, when these two words, "sorrow" and "sighing" shall be obsolete. Sorrow and sighing shall flee away, to be no more. Thank God for the outlook!

LIVING EPISTLES

"Ye are our epistle written in our hearts, known and read of all men."—2 Cor. 3:2.

The church never knew Christ after the flesh; the only Christ the church knows is the Christ that the world rejected, and is now in heaven; and therefore the church should be in entire abstraction from the world, to manifest what its Head is. And thus the church should be Christ's epistle of commendation. Note the force of the word "epistle." The world ought to see what Christ is in you, as the law was seen written on the tables of stone, a living epistle, "known and read of all men." And the character of our walk will be greatly deepened, according to the extent we are realizing what His grace has done for us, and has called us to.—J. N. Darby.

THE UPLIFTED SAVIOUR

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32

From this saying of our Lord three facts emerge:

I. The first is, *that the lifting up of Christ upon the cross was a necessary condition of man's salvation.* That this is what our Lord primarily meant there can be no doubt. "This he said, signifying what death he should die," John says. Nor does John's interpretation stand alone. Our Lord Himself had said to Nicodemus, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," and the serpent was a type of the Lord, not as one holy, harmless, separate from sinners, but of the Lord as the sin-offering, the Righteous One made sin, that we might become the righteousness of God in Him. In other words, the "lifting up" of our Lord evidently meant not only His death, but His death as bearing our sins in His own body on the tree. And this He declares to be the necessary condition of the drawing of all men to Himself. Man, then, needs atonement. He is not only diseased, but guilty; not only meriting pity, but worthy of blame; not only a traveler fallen on life's highway, but a rebel and a breaker of his Maker's laws. It was not that Christ chose the path of death as one path of many. It was the only way, if man was to be saved. Law must be honored, justice must be satisfied, eternal right propitiated, before eternal mercy could have its way. If the Lover of men desired to people His heaven with Adam's fallen sons He must take their place, bear their blame, and die their death. *If* He did this, and only *if*, He could draw all men unto Him.

II. *It was a necessary condition to men's salvation that Christ should be "lifted up" in gospel preaching.* That there was this double meaning in the phrase He used seems clear. It is linked, as we have seen, with the story of the serpent in the wilderness; and the condition upon which healing came to the dying Israelite was that he should "look and live." But if he was to look, the object of his gaze must be visible. Hence the pole, the lofty standard on which hung the serpent of brass. So is it with the sin-poisoned race. The Saviour must be made visible ere salvation can be obtained. "Whosoever shall call on the name of the Lord shall be saved; but how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the Word of God." Is the full force of this realized? What are we doing in the matter?

III. The third fact is one to hearten. *If Christ be lifted up, men of all conditions shall be drawn to Him.* Somewhere throughout the world the Holy Spirit will work as human lips shall proclaim the story of redeeming love. "If I be lifted up"—that is the necessary condition, "I will draw all men unto me"—that is the certain result.—E. Poole-Connor.

Truth Illuminated

By Shafts from Various Quarters

FAITH

Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And *the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.*—J. H. Jowett.

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GODLY CHARACTER COUNTS

A retired minister some time since was pruning one of his apple trees. He suddenly became dizzy, and fell a short distance to the ground. His wife, looking out of the window, saw him on his knees. "Father," she called to him, "why are you doing your praying out there?" It is well known that the minister's devotional life was carefully nurtured. The wife did not think there could be any other explanation of the fact he was on his knees, than that he was praying. The lesson is surely one to be emphasized. *It means everything—the way our friends instinctively interpret our actions.*

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THE CHRISTIAN'S PRESENT POSSESSIONS

Most men have the experience of boomers who hurried into the free lands of Oklahoma. They waited patiently in rain and cold on the border until the day appointed for entrance, and then there was such a rush that the trains could not accommodate them. But after a few days the trains were just as unable to accommodate those who were hurrying to get out of the barren territory. Their dreams of happiness became a nightmare of disappointment. And so men wait and work on the borderland of wealth or fame, until the time arrives when they are permitted to enter upon what they have longed to attain, when lo! they find that their pleasure was more in the pursuit than in the possession. Not a few have the experience of poor Tarpolia, who agreed to let the Sabine soldiers in through a gate of Rome if they would give her the things on their arms; and with their golden bracelets they flung their shields also upon her, and crushed her to death. *The possession of gold often brings with it the weight of care and responsibility, which crushes the life out of its owner. Not so the riches of grace and glory which every Christian may have.* Like the Queen of Sheba, so far from being disappointed, we often feel that the half was never told.—A. C. Dixon.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

L. C. Robie reports having closed a good meeting at Glenville, N. Y. There was a real house cleaning in the church, and a soul saving time.

John W. Erskine reports meetings at the Lakeside M. E. Church at Muskegon, Mich., December 1-7. Mr. Ross E. Bowan, of Athens, Mich., had charge of the music and did effective solo work.

C. O. Miller has been associated with Dr. Floyd John Evans, leading the singing in a large frame tabernacle at North Little Rock, Ark. On the second Sunday there were 130 conversions reported.

Mr. and Mrs. John Imrie report having closed a great meeting at Clinton, Mo., at the First Baptist Church. The janitor was converted and baptized. There were some seventy additions to the church. The party next went to Calhoun, Mo.

Since September 1, Mr. and Mrs. W. W. Weaver, with Evangelist D. J. McClintock, report conducting successful meetings in Johnston, Molesworth, Williamsburg, Colquhoun, Winchester Springs, Pine River, and Whitechurch, Ont.

Rev. F. R. Beery, writes from Leavenworth, Kan.: "We have recently closed one of the greatest meetings ever held in our city with 155 conversions; nearly all united with our church. Dr. Ray Palmer, of Portland, Ore., did the preaching."

T. DeBoyce Franklin writes: "We closed a blessed meeting on December 17, at Galt, Iowa, where God's Spirit was manifested in a remarkable degree resulting in many conversions and reconsecrations, and in the signing of fifteen covenants for the erection of family altars."

Singing Evangelist, William S. Dixon, spoke to a mass meeting which filled the church auditorium on the last Sunday of the campaign at Oakland City, Ind. On invitation, forty pledged themselves to more careful spiritual training of children and a greater recognition of God in their homes. Mr. Dixon assisted Rev. H. B. Gebhart, the pastor of the Presbyterian church. He next went to assist Rev. W. R. Johnson, pastor of the Presbyterian church, Galveston, Tex.

Rev. Norman R. Curtis writes: "Am in the midst of an interesting meeting at Hayden, Ariz. Meetings are held in the M. E. church, which for months has had no pastor. The need in Arizona is great. The people are hungry for the gospel. Nearly 5,000 people in this district have no Protestant minister."

G. A. DeFlon writes: "Since September 24, when I started my work in Kansas, I have had four meetings and I am glad to say God has been with us and blessed us in the salvation of lost souls and many of God's children have been blessed. In January I start my work in Nebraska, at Red Cloud."

Walter G. Waltermire, Peoria, Ill., called at the MOODY MONTHLY office recently. He said, "It is now some 18 years since I have been a student in the Institute. I have been, during the past year, in 22 revival campaigns. Have recently moved to Peoria, Ill., from where I will continue my work."

Mr. and Mrs. C. E. Vinaroff report their meeting at Great Bend, Kan., opened with great power from God. On the first invitation eight persons accepted Christ. The church was packed to its capacity every night for the first week. They were helping Evangelist W. D. Hamilton. The meetings were held in the Methodist church.

S. E. Lewis, with his singer, Mr. Amos Phipps, closed November 19 a campaign at Richburg, N. Y., with 97 decisions and many re-dedications to the Christian life. Mr. Lewis baptized 13 the closing day and reports more to follow later. The party went next to Brushton, N. Y., where at the time of writing over 40 had already accepted the Lord.

The M. F. Ham Evangelistic Party report closing a very successful five weeks campaign at Neosho, Mo. The meetings were conducted in a large tabernacle and all the churches were united in the effort. A great spiritual blessing resulted. The party next went to Marlow, Okla., in a union tabernacle campaign which started off with splendid spirit.

Rev. Luther Arthur, pastor of the First Baptist Church, Huntington Beach, Calif., writes: "This church feels it has been greatly helped by the two weeks evangelistic services just conducted by Rev. Harry O. Anderson. Many souls have been saved and others have had their zeal renewed. In the nativity service twenty-two states and three foreign countries were represented. Truly if the gospel is preached in California it reaches the world."

Dr. and Mrs. Lau report having just finished their fifth year of evangelistic work among the mountain people of eastern Kentucky. God has greatly blessed this work in the saving of many souls, and a good number of Sunday-schools and churches have been organized. Their next work will be in Florida, making their headquarters at Auburndale.

S. D. Goodale reports having closed a very fine meeting at Selden, Kan., December 17. There was an unusual awakening among church members and many outsiders were reached and brought in. In several cases whole families came out for Christ. They were next to begin a union meeting at Ord, Neb., during January.

O. R. Lamper, pastor of the Presbyterian church at Lucerne, Ind., writes: "We have just closed a fine two weeks meeting here with the Prestons helping. The church has been greatly strengthened and a goodly number of souls were saved. Mr. Preston spoke on the closing night. He gave the story of his life as an actor, and the account of his conversion with telling effect. The church and community have been greatly blessed."

T. LeRoy Muir writes from Starlight, Pa.: "Have just returned East from my trip into Arizona, and am conducting an old-fashioned revival here. The revival fires are lighted and souls are being saved, including prominent men and women. My next effort will be in Dayton, O., and will be in the nature of a follow-up campaign to the Billy Sunday Tabernacle meetings. My headquarters are at Roxbury, N. Y."

During the late Fall Rev. D. L. Cole, an evangelist of Los Angeles, Calif., a former student of the Institute, and whose good work is best known in the South and West, concluded a most successful revival meeting at the Norwood Methodist Church, Birmingham, Ala. As a result of this meeting great and lasting good was wrought, and a genuine revival was experienced in the hearts of the people. Mr. Hugh Ellis, senior member of the well known law firm of Ellis and Matthew, who had practiced his profession there for twenty-one years, was converted and recently gave up his law practice, and is now a student at the Institute in the Bible Course. He is preparing to enter the ministry next November. Mr. Ellis joined the North Alabama Conference of the Methodist Episcopal Church, South, last November. Also, as a result of Mr. Ellis' coming he has brought 140 new subscriptions for the MOODY MONTHLY.

WHEN THE STUDENT VOLUNTEER MOVEMENT WAS BORN

A stirring account of the wonderful early days of the Student Volunteer Movement, which had its inception under the fostering care of Mr. Moody, was given by Mr. Robert P. Wilder, general secretary of the movement, in an address to the student body early in December, in which he traced its mighty development from that day to the present.

Later a letter from Mr. Wilder was received by Dr. R. H. Glover, director of the Institute's Missionary Course, which contained a paragraph from a letter written by Dr. D. B. Towner to Mr. Wilder in 1909, reading as follows:

"How marvelously He has used the boys that met for that first college convention at Mt. Hermon. I count it a great honor to have been present and to have met these men of God when they were dedicated to the Christian world, and to have watched their development and borne them up to God in prayer as they have been doing His work so faithfully and well."

FUTURE ENGAGEMENTS

Harry O. Anderson—February, Sacramento, Calif.; April, Canada; May-June, Iowa.
H. A. Backemeyer—Jan. 28-Feb. 18, Shelbyville, Ind.
W. E. Biederwolf Party—Jan. 21, Middletown, O.
J. E. Brown Party—February, Glendale, Calif.
Chester Birch—Feb. 2, Fort Dodge, Iowa.
C. B. Clark—February, Niles, Mich.; March, Athens, Ala.; June—July, West Tennessee.
A. L. Carter—Jan. 21-31, Pittsburgh, Pa.; Feb. 1-15, Homestead, Pa.; Mar. 3-15, Springfield, Mo.; Mar. 17-Apr. 4, Ft. Scott, Kan.; After Easter, Texas.
E. G. Conner and wife—February, McCloud, Calif.
Dr. H. P. Dunlop and wife—February, Los Angeles, Calif.
William S. Dixon—Jan. 21-Feb. 4, Carthage, Mo.; Feb. 18-Mar. 4, Paris, Ill.; Apr. 8-29, Harvey, Ill.
George D. Eastes Party—February, Fort Wayne, Ind.; March, Garrett, Ind.; April, Dover, Del.
John H. Elliot—January, Twin Falls, Idaho; February, Potlatch, Idaho.
J. W. Erskine—Feb. 8-25, Beaverton, Mich.; Mar. 1-18, Colon, Mich.; Mar. 22-Apr. 8, Flint, Mich.
Fairfield Gospel Team—February, Dubuque, Iowa; March, Indianola, Iowa.
T. DeBoyce Franklin—January, Newton, Mo.; February, Spring Valley, Minn.
Roy Frook and Miss Ida Frook—January, Ellsworth, Mich.
S. D. Goodale—February, Marquette, Neb.
M. E. Ham Party—January, Macon, Ga.; February, Henryetta, Okla.; March, Fayetteville, N. C.
C. E. Hillis and wife—Jan. 7-28, Central City, Iowa; Feb. 4-25, Manchester, Iowa; Mar. 4-25, Marion, Iowa.
I. E. Honeywell Party—January, Harvey, Ill.; February, Grinnell, Iowa.
P. H. Kadey Party—January, New Lothrop, Mich.; February-March, Grand Rapids, Mich.; March-April, Britton, Mich.
H. D. Kennedy—January, Angola, Ind.
Albert Allen Ketchum—Jan. 7-28, Canton, O.; Feb. 4-25, Mahanoy City, Pa.
Carl E. Kircher Party—Florida points.
The Loes—Jan. 29-Feb. 18, Carmel, Ind.; Feb. 19-Mar. 11, Dunkirk, Ind.
O. O. Lozier—Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanna, Ind.; Feb. 20, San Pierre, Ind.; Mar. 6, Van Wert, O.; April, Terre Haute, Ind.
Milford H. Lyon Party—Feb. 18, Fostoria, O.
J. W. Mahood and daughters—January, Toronto, Ont.
Frank Mathis Party—January, Guthrie, Okla., February, Wadena, Minn.
D. J. McClintock, with Mr. and Mrs. W. W. Weaver—Jan. 7-24, Spencerville, Ont., Jan. 20-Feb. 14, Hamilton, Ont.; Feb. 18-Mar. 7, Chippewa, Ont.
P. C. Nelson—Camp meetings in Texas, Oklahoma and Kansas.
David F. Nygren Party—January, San Francisco, Calif.; February, Mt. Vernon, Wash.; March, Preston, Wash.; April, Cherry Grove, Ore.
Sara C. Palmer—January, Harrisburg, Pa.; February, Aurora, Ill.
The Prestons—Jan. 28-Feb. 18, Cambridge, O.; Feb. 25-Mar. 18, Grand Haven, Mich.
Lon D. Parker—January, Chetopa, Kan.
M. S. Rees—January, Urbana, Ill.; February, Watertown, N. Y.; March, Danville, Ill.
P. S. Rowland—Jan. 21-Feb. 4, Macon, Ga.
A. P. Renn—Jan. 7-28, LaFayette, Ind.
L. C. Robie—February, Watervliet, N. Y.; March, Schenectady, N. Y.; April, Rochester, N. Y.
Harold F. Savles—Jan. 21-Feb. 4, Jackson, Mich.
Robert L. Selle—January, Latham, Kan.
Gipsy Smith, Jr., and party—Feb. 4-25; Biloxi, Miss.; Mar. 4-25, Baton Rouge, La.; Apr. 1-22, Corinth, Miss.; Apr. 29-May 20, Laurel, Miss., May 27-June 17, Meridian, Miss.
John R. Snyder—1923, Bellwood, Pa.; Tyrone, Pa.; Youngstown, O.; Carson City, Mich.
Charles Stewart—February, Elkhart, Ind.
William A. Sunday Evangelistic Party—January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.
John W. Troy—January, Lafayette, Ind., February, Fairmont, W. Va., April, Indianapolis, Ind.
The Vinaroffs—Jan. 15-28, Helena, O.; Jan. 29-Feb. 18, Cleveland, O.; Feb. 19-Mar. 4, Bedford, Ind.; Apr 2-15, Louisville, O.; Apr. 16-29, Akron, O.
E. L. Wolslogel—Feb. 25-Mar. 11, Cynthiana, Ky.; Mar. 18-30, Petersburg, Va.; Apr. 29-May 13, Oxford, Miss.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible Conference, Cedar Falls, Iowa. Aug. 5-12.
Founder's Week Conference, Moody Bible Institute, Chicago, Feb. 5-9.
Moody Bible Institute Bible Conferences:
Scranton, Pa. Jan. 28-Feb. 2.
Buffalo, N. Y., Feb. 18-23.
Rochester, N. Y., May 20-27.
Religious Education Association Annual Meeting Cleveland, Ohio, April 11-14.
Winona Lake, (Ind.) (Partial List):
World's Christian Citizenship Conference, July 1-8.
Chautauqua Program, July 1-Aug. 16.
Bible Conference, Aug. 17-26.
Evangelistic Conference, Aug. 22-23.

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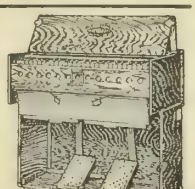
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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

African Adventures, by Jean Kenyon MacKenzie.

Any book by the author of *Black Sheep* will find a hearty welcome by those who appreciate the realistic pictures of mission work in Africa. This volume will interest children and young people as well as their elders.

182 pages, 7¼x5 inches. George H. Doran Company, New York. $1.25.

G. S.

The Evangelistic Encyclopedia, by Rev. G. B. F. Hallock, D.D.

Probably the most complete book in this field. Full of helpful material and suggestions, especially for the busy pastor. It will prove stimulating. Contains an abundance of evangelistic texts, themes, outlines, and some sermons, besides approved methods.

352 pages. 8⅛x5¾ inches. George H. Doran Company, New York. $3.00.

G. S.

The Glory of His Robe, by Edward John Strabo, M. A., S. T. D.

This is a book of practical meditations which possesses a homely and personal touch that is charming. Great moral and religious truths are touched upon, such as "The Worth of a Smile," "The Religious Value of Humor," "Oiling the Hinges of the Church Door," "How God Comforts," "Curvature of the Soul."

269 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

G. S.

His Appearing and His Kingdom, by Rev. Fred Eugene Hagin.

Mr. Hagin is an experienced writer, the author of a number of informing books upon the second coming of our Lord and related subjects. His knowledge of his themes is scriptural and his treatment of them broad and re-assuring. The style is straightforward and clear.

313 pages. 7⅜x5 inches. Fleming H. Revell Company, Chicago and New York. $1.75.

G. S.

Syllabus for Old Testament Study, by Rev. John R. Sampey, D.D., LL.D.

This book consists largely of scholarly outlines and analyses of the books of the Old Testament and they are remarkably well done. Not the least valuable parts are the brief introductions to the books, in which the views of both the conservative and modernistic scholarship are given. The conservative interpretations prevail. The chronological chart at the end of the book also adds to its value.

335 pages. 7⅜x5 inches. George H. Doran Company, New York. $2.00.

G. S.

The Gist of the Lesson, by Rev. R. A. Torrey, D. D.

This is the twenty-fourth year of this vital help on the International Sunday-school Lessons. It still leads in its field. A new feature of this year is the questionnaire which follows each lesson beginning with the second quarter. This will be prized by teachers who delight in bringing to the front the most vital points of the lesson.

159 pages. 5½x2½ inches. Fleming H. Revell Company, Chicago, New York. 35 cents.

P. B. F.

The Most Wonderful Story, by Amy Le Feuvre.

The simple story of our Lord's life upon earth has been well arranged to interest the very little ones. While the book has been written for parents to read to children of three to four and upward, the beautiful illustrations, clear type, and intensely fascinating manner in which the story is told, admirably adapt it for placing in the hands of the boys and girls of the Junior department for their own Sunday reading. For primary teachers who want material to assist them in the art of story telling, no better life of Christ could be provided.

219 pages. 7¼ x 5 inches. Fleming H. Revell Company, Chicago and New York. $1.50.

C. H. B.

Out for Character. Twenty-six of our leading clergymen, college presidents, physicians and other recognized authorities, have each addressed a brief, pointed appeal to the young men of our day in a most attractive manner. The prevailing text might be said to be "Whatsoever a man sows, that shall he also reap," and the commanding conclusion is that a man's greatest enemy is himself. The chapters were written to warn men and women of the penalties of evil living and are especially timely for the loose and lawless period through which our young people are now passing. Every teacher and leader of the young will find a vital use for this book.

112 pages. 7 x 4½ inches. Vir Publishing Company, Philadelphia. $1.

C. H. B.

Church Street, by Jean Carter Cochran.

This unusual book by the granddaughter of the well known religious book publisher of a former generation, Robert Carter, does not disappoint those looking for the pure and interesting in literature. The editor of the *Outlook* speaks of this book as an antidote for *Main Street*, and Zona Gale in the *Yale Review* says that it is the forerunner of the American novel of tomorrow, which will portray the beauty of commonplace living, as the novel of today uncovers its ugliness.

The book is sketchy, but it gives a view of Christian home life in a New Jersey village that is most refreshing. May the day soon come when such books displace the prurient fiction of the present.

227 pages. 7½ x 5 inches. Westminister Press, Philadelphia. $1.50.

J. H. R.

The Annotated Bible—Daniel to Malachi, by Rev. A. C. Gaebelein, D. D., Editor of *Our Hope.*

The many readers of Dr. Gaebelein's books will be gratified to learn that he has now completed *The Annotated Bible* through the Old Testament and nearly completed it through the New Testament. The broad analysis he has made of each of the books is of great value to the Bible student, and this particular volume is enriched by an introduction on the authenticity of Daniel, brief indeed, but sufficiently comprehensive for the purpose. Dr. Gaebelein's interpretation of the prophets as a whole, is a task for which he is better fitted than any contemporary American author whom we happen to know.

333 pages. 8¼x5½ inches.

Publication Office, *Our Hope*, 456 Fourth Avenue, New York. $2, postpaid.

—J. M. G.

An Introduction to Mahayana Buddhism, by W. M. McGovern, Ph. D.

This book is designed as a guide to Buddhism for cultured readers and students of comparative religion. It deals more particularly with the so-called northern school of Buddhism (Mahayana), prevalent in China, Japan, Nepal, Tibet and Mongolia, as distinct from the southern school (Hinayana), which flourishes in Ceylon, Burma and Siam. The doctrine, philosophy and psychology of Buddhism are successively discussed, followed by a brief history of the religion, its founder and its later sects. The author is lecturer on Japanese and Chinese in the School of Oriental Studies at the University of London.

233 pages. 8½ x 5½ inches. E. P. Dutton, New York.

R. H. G.

Science and Supposition in Evolution, Geology and Astronomy, by D. A. Sommer.

The writer distinguishes between supposition and fact in the sciences indicated in the title. He has made a careful study of the works of Darwin, Le Conte, and Young, and quotes statements from these scientists wherever a theory is implied rather than an actual law. His argument would have been strengthened if he had been familiar with the more recent writings of George McCready Price and the latest contributions in the field of astronomy, since present day research in both geology and astronomy presents a constructive as well as destructive program for the overthrow of evolution.

43 pages. 7½ x 5 inches. Paper. Apostolic Review, Indianapolis, Ind. 30 cents.

C. H. B.

A Brief Bible History, by James Oscar Boyd, Ph. D. and Rev. John Gresham Machen, D. D.

This book of joint authorship undertaken by these two well-known professors of Princeton Seminary, representing respectively the Old and the New Testament departments will be a valuable help as an introductory history in a teacher's training class. The purpose is to present a brief survey of the historical books of the Bible while the questions at the conclusion of each chapter adapt it especially to class work. Fifteen lessons are given over to the annals of the Israelites and twenty-three to the life of Christ and the development of the church.

128 pages. 7¼ x 5 inches. The Westminister Press, Philadelphia. 60 cents.

C. H. B.

The Career of a Cobbler, the Life Story of William Carey, by Margaret T. Applegarth.

In presenting this fresh little volume Miss Applegarth adds a real gem to her many fascinating missionary stories. It is altogether unique in its style—a dialogue between two Hindu friends in which one tells the other the life story of William Carey in terms of Hindu thought and expression. At the start the listener shows his proud contempt for the cobbler, but after frequent ejaculations of surprise and disapproval he gradually yields to the spell of Carey's wonderful life, and finally he is completely conquered and kneels humbly with his friend in supplication to the God of the great white "Sahib."

85 pages. 7¼x4¾ inches. Fleming H. Revell Company, Chicago and New York. 75 cents.

R. H. G.

Parenthood and Child Nurture, by Edna Dean Baker, M. A.

The author has compiled this work from the pages of her rich experience as president of the National Kindergarten and Elementary College. As it is a book especially prepared for a parents training class it should perform an effective service in this day when so much of our juvenile criminality is being traced to the home. Certain it is the parents need to be instructed in the task of child training, and if churches and Sunday-schools have not already an organized class for this purpose the young parent may be greatly benefited by a private reading of this book. Its scope includes the physical, mental, social and spiritual life of the child from birth to twelve years of age, and it contains some helpful suggestions regarding songs, stories, and other material suitable for the child.

178 pages. 8 x 5¼ inches. The MacMillian Company, New York City. $1.50.

C. H. B.

The Master's Method of Winning Men, by Rev. Dwight Mallory Pratt, D. D.

In writing the above book Dr. Pratt has made a most helpful contribution to the rapidly growing library on personal evangelism. It bears transparent evidence that he was not only a keen reader of human nature, but also a masterful and enthusiastic soul-winner himself. The book is well adapted to stimulate interest in the subject which it treats. It is written in the popular rather than the technical style, and presents the subject from the point of view of psychology and character analysis. Students and teachers of the subject will find this book richly suggestive in the many personal experiences and types of character dealt with.

128 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York, $1.

C. P. M.

The New World of Islam, by Lothrop Stoddard.

This volume, by a Harvard professor unusually conversant with world conditions, follows closely upon his book entitled *The Rising Tide of Color.* Both books contain much that challenges thought. The present volume is a masterful review of the whole situation in the Near and Middle East under such headings as "Pan-Islamism," "Nationalism," "Economic and Social Changes," "European Imperialism, Bolshevism," etc. The book appears most opportunely at this time when world politics are focused upon the Near East as the storm center of the world, and its reading will contribute much to a broad understanding of the issues involved and to a true appraisal of a situation of peculiar gravity fraught with tremendous liabilities to the whole world.

362 pages. 8x5½ inches. Charles Scribner's Sons, New York. $3.

R. H. G.

Building a Successful Sunday School, by Rev. P. E. Burroughs, D. D.

This is a compliment to the former excellent book, *The Present Day Sunday-school* from the pen of the same author. Dr. Burroughs writes from a careful study and large experience in Sunday-school work and in this volume he has sensed some of the problems that arise in adapting organized Sunday-school methods to old church buildings. The chapters devoted to "Housing the Sunday-school" constitute a valuable contribution to the smaller schools who are endeavoring to make use of modern methods. A large portion of the book is given over to Sunday-school extension and the author's orderly and unique method of presentation will be appre-

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192 pages. 7¼ x 5 inches. Fleming H. Revell Company. Chicago and New York. $1.50.

C. H. B.

What Will Take Place When Christ Returns? by F. E. Marsh.

This book received from Madame Labouchere, of 20 Grand Rue Montreux, Switzerland, is by a well-known author of the highest evangelical type.

He says that as there are twelve gates of pearl in the walls of the New Jerusalem, so there will be at least twelve events to take place when Christ comes back. All twelve events are interesting, but "The Prophetic Word Will be Verified," "Israel Will be Vivified," "The Earth Will be Beautified," "Christ Will be Satisfied," seem to be the most striking. The verb in each of the things is given in an alliterative style, as suggested by the titles referred to.

This book is particularly for the believer who longs for the realization of his hopes in connection with the return of the Lord.

221 pages. 7¼x5 inches. Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. $1.25.

J. H. R.

Evangelical Booklets.

This is the name of a new series of brief, pointed messages on themes of supreme importance by evangelical preachers and teachers, and intended for widest circulation among the people. Six of these booklets are now ready:

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Ruined, Redeemed, Regenerated, by C. H. Mackintosh.

Christians everywhere should zealously co-operate in broadcasting these booklets in order to the conserving of Scripture doctrines and the arousing to evangelical effort.

Paper, 10 cents; 12 copies, $1; attractive rates on large quantities. The Bible Institute Colportage Association, 822 N. La Salle St., Chicago, Ill.

J. H. R.

Church School Administration, by E. Morris Fergusson.

The author has had years of experience in various types of Sunday-schools and in addition has been dealing with superintendents in Sunday-school conventions for about thirty years. His work is a valuable contribution to the study of our rapidly changing church school. He has not overlooked the situation and need in the small Sunday-school of the rural and frontier field but presents a program of advance that may be adapted to every size and condition of school. The historical introduction which characterizes each chapter will be particularly illuminating in explaining the circumstances which have evolved the highly organized departments of religious education from the one-room Sunday-school of the last generation. The final chapters on The Yearly Program and The School's Religion make this work unique and distinguish it from others of its kind, while the appendices and index make it a valuable reference book.

270 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. $1.75.

C. H. B.

His Glory, by Rev. Grant Stroh.

What an hour of contact with the things of God is given in the perusal of this brochure! It is not a hurriedly written essay, nor is it a disquisition on the great theme which should frighten the busy Christian of the age in which we are living. The subject will likely interest few but the spiritual, but to them this small volume brings into view something that is not of ordinary conconsideration—"His glory."

"Christ's Pristine Glory," "Jehovistic Glory," "Incarnate Glory," "Present Glory," and "Kingdom Glory," give the subjects of the five chapters of the book. In our day of flabby theological thinking, when God is represented to us as a spineless being, how strengthening it is to have such a statement as this: "Absolute holiness is the characteristic which above all else distinguishes God from all of His creatures." The book is saturated with Bible teaching, and at the end of each chapter there is a group of passages of Scripture that have been used in that particular chapter.

We would to God that such booklets had the appreciation of tens of thousands of Christians, for thereby would the life of the church be uplifted and Christ's glory be manifested among men.

Stiff paper, 64 pages. 7¼ x 4 inches. The Bible Institute Colportage Association, 822 N. La Salle Blvd., Chicago, Ill. 40 cents.

J. H. R.

The Crescent in North-West China, by G. Findlay Andrew, O. B. E.

Notwithstanding the fairly extensive literature on the Moslem world there has been until very recently a great dearth of information about the Moslems in China, variously estimated all the way from five to twenty millions in number. The present admirable little volume, therefore renders a valuable service by its most interesting and instructive account of the Moslems of the most northwesterly province of Kansu, which is the stronghold of Islam in China. The author is a missionary of that region who has an intimate knowledge of the people about whom he writes. His tactful influence did much to prevent a Moslem uprising in Kansu during the Great War, and in recognition of his services the British Government conferred on him the Order of the British Empire. Mr. Andrew estimates that Kansu Province alone has three million Moslems, divided among three classes—Arabic, Salar (Turkish) and Mongolian. They present a field of peculiar difficulty to missionary work, as indicated by the almost utter lack of avowed converts as a result of years of labor by several devoted missionaries. The author pleads for larger effort and particularly for men who know Arabic and are familiar with Moslem peoples, to be set aside for exclusive work in that region.

113 pages. 7½ x 5 inches. China Inland Mission, London. 3s. 6d.

R. H. G.

The Life of Andrew Murray of South Africa, by Prof. J. Du Plessis.

As biography constitutes one of the richest veins of literature, so biography itself has been distinctly enriched by the addition of this life story of one whose spiritual influence has been more profoundly felt the world around than that of any other man of his generation. Andrew Murray lives in our thoughts along with Augustine, Thomas à Kempis and William Law. The blessing disseminated by the divinely touched pen of this South African saint can never be estimated. A great host of his spiritual children in every quarter of the globe, and from every walk of life, will rise up and call him blessed. The present large volume, written by one of his intimate colleagues in South Africa, presents a vivid portrait of the man Andrew Murray, and a complete sketch of his life work as pastor, ecclesiastical leader, educationalist and missionary statesman as well as author. To many readers who have known Andrew Murray only through his devotional books it will be a surprise to find that he was not only a man of prayer and saintliness, but at the same time a man of action and practical affairs.

The interest and value of the volume are further increased by twenty-one illustrations and a full list of the books and tracts written by Dr. Murray, reaching the almost incredible number of two hundred forty. Most of these were published both in English and in Dutch, and some of them in as many as fifteen languages.

553 pages. 8½x5½ inches. Marshall Brothers, London, England. 15 s.

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Hunter Corbett: Fifty-six Years Missionary in China, by James R. E. Craighead.

Few missionaries in China have labored so long or won so great and deserved distinction as this stalwart Presbyterian who, three years ago, laid down his armor and entered into heavenly rest. His life story is told by his son-in-law, and what a story it is of early pioneer hardships, heathen persecutions, sad bereavements, sore trials and tests of faith, out of which came glorious victories and wonderful results!

Hunter Corbett will always stand out as a shining example of the evangelistic type of missionary. His long career was marked in an unusual degree by able and incessant preaching, extensive itineration and untiring zeal in personal work. His gifts and activities covered a wide range and he was at once organizer, evangelist, pastor, teacher, translator and writer. And withal he was a most effective deputational speaker at home, and during one furlough was accorded the rare honor of being made moderator of the General Assembly of his church. He lived to see remarkable results of the labors of himself and his colleagues. When he entered Shantung in 1864 there were barely twenty Christians in that province of 29,000,000. When he died in 1920 there were 32,478 communicants and catechumens.

China needs more missionaries of the Hunter Corbett type today when the trend is so strongly toward educational and social work rather than aggressive evangelism.

224 pages. 7¾ x 4¾ inches. Fleming H. Revell Company, Chicago and New York. $1.60, postpaid.

R. H. G.

Grace, by Lewis Sperry Chafer.

This book deals with the deep things of God. The author has also written *He That Is Spiritual*, a book that aroused many a careless Christian and gave him to understand that he is not terrestrial or celestial, but spiritual.

In the book under consideration we are still in the realm of the spiritual. The truly spiritual Christian will find very little with which he is not in the most perfect agreement in the chapters on the seven fundamental facts of grace, the three divine motives in grace and the three principles which cannot co-exist with grace, nor will many find fault with the teaching of the safe-keeping in grace.

But when we come to the life under grace there is much that may arouse questions as to the author's conclusions at certain points. In the author's insistence on the doing away of the law of Moses and the law of the kingdom, there seems to be some ignoring of the evils that have come from antinomianism, as illustrated in the life and history of the Reformation church. If the law that belongs to the realm of grace were made more prominent it would seem to be something to be desired, for the author does not ignore such law, but is so obsessed with the idea of grace that he seems to ignore it.

The distinction between the law of Moses, the law of the kingdom and the law of grace, is most admirable, and clarifies the whole subject of law in a way that is practically new and withal obvious. With this author the law of Moses is utterly gone; in the sphere of grace the law of the kingdom has no place; the decalogue, the moral law, as laid down in the various legal provisions of the early history of Israel and the Sermon on the Mount, and the laws that really pertain to the kingdom that as yet have manifestation, do not obtain in the kingdom of grace. Anything that implies the energy of the flesh is offensive to the author; everything is of the free will and choice of God.

As to the things that are done away, the Sabbath is one that is selected for careful consideration, and at this point an unanswerable argument against the legalism of Seventh Day Adventism is made, yet there is a reproof of earnest Christian people who are insisting on a better observance of the Holy day.

It is hardly proper to say that the book is an answer to every form of modernism, for modernism is hardly in view at all, unless legalism is to be so called. The book is necessarily somewhat controversial, but is to be commended on that account in these lackadaisical days.

373 pages. 7½ x 5¼ inches. Sunday School Times Company, Philadelphia. $1.50.

J. H. R.

BOOKS RECEIVED

George H. Doran Company, New York.

"The Mind of the Master," by Rev. John Watson, D. D. Cloth, 338 pages, $1.50, net.

"The Evangelistic Cyclopedia," by Rev. G. B. F. Hallock, D. D. Cloth, 352 pages, $3, net.

"Syllabus for Old Testament Study," by Rev. John R. Sampey, D. D., LL. D. Cloth, 335 pages, $2, net.

"The Children's Six Minutes," by Bruce S. Wright. Cloth, 115 pages, $1.25, net.

"The Sunday School at Work in Town and Country," by William Mouzon Brabham. Cloth, 217 pages, $1.50, net.

"Scientific Christian Thinking for Young People," by Rev. Howard Agnew Johnston, Ph. D., D. D. Cloth, 238 pages, $1.25, net.

"The Magyars in America," by D. A. Souders. Cloth, 149 pages, $1, net.

"Bible Types of Modern Women," by Rev. W. Mackintosh Mackay, D. D. Cloth, 328 pages, $1.50, net.

"Bible Types of Modern Women, Second Series," by Rev. W. Mackintosh Mackay, D. D. Cloth, 198 pages, $1.50, net.

"Flash-Lights from the Seven Seas," by William L. Stidger. Cloth, 214 pages, $2, net.

"William Carey," by Rev. Percy Jones.

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"John Williams," by Albert Lee, Ph. B., B. Sc.

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"Abel of Kwato," by A. Gratten Hall.

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"Mackay of Uganda," by Rev. W. S. Herbert Wylie, M. A. A new missionary series. Stiff paper, 60 cents each.

Fleming H. Revell Company, Chicago and New York.

"The Menace of Darwinism," by William Jennings Bryan. Paper, 64 pages.

"Revealing Light," by Sidney M. Berry, M. A. Cloth, 219 pages, $1.50, net.

Bible Institute Colportage Association, Chicago.

"A Grain of Wheat and Other Sermons," by Rev. Walter Benwell Hinson, D. D. Cloth, 141 pages, $1, net.

Philadelphia School of the Bible, 1721 Spring Garden St., Philadelphia.

"The Great Transformation," by Rev. R. M. Stevenson, F. R. G. S. Paper, 32 pages, 15 cents.

Jewish Publication Society of America, Philadelphia.

"The American Jewish Year Book 5683," edited by Harry Schneiderman. Cloth, 570 pages, $2.06.

Benjamin A. M. Schapiro, 83 Bible House, Astor Pl., New York.

"The Shepherd Prince," by Abraham Mapu, translated from the Hebrew by Benjamin A. M. Schapiro. Cloth, 380 pages, $2.50, postpaid.

Pentecostal Publishing Company, Louisville, Ky.

"Historic Christianity and the New Theology," by Rev. Harold Paul Sloan, D. D., Cloth, 208 pages, $1.50.

Jasper Seaton Hughes, Holland, Mich.

"Lessons in the Revelation," by Jasper Seaton Hughes. Paper.

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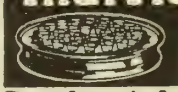

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DR. GRAY ON A NATIONAL COMMITTEE

On invitation of Alton B. Parker, president of the National Civic Federation, Dr. Gray consented to act as a member of a committee of one hundred representative men and women, headed by Elihu Root, who met January 16 at Washington, D. C., to discuss the questions, "How far and in what manner should the United States participate in international affairs?" and "How far is it wise at this time to reduce our army and navy?"

NEW PASTOR'S COURSE APPRECIATED

The Dean is receiving a number of letters of appreciation from the students in the new Pastors' Course for the work of the first term, recently completed. They all pronounce the course a success, and predict a bright future for it in the history of the Institute.

DO YOU WANT SUCCESS?

Dr. Gray's message, "Do You Want Success?" written originally for the Bible Success Band, has been translated into the Chinese and Korean languages. It reads as follows:

"Some good people think vaguely that the prosperity and success promised in Joshua 1:8 are to be realized only afar off and in some shadowy way in heaven. Or, if the words are at all associated with the present life, it is only in a "spiritual" sense, by which is meant something still shadowy. It does not occur to them that the context speaks of physical battles won, nations conquered, cities inhabited, fields tilled, harvests gathered, families multiplied, and all that.

"In other words, the thought that God knows and is interested in the course of our lives at this moment, and that there is any direct and intimate relation between obedience and success appears too material to be true.

"But this is atheism, though it is not meant to be, and it does the greatest injury to ourselves.

"Sometimes we excuse our unbelief by saying that the words in Joshua are an earthly blessings which the true child of God requires, that will not come to him who observes 'to do according to all that is written' in His Holy Word."

"To know and obey God's Word is the secret of physical health; is the secret of true knowledge, and of real mental development; is a means of getting along in the sense of pounds, shillings, and pence; promotes family happiness, and it brings honor to men. One can name no Old Testament promise and do not belong to New Testament Christians. But are they not paralleled by I Timothy 4:8, 'Godliness is profitable unto all things, having promise of the life that now is?'

"The first promise that ever gripped the writer as a youth was Proverbs 3:6: 'In all thy ways acknowledge him, and he shall direct thy paths.' It was staggering. It could not possibly mean what it said. He went around it as a kitten does its first saucer of milk. By and by he tasted it, and he put it to the test, and body, mind and soul have been nourished by it ever since.

FALL TERM GRADUATION EXERCISES

The evening exercises of Graduation Day, December 21, drew an audience which filled the Auditorium. They were marked by the deep interest and manifest presence of the Spirit of God which always characterize such occasions in the Institute. Somehow each always seems the best yet. There was a thrill and a sense of heavenly power and blessing that stirred the deeps in many hearts.

The address by Rev. Aquilla Webb, D.D., pastor, First Presbyterian Church, Wilmington, Del., was practical, helpful and stimulating to an extent rarely heard,—a narrative of his experiences as an evangelistic pastor in St. Louis, Philadelphia and Wilmington, where in each case the church had never known what it was to have a gospel invitation given in the Sunday evening service. Before ac-

Moody Bible Institute
December Class 1922
Philippians 1:27 — Striving together for the Faith of the Gospel.
Photo by Mabel Sykes
140 N State St. Chicago

Graduating Class, December, 1922.

cepting his calls to the pastorate he always made it a condition that he should have a free hand in the evening services. The success which crowned his labors in each case, he regards as a demonstration that similar results are possible in any church, no matter how cold and formal its condition may be.

Dr. Webb mentioned having heard, as a Harvard student, a lecture in Boston by Dr. Gray, which so impressed him that thereafter he attended every one of the season's series; also that he had read every book from Dr. Gray's pen as issued.

"We live in a day of steadily increasing apostasy," he said, "but I venture to affirm that regardless of how many other Christian schools may depart from the faith, Moody Bible Institute will stand fast. When I hear that Moody Bible Institute has fallen away I shall give up myself, but not until then."

Doubtless Dr. Webb's address will appear in a later issue of the MONTHLY.

In the absence of Mr. Henry P. Crowell, president of the Institute, the diplomas were presented by Dr. Gray, who also read a letter from the class secretary, saying, "We the Senior Class of December, 1922, feel that we are unable to express our appreciation of God's goodness in permitting us to attend The Moody Bible Institute.

"We wish to thank you and the other members of the Faculty for your kind interest in our welfare and for the inspiration we have received from the example of your consecrated lives.

"We will, in all probability, soon be scattered to the four corners of the earth, but no matter where we may be placed, we shall look back with deep gratitude and appreciation to the blessed times together at the Institute.

"Please accept the accompanying pledges to the amount of $10,400, payable in annual instalments within twenty years, with our prayers for God's blessing on the Institute."

At the class exercises in the morning very commendable addresses were given by Mr. Raymond Fortna, representing the men, and Miss Elvira Christopherson, for the women.

Following the reception to the graduates given by the Faculty and Business Staff in the afternoon, dinner was served in the dining room, Dr. Gray presiding. Mr. Robert Stanley Hoy, on behalf of his fellow graduates, presented the class picture. The response was made by Dr. Gray, on behalf of the Board of Trustees and the Faculty. The good fellowship and hilarity of the occasion was greatly enjoyed by all:

The list of graduates follows:

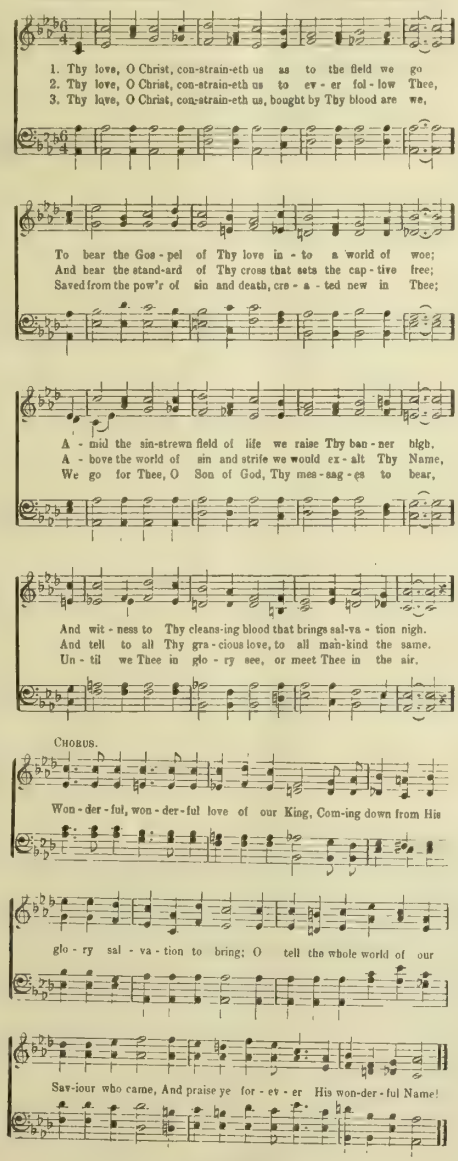
Athalia Baker, Matilda C. Bertsche, Margaret Belle Bissett, Laura Mae Brownlee, Martha Buttikofer, Flora Chandler, Elvira C. Christopherson, Frances P. Cummins, Mrs. Esther M. Daehler, Anna I. Dreyer, Helen M. Farquharson, Sunshine M. Fitch, Hazel Claire Fleak, Fay Gould, Imogene Corre Granville, Margaret Anna Gruenewald, Helen Gertrude Hass, Mary Pearl Hoffman, Irma Johnson, Nellie Opal Jorgenson, Margaret Ruth Lacy, Pearl J. Ludwick, Zakia Mishriki, Hulda M. Nelson, Lillian Nelson, Myrtle B. Niman, Blanche Lorene Peckham, E. Jane Pence, Olive Portinga, Kathryn E. Potteiger, Mrs. Lottie Lett Rauch, Nellie A. Rollins, Anna Schichi, Amalia Schoessler, E. Luella Shaver, Helen J. Shellenberger, Muriel B. Sim, Esther Stallesen, Mildred D. Steere, Sara Stevenson, Bessie B. Sue, Virginia B. Thompson, Clytia Nell Ulrich, Bonita Walker, Mabel Irvin Walker, Irene Bernice Wiltrout, Stewart Bain, Orland George Battishill, O. Edw. Blomgren, Myron E. Campbell, Francis John Carter, Fred R. Daehler, Harold Franklin Damon, Rudolph H. Davidson, J. Gordon Eldred, Lonnie R. Ennis, Lloyd S. Erb, Edwin Erickson, Joseph M. Fleming, Raymond D. Fortna, Roscoe C. Harrison, Harold Charles Hickson, Robert Stanley Hoy, Clyde E. Hurley, Walter A. Jensen, Lloyd Spencer Johnson, Ronald Ricker Kratz, Cortez L. Norman, Minor Paul Northem, Samuel Obetz, John Jonathan Prevol, Albert L. Schoellig, J. Bertram Stahl, W. Ewart Stephenson, Basil Edward Swales, Wallace A. D. Thornbloom.

These seventy-six graduates represent twenty different states in the Union, and Canada, Egypt and Newfoundland.

It was announced at the evening exercises that during the period from July 7 to November 1, 1922, students had completed courses in the Correspondence Department as follows: Bible Doctrine Course, 4; Practical Christian Work Course, 26; Bible Chapter Summary Course, 7; Synthetic Bible Study Course, 37; Scofield Bible Correspondence Course, 15; Christian Evidences Course, 26; Evangelism Course, 43; Introductory Bible Course, 56; Total, 214. These students represent thirty-eight states in the Union, and the following foreign countries: Canada, Scotland, Africa, India, China, Australia, New Zealand.

Thy Love, O Christ, Constraineth Us.

IMOGENE CORRE GRANVILLE. MARY PEARL HOFFMAN.


1. Thy love, O Christ, con-strain-eth us as to the field we go
2. Thy love, O Christ, con-strain-eth us to ev - er fol - low Thee,
3. Thy love, O Christ, con-strain-eth us, bought by Thy blood are we,
To bear the Gos - pel of Thy love in - to a world of woe;
And bear the stand-ard of Thy cross that sets the cap - tive free;
Saved from the pow'r of sin and death, cre - a - ted new in Thee;
A - mid the sin-strewn field of life we raise Thy ban - ner high,
A - bove the world of sin and strife we would ex - alt Thy Name,
We go for Thee, O Son of God, Thy mes - sag - es to bear,
And wit - ness to Thy cleans-ing blood that brings sal-va - tion nigh.
And tell to all Thy gra - cious love, to all man-kind the same.
Un - til we Thee in glo - ry see, or meet Thee in the air.
CHORUS.
Won - der - ful, won - der - ful love of our King, Com-ing down from His
glo - ry sal - va - tion to bring; O tell the whole world of our
Sav-iour who came, And praise ye for - ev - er His won-der - ful Name!

Class Song

CORRESPONDENCE DEPARTMENT ITEMS

Staff-Captain Bertram C. Rodda, 120-130 W. 14th St., New York City, Salvation Army Territorial Headquarters, writes:

"I have only returned to America recently after an absence of over three months during which time I visited every country in Europe in the interests of our work. I was pleased to meet a Moody Bible Institute student in London who has the largest weekly Bible class in the British Isles—possibly the largest in Europe. I refer to Commandant Tom Blower of the Clapton Congress Hall Corps, who ministers to two or three thousand Bible class members in his main auditorium every Monday night. His Bible classes are a feature in London religious life."

Commandant Blower completed the Synthetic and Scofield Courses by correspondence, his grades being high, and the courses completed in less than the usual time.

The employees in the Correspondence Department recently sent two contributions of 50,000 and 17,100 marks respectively to Mr. Paul Umlauf of Berlin, Germany, teacher of a class of boys in Bible study by correspondence. Mr. Umlauf wrote that many were without fuel or food and that thousands were likely to starve this winter. Already Mr. Umlauf has sent to the department an itemized account of the expenditure of the first 50,000 marks, showing the greatest care and frugality, and also sent the written receipts of the merchants from whom the various purchases were made. No report of the use of the second contribution has been received as yet.

Two Institute students, Briggs P. Dingman and Edward Godt, are in correspondence with two Christian German boys in Berlin, Gerhard Kroll and Erich Frommke respectively, to help them in their English and keep them in touch with the life and spirit of the Institute. These boys are in the class taught by Mr. Umlauf, and with others frequently hold evangelistic meetings on the streets and elsewhere.

SOME WISCONSIN NEWS NOTES

Madison, the University center, has a number of very active and consecrated former M. B. I. students, who contribute largely to the spiritual atmosphere of the capital.

William L. Young, '16, has recently taken the position of Bible study secretary of the University Y. M. C. A.

I. S. Caldwell, '13, has purchased a fine down-town property, formerly known as The Silver Dollar Saloon, to be used as a city mission. Mr. and Mrs. Caldwell are carrying on open air meetings under the shadow of the State capitol, as well as gospel services and Bible classes at the city mission.

Phillip Pallatto, '19, and Mrs. Pallatto

are doing missionary work in the Italian district and rejoice in the newly completed building of the First Italian M. E. Church.

Ingman Olson, '12, is Sunday-school superintendent and leader of the choir of the Bethany Norwegian Evangelical Church.

Margaret A. Storck, '05, is conducting Bible and mission study classes in connection with the Y. W. C. A. and First Presbyterian Church.

Henry Harris, '96, has just left Madison where he was pastor of the Pilgrim Congregational Church, to take the pastorate of the First Congregational Church at Baraboo.

A reunion of former students was held November 28 at the city mission, Madison, where Joseph Flacks, '13, was conducting a series of meetings. A preliminary organization was formed with Ingman Olson as secretary, and it was decided to meet regularly on the first Thursbay of each month. Carl A. Montanus was present to represent the Institute.

A unique record is that of the U. B. church of Richland Center, which is represented at the Institute by ten of its young people, Mr. and Mrs. Kenneth A. Nelson, Mr. and Mrs. Guy Kintz, Mr. and Mrs. Ora Liscum, and Mr. and Mrs. Myron Z. Hovda, and Miss Jacobson, all these of the present student body, and Miss Virginia Richards, instructor in piano.

On November 19 the Milwaukee Rescue Mission observed its seventeenth annual mission Sunday. C. A. Montanus of the Institute Administration Department, and Mr. and Mrs. Josiah Leanhauts, '20, attended, and a feature was the special music furnished by the M. B. I. Saxophone Quartette.

Three former students are holding neighboring pastorates in the south part of Milwaukee, known as Bay View: Rev. Wm. I. Blair, '15, Grace Presbyterian Church; Henry Johnson, '10, Trinity Methodist Church; and Herbert C. Carnell, '14, Bay View Baptist Church.

A REUNION IN INDIA

Adam Scott, '11, wrote, November 7, from Kalyandrug, Anantapur District, India: "In these days of false teaching we are grateful to God and to the Institute for the sound teaching we received within its walls, and our greatest ambition is to pass on the same truths to the heathen of India and so worthily represent the school from which we came."

Of the former students in the accompanying picture, all are working under the Ceylon and India General Mission, except Miss Loucks who is workin in Hebron School for missionaries' children at Coonoor.

PERSONALIA

Josephine Suydam, '22, is working among the Indians at Winnebago, Neb.

Melvin S. Hansen, '20, is now a student in the Northern Baptist Seminary.

Nella Rylaarsdam, '22, Fletcher, Okla., is in Indian work under the Dutch Reformed Church.

Louis Talbot, '13, is now pastor of the Westminster Presbyterian Church, Keokuk, Ia., the oldest Presbyterian church in the state.

Anna B. Palmer, '15, a sister of Sarah Palmer, the evangelist, is Sunday-school worker in the Third Presbyterian Church, Chester, Pa.

E. W. Palmer, '17, is pastor of the First Baptist Church, Berlin, Wis. He is encouraged with the progress of the work.

O. C. McLean, '20, is now church assistant to Rev. George Arms, D. D., pastor of the First Presbyterian Church, Duluth, Minn.

W. L. Spencer, '19, a sophomore at Doane College, Crete, Neb., writes: "The training at the Institute has helped me to help others."

C. W. J. Smith, '15, with Mrs. Smith and Griffith Thomas Smith (age, three months), visited the Institute in December on their way to Los Angeles, Calif.

Wilbur M. Smith, '14, is settled over the LaFayette Square Presbyterian Church, Baltimore. He writes as one who is greatly in love with his people, who appreciate expository preaching.

Harry E. Lang, '20, of the South China Boat Mission, writes that the New Year finds him opening a new station among the boat people at Wuchow where Dr. Glover formerly labored.

Guy Kintz, '20, has been appointed state secretary of the young people's work of the United Brethren church in Iowa. He expects to make Des Moines his headquarters after the first of the year.

Andrew Ruch and Mrs. Ruch, both Institute graduates, sailed for Africa via London, Dec. 16. Their address will be: Ruiru, Kenya Colony, via Mombasa & Nairobi, East Africa.

Hadley Hanson, '16, 803 Channing Avenue E., Fergus Falls, Minn., would like to hear from some of his former classmates. He has been ill during the past three years.

Carl Meyer is preaching at Wycollar, Sask., under the Presbyterian Home Mission Board. After leaving the Institute in 1921, he spent a half year at Toronto Bible College.

In addition to his duties as pastor of the First Presbyterian Church, Two Harbors, Minn., Daniel J. Kerr, '20, preaches throughout the neighboring mining and lumbering districts.

BORN

To William H., '16, and Mrs. Bartz, a son, Lowell Dwight, Nov. 23, St. Joseph, Mich.

To Archie E., '11, and Mrs. Laraway (Bessie Williford, '14), a daughter, Lois Elizabeth, Dec. 20, Philadelphia, Pa.

To Ernest C. and Mrs. Ball, evening student, a son, Ernest Lewis, Oct. 30, Chicago, Ill.

To Wm. H., '21, and Mrs. Headley, a daughter, Ruth Martha, Dec. 26, Athens, Mich., where Mr. Headley is pastor of the Reformed Church.

MARRIED

Rendert H. Muller and Gladys M. Blanchard, '21, August 31, 1922, at Buffalo, N. Y. At home, Holland, Mich. Mrs. Muller is a daughter of Harold P. Blanchard, graduate, and now a field representative of the Institute.

J. Palmer Muntz, '20, and Laura Estelle Wedekindt, Dec. 19, at Amherst Estates, Buffalo, N. Y. At home, after Jan. 15, 831 Beloit Ave., Forest Park, Ill.

Fred Legant and Ruth Tenney, '20, Oct. 17, at San Pedro, Charcas, Bolivia.

Verne D. Roberts, '19, and Mary Davidson, Oct. 17, at San Pedro, Charcas, Bolivia.

O. C. McLean, '20 and Florence Johnson, at Chicago. At home, Duluth, Minn.

DIED

George Edson Dewey, '01, Dec. 6, at Wisconsin Rapids, Wis., age 52. He was a missionary preacher of the American Sunday School Union.

Top row, left to right—Adam Scott, '11; Paul Rostad, '19; J. W. Dawson, '16.

Front row—Mrs. B. R. Opper, '18; (nee Newlon); Miss J. Miller, '19; Miss B. Schram, '19; Miss E. De Young, '20; Miss L. M. Loucks, '19; Miss S. C. Duff, '19.

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The Gospel in Print

William Norton

THE WONDERFUL INFLUENCE OF A TRACT

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen and then went to their reward. Apart from what they did directly as missionaries they left behind them seven sons and two daughters. Each of these sons married and with their wives and both sisters gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders—have given 529 years to India missions.

TRACTS AS SOUL-WINNERS

"Editor *The Presbyterian:*

"For centuries past, tracts have been the means of leading multitudes to Jesus. The following illustrates their value (by God's grace):

"John Bunyan's heart was touched by a little leaflet which helped him to decide for Christ, and his matchless book, *The Pilgrim's Progress*, has circled the globe.

"A lady handed a cabman a tract; he threw it into his cab, laughing; but he afterwards read the tract, and as a result passed from death unto life.

"Mr. D. L. Moody had half a million tracts distributed at the World's Fair in Chicago. Doubtless many are rejoicing in heaven today as a result.

"The mother of Dr. J. Hudson Taylor left a tract on the table, and his heart was touched, and his feet turned heavenward. That was the good fruit that came from that tract (by God's grace). And, oh! what a blessing Dr. Taylor was to China.

"Tract distributors, take heart and carry on your good work.

"Arthur Meachen."

There are books that heal and books that hurt. Books are keen-edged tools for good or ill. Scarcely anything has greater power to soil the mind and soul than evil book or periodical. Happy the person who puts a good book into circulation.—Samuel W. Purvis.

The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved sideboard. Give me a house furnished with books rather than furniture. Both if you can; but books at any rate! —Henry Ward Beecher.

ARE YOUR BOOKS "WORKING"?

The average Christian believer has many good books and pamphlets that are at rest—not being used. With a little effort and care, the important message of many of these might be released for prompt reading on the part of others—and then be returned. Some persons make such a ministry a special and personal responsibility and are rewarded in the knowledge of spiritual transformation in lives more than in verbal expressions of appreciation. Give your books more readers!

What we gather of earthly goods we leave behind; what we gain in moral and spiritual character we keep forever.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from December 1 to 31, 1922, inclusive:

Africa Book Fund: 1 Contribution, $10.00; **Army and Navy Book Fund:** 3 Contributions, $66.00; **Hospital Book Fund:** 2 Contributions, $12.75; **India Book Fund:** 3 Contributions, $33.00; **Latin America Book Fund:** 27 Contributions, 217.44; **Life Saving Station Book Fund:** Contribution, $10.00; **Lumber Camp Book Fund:** 7 Contributions, $48.50; **Miner's Book Fund:** 1 Contribution, $5.00; **Mountain Book Fund:** 13 Contributions, $70.50; **Pioneer Book Fund:** 55 Contributions, $281.54; **Prison Book Fund:** 286 Contributions, $964.20; **Free Tract Fund:** 2 Contributions, $1.70.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from December 1 to 31, 1922, inclusive.

Alaska Book Fund: To three points in Alaska: 63 Colportage Library Books, 60 Evangel Booklets, 60 Pocket Treasury.

Army and Navy Book Fund: To one point in the U. S.: 50 Colportage Library Books.

Fire Station Book Fund: To one point in the U. S.: 50 Colportage Library Books, 50 Evangel Booklets, 50 Pocket Treasury.

Hospital Book Fund: To two points in two states: 1,000 Emphasized Gospels, 60 Pocket Treasury.

India Book Fund: To one point in South India: 110 Colportage Library Books, 150 Evangel Booklets, 100 Tracts.

Latin America Book Fund: To four points in four countries: 39 "Way to God" (Spanish), 52 "All of Grace" (Spanish).

Lodging House Book Fund: To two points in one state: 85 Colportage Library Books, 150 Emphasized Gospels.

Lumber-Camp Book Fund: To eleven points in eight states and two provinces of Canada: 1005 Colportage Library Books, 710 Emphasized Gospels, 1160 Evangel Booklets, 1460 Pocket Treasury, 325 Tracts.

Mountain Book Fund: To seven points in three states: 55 Colportage Library Books, 90 Emphasized Gospels, 233 Evangel Booklets, 235 Pocket Treasury.

Pioneer Book Fund: To thirty-two points in eleven states and one province of Canada: 1517 Colportage Library Books, 340 Emphasized Gospels, 1645 Evangel Booklets, 888 Pocket Treasury, 8 Testaments, 3 Bibles, 98 Tracts.

Prison Book Fund: To sixty-eight jails, reformatories, and state penitentiaries in twenty-eight states: 2579 Colportage Library Books, 2012 Emphasized Gospels, 2372 Evangel Booklets, 1887 Pocket Treasury, 56 Testaments, 575 Tracts.

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S. A. WOODRUFF, *Publishing Agent.*

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Clubs of five or more, $1.50 a year each.

Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

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Where to Get What you Want

Advertising under this heading, 4 cents a word. Minimum, 60 cents.

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We can put some Community, or Un-denominational Church in touch with a good pastor, now in evangelistic field, real drawing card, small family, now located in Wisconsin—rare opportunity. Address "Pioneer of New Era," Mitchell, Iowa.

TRACTS, BOOKS AND PAMPHLETS

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AMERICAN CHRISTIAN RELIEF MISSION

"December 19, 1922.

"MOODY BIBLE INSTITUTE MONTHLY:

"We desire to return our thanks and appreciation to the editorial staff and the readers of the MOODY BIBLE INSTITUTE MONTHLY for their splendid co-operation with us in our efforts to serve the suffering Christians of Russia.

"God has been gracious and enabled us to distribute about $20,000 for famine relief, for Scriptures and evangelistic purposes. Three shipments of warm clothing and shoes have also been sent into Ukrainia for distribution by our own representatives, and another shipment is being forwarded to Moscow by the Russian Red Cross, which will make the distribution according to our instruction and in co-operation with our own representatives.

"We have made arrangements with this same society to open a feeding station for 500 children. This will be located at Alexandrovsk, Ukrainia. There was little harvest and food is very difficult to obtain owing to the trouble in the Straits leading to the Black Sea. Relief work will be started at once through cabled instruction and other feeding stations will be opened if necessity requires and the funds come in.

"It seems very necessary at this time also to take upon our hearts the destitute Christians and children of Central and Eastern Europe. For instance, Armenian refugees have poured over the border into Bulgaria, in all their want, disease, hunger and despair. There are said to be from four to eight families living in the same room and children born in such surroundings or on trains without bedding, food or clothing.

"Contributions of money may be sent directly through the treasurers of the American Christian Relief Mission, Col. E. N. Sanctuary, 156 Fifth Ave., New York, or Mr. Edward A. Steele, 219 N. Broad St., Philadelphia, Pa. Donors should state whether the gifts are for famine, for distribution of Scriptures or for evangelization work, and where they are to be used, unless they desire to leave it for us to decide.

"Warm clothing or shoes in good condition may be sent to American Christian Relief Mission, c/o American Friends' Service Committee Store Rooms, 1521 Cherry St., Philadelphia, where it will be packed and sent to the field.

"O. R. PALMER,
"Director.
"American Christian Relief Mission."

MOODY BIBLE INSTITUTE MONTHLY

VOLUME XXIII MARCH, 1923 NUMBER 7

Leading Articles This Month

The Gospel of the Crucified Christ

The Body of Jesus— a Test for False Teachers

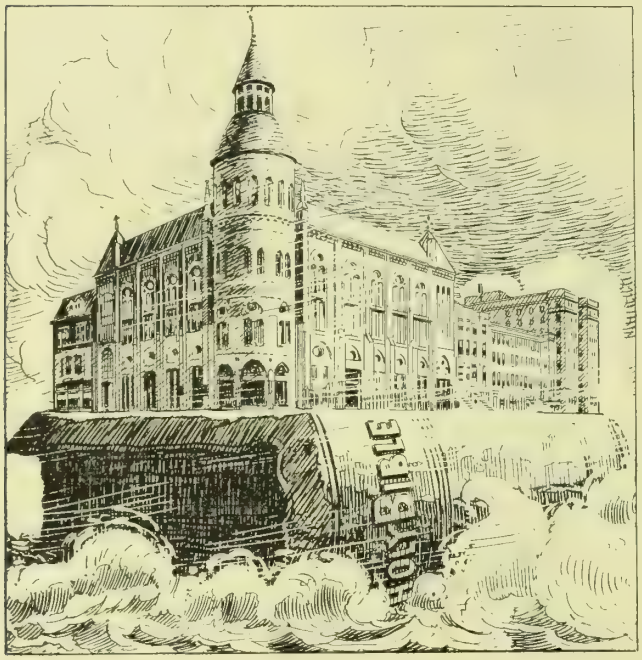
Why I Believe in a Life Hereafter

The End of the Journey

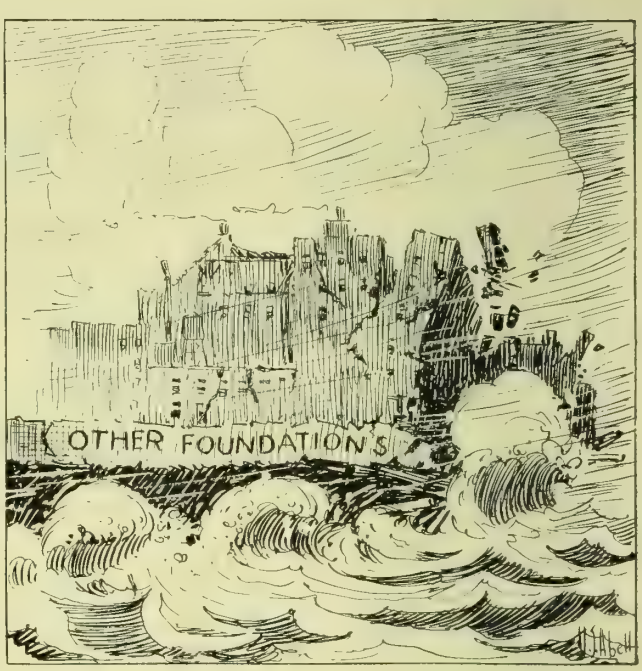
The Poet Contemplates Good Friday and Easter

Cheery Words from Russia

BUILD ON A SOLID FOUNDATION



"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:24-25.



"Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7:26-27.

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THE MOODY BIBLE INSTITUTE

153 F. Institute Place **Chicago, Illinois**

Moody Bible Institute Monthly

MARCH, 1923

EDITORIAL NOTES

"Christ died for us,"—Romans 5:8.

So have many. All those who have paid their lives to the injured laws of their country have died for us. But shall we rank the death of Christ with such deaths as these, noble and self-sacrificing as they were?

Cut from the Loaf

Paul said to the Philippians, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you" (2:17). This was noble and self-sacrificing too, but was Paul crucified for them, or, for us?

Nay, "it is *Christ* that died" (Rom. 8:4). A death peculiar and pre-eminent was His, infinitely so. What was its design?

Some say it was to confirm the truth of His doctrine by the testimony of His blood, and to suffer, leaving us an example that we should follow His steps. This is true, but is this all, or even the principal part of the design?

What saith the Scripture? He died for our sins, and to make reconciliation for the sins of the people. He died as a ransom, a sacrifice, a substitute. He redeemed us from the curse of the law, being made a curse for us. He once suffered for sins, the just for the unjust, that He might bring us to God (Matt. 20:28; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26; 1 Pet. 3:18).

Exclude this explanation of His death and the language of the Bible becomes embarrassing and unintelligible. Exclude this, and what becomes of the legal sacrifices? They are shadows without a substance, prefiguring nothing. Exclude this, and how are Christ's sufferings to be accounted for at all? He had no sins of His own, therefore if He did not die for the sins of others, where is the God of judgment? Shall such a God do after this manner, slay the righteous with the wicked? Exclude this, and how can we meet the conscience burdened with guilt? How wipe away the tear of godly grief?

Nay, "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5); and the all-sufficiency and acceptableness of His offering of Himself on our behalf was evinced by His being discharged from the grave and received up into glory.

"Jesus my great High Priest
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside.
His precious blood did once atone,
And now it pleads before the throne."

—Abridged from *Jay's Morning Exercises.*

The editors of the MONTHLY find fresh interest in its make-up every month because of the comfort and instruction they obtain from the necessary reading of the contributions sent to its pages, and also because of the comfort and instruction they may be able themselves to contribute to their growing constituency of readers.

Our Easter Issue

This month they would call attention to the unshaken testimony of a veteran witness to "The Gospel of the Crucified Christ," Dr. Goodchild, of New York, whose topic is timely for Good Friday, which falls in this month. They would also call attention to the beautiful article of Rev. Mr. Diehl on "The Body of Jesus a Test of False Teachers," beautiful, not so much in rhetorical adornment, as in that which is of greater value, simplicity of statement and adherence to truth. Young pastors will find in the latter a fine suggestion for an Easter sermon, and it might be well indeed, if some should preach it just as it is, with due acknowledgment, of course.

For cogent argument on a subject of widest interest we commend Rev. Mr. Briggs' "Why I Believe in Eternal Life," and for the experimental side of the same truth, no one should fail to read the meditation on Colossians 3 by Pastor Wood. But perhaps bereaved hearts will find the most ready solace in the simple and quiet idyl, "The End of the Journey," by one of the travelers. Mr. John E. Moyle, of Burlington, Ont., its author, has printed it in leaflet form, but we have his permission to use it in this number.

The page headed, "The Poet Contemplates Good Friday and Easter," will also meet the deeper need of not a few.

The poetical contributors to our pages remind us of the birds in winter. The songsters know just where to find the tree that has the piece of suet hanging on it or the window-sill which holds the friendly bread crumbs, and so our versifiers know that they are welcome here and hence fly hitherward from near and far. We are sorry only that lack of space forbids us using more than a third of the poems we receive, and that our exchequer forbids the monied compensation which in many instances we should love to pay. But if any fair proportion of our readers extract the sweetness from the songs and sonnets which we ourselves enjoy, then their gifted authors have a reward they greatly value.

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Mr. E. O. Sellers, of the Baptist Bible Institute, New Orleans, tells of a gang of street boys who attracted the attention of the workers of the "Good Will Center" by hectoring a partially intoxicated man during an open air meeting in that city.

The Story of the Crucifixion

When the workers entered their mission the boys, nearly a score in number, brought the drunken man into the hall, thinking either to break up the meeting or prolong their fun, but in response to the gospel appeal, the man accepted Christ and made public profession of his faith.

In order to catch the attention of the boys, the young woman leader offered to tell the story of the crucifixion, when the Holy Spirit seized upon the hearts of the members of the "gang" who with rapt attention listened to an almost verbal recitation of the narrative.

The following week they returned, this time taking the foremost seats. But now their purpose was not fun nor to create a disturbance. They came with a request that "their story" might be told, and once more they listened with marked attention.

For weeks now this has been repeated with all the members of the "gang" present and always demanding "their story." Some of the boys have induced their elders to attend and hear the story retold, and with each succeeding week there seems to be a deepened interest. They check up now upon any detail of the story that may through oversight be overlooked.

The whole experience with this crowd of boys, most of whom have either no religious background or else a perverted one, is noteworthy, and another illustration of the attractive and unconscious disciplinary power of the Word of God.

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We have recently received a letter, representative of several indeed, which asks a question of such importance and wide application just now, that we esteem it desirable to reply to it in our editorial columns rather than in the Department of Practical and Perplexing Questions.

Separating from the Church

The writer says that there is so much unevangelical preaching in our pulpits

that it is incumbent upon those who believe the Bible to be the Word of God to know just when they should leave a church which is teaching error, or whether they should continue to attend.

Furthermore, if such should separate themselves, what course should be pursued with reference to public worship in case the community has no evangelical church? It is a case where the number of separatists will be so small as to make it unadvisable to start another church.

In our judgment, withdrawal from the membership of a church because of dissatisfaction in any case should be a last resort. Before it is done earnest and continued prayer should be made for the pastor that he may be brought to a knowledge of the truth, while the aggrieved member himself should search his own heart as to whether he is holding the truth in love. If the offense persists, however, the next step should be to bring the situation to the attention of the church officials, specifying the particulars in which the pastor is not preaching in accordance with the accepted doctrines of the church. If the officials are faithful they will bring the matter to the attention of the pastor, who, if he be a conscientious man, will either change his preaching or resign his pulpit; and if he be not conscientious, it ought to be so apparent to the whole membership as to make it uncomfortable for him to retain his position.

Of course other possibilities suggest themselves. For example, a class for true Bible study might be inaugurated from the membership of the church to meet at some hour not conflicting with the stated meetings of the church or Sunday-school, and if no competent teacher should be available for such a class, a Correspondence Course might be followed.

Where one is living in a city the situation is not so acute because of the larger number of churches in some of which spiritual nourishment is likely to be found, but in a small community the problem is a more difficult one. Therefore in the latter case our advice would be to not sever connection with the church unless conditions are extreme, and even then to try to worship and work temporarily at least in some other church until the time arrives when one can make his influence felt in his own church again. Moreover, always it should be kept in mind that one's own church may greatly need his help and that one has a duty to perform to it.

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The Georgia Baptist Convention

We are surprised at some of the comments following the action of the Georgia Baptist Convention in demanding "that those laborers and capitalists who are members of our churches, regardless of what unions or super-authorities may say, settle their differences in harmony with the teachings of the New Testament."

One secular sheet thinks it is "startling," and another regards the theory as weak. By the "theory" is meant the penalty, that "laborers and capitalists" refusing to abide by the rule shall be excluded from the church.

Why not? we beg to inquire. *The Literary Digest*, from whose informing pages we gather the facts, astonishes us by remarking that this is "the first effort in modern Protestant history in this country to try excommunication as a means of enforcing the teachings of Christ."

Has our great contemporary been caught napping? Excommunication is not practiced in Protestant churches to the extent that it ought to be, but it has not ceased to be exercised as a means of enforcing the teachings of Christ. Moreover, if there ever was a time when it needed to be employed it is now, and if there ever was an occasion it is that presented by the ungodly conflict between capital and labor.

Why should the capitalist condemned by the teaching of the fifth chapter of James continue to be fellowshipped in the Church of Christ? And why should the laborer condemned by some of the things that took place during the coal and railway strike of last summer continue to be fellowshipped?

Here is a fine field in which the Federal Council of Churches might profitably work. Instead of giving so much thought to the operation of coal mines and railroads and civil government, suppose it should turn its attention to purifying our church rolls, what widespread results might follow! Excommunicate a few Protestant and Catholic profiteers and labor leaders, make a public example of them before the church and the world, and it will be bringing Christianity into society and politics in a wholesome way.

One secular contemporary says, "The strength of the church lies in putting religion into the hearts of men." This is true, but religion means the fear of God, and that fear is a weapon placed by the authority of God within the power of the church to exercise in His name. Therefore we say God bless the Georgia Baptist Convention!

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A Village Prays

Our readers must have been interested in the newspaper reports of the prayer-meetings of the little hamlet by the name of New England, N. Dak. Last spring, as the story goes, after four years of heart-breaking failures, the farmers and their families assembled and joined reverently in prayer for the divine protection of the newly planted crops, and in the autumn they again gathered to return thanks for the answer to their appeal. Pastors of Catholic, Congregational, and Lutheran churches led the thanksgiving service which was held in the school-house.

A secular contemporary in commenting upon this unusual event improves the opportunity to pat humanity on the back. "What an assurance it gives," the editor goes on to say, "What an assurance it gives of the persistence, of the humility and the faith that have built up the race and guided its conquest of a new world!"

Rather should we say, "What an assurance it gives of the faithfulness of God who waits to be gracious unto us, and who says, 'Call upon me in the day of trouble; and I will deliver thee, and thou shalt *glorify me*'" (Ps. 50:15).

The editor says, "We are still at heart the same people which began our history on this continent with the kneeling pilgrims at Plymouth, the thanksgiving Catholics at St. Mary's, and the reverent Protestants at Jamestown!"

Really, how flattered God must be to have a fine people like us on this continent! If He desires such little attentions as He received at our hands three hundred years ago or less, all that is necessary is for Him to withhold something from us that we very much need, and lo! it will be seen that we are the same people we always were, just as good as ever. We will pray to Him once more, and if He answers us, we will thank Him, if we do not forget.

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A Body Blow to Evolution

An open letter in the *Century Magazine*, "addressed by the biologist to the statesman," contains the following (the writer is Mr. Albert Edward Wiggam);

"The first warning that biology gives to statesmanship is that the advanced races of mankind are going backward; that they are biologically plunging downward; that civilization as you administer it is self-destructive; that civilization destroys the man that builds it; that your vast efforts to improve man's lot, instead of improving man, are hastening the hour of his destruction; that the brain of man is not growing; that man, as a breed of organic beings, is not advancing.

"Lest you may think I merely wish to alarm you, let me urge you to glance at the chart of your own national biology. The army mental tests have shown that there are, roughly, forty-five million people in this country who haven't any sense.

"Another warning of biology is that your philanthropy and your noble-hearted, but soft-headed, schemes for ameliorating the conditions of life without at the same time improving the quality of life have failed, and will fail to improve the race, and are, in fact, hastening its deterioration."

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"The Deadline of Doctrine"

A few months ago our MONTHLY contained an article, "The Deadline of Doctrine Around the Church," being a reply to Dr. Fosdick's "Shall the Fundamentalists Win?" which has met with such strong and encouraging approval from so wide a circle as to justify particular mention.

University and seminary professors,

pastors of different denominations, well-known missionaries, and laymen distinguished in the business and political world, have sent in their thanks and commendations, and in many instances contributions of money to defray the distribution of the article in pamphlet form. That which they have written is one of the most hopeful signs we have seen of an awakened conscience in the church, for which long supplication has been made by many.

Following are some of the comments that were made, and which are quoted not in fleshly conceit but to strengthen faith and testimony:

"The summary of the argument and testimony on the virgin birth is convincing."

"It contains just the information the church needs at this time."

"It will be an anchor to many unstable souls."

"Sober, strong and convincing."

"Its tone is admirable and its contentions unanswerable."

"It meets the whole position of the incursion and does it fairly and convincingly."

"It is wonderfully clear and good."

"Rendered a great service."

"It is hard to conceive how anything could be added."

"To the mind at all spiritually enlightened it is entirely satisfactory."

"A symposium of truth in a nutshell."

"The best presentation of the truth that I have seen."

"It certainly answers him completely and according to the Scriptures."

The Gospel of the Crucified Christ

By Rev. Frank M. Goodchild, D.D., Pastor, Central Baptist Church, New York City

DURING a ministry now growing to be a long one, it has been my habit on the Sunday night before going on my vacation always to preach to my people on the saving power of the Cross. That is always my theme, but on that night I make it emphatic. I have always had a consciousness in going away that I may never come back, and I have always wished my last message to be the very heart of the gospel.

Of what the heart of the gospel is I have no more doubt than the apostle Paul had, and Paul was so sure that he said if anyone, even if an angel from heaven, preached any other gospel than the one he preached, he should be execrated.

Now we have a nation literally filled with a spiritual malady of preaching some other gospel than that of the Cross. You remember in the epistle to the Galatians Paul speaks of the offense of the Cross, and in the epistle to the Corinthians he says to some the preaching of the Cross is foolishness; and remember when you read those epistles they were written within twenty-five or thirty years of the time when Jesus Christ died! So early in the Christian history we find those to whom the Cross was an offense. The preaching of the Cross made the Jews angry; it made the Greeks scoff; and it made the Romans smile.

Compromising Preachers

There are always some preachers ready to accommodate their utterances to the demand made on them, but Paul was not of that sort. He said, "The message that God gave me to speak, that will I speak." He spoke the Word whether men liked it or not.

I have always felt that Paul's form of preaching should show the folly to some men of preaching politics, for a sermon on politics never converted a soul. Some men preach social economy, but the pulpit given up to social discussions is not the one that brings whiteness to the soul black with sin. Some preach on current events, and forget that an event that occurred 1900 years ago on "a green hill far away" determines and gives significance to all events of the present.

In spite of Paul's habit in preaching there was a falling away from the preaching of his theme on the part of some even in his day. There was another falling away from the preaching of the Cross in the days of what was called "Moderatism" in Scotland. We find a falling away again in New England Congregationalism, when a large body of Congregationalists went over to Unitarianism, and they were not content to go out with their faith and get a start for themselves, as they did in Scotland, but they tried to hold the meeting houses and other property given to those who believe in the preaching of the Cross.

We need not be surprised, then, if we pass through such a period again in our day, and the trial is on us surely. Hymns about the atonement are very few indeed. "There Is a Fountain Filled with Blood," and "Alas! and Did My Saviour Bleed," are too coarse to satisfy the present time, and so they have been eliminated. That is the reason why, when we furnished our new house of worship, we chose a hymnal published thirty years ago because it sets forth the faith in unmistakable terms. Our hymnal glorifies the Cross of Christ as Paul did.

A Creed on a Church Tablet

In Paul's day men suggested other ways of salvation, and they are suggesting other ways now. It is being done in pulpits called Christian, and in seminaries founded to defend the Christian faith.

I was walking on North Broad Street, Philadelphia, not long ago, and passed a church where was set up a tablet on which was given the church's creed. Two things were insisted upon. Christ was a teacher and an example, and that was all. Not a word further about Jesus Christ. How much of a gospel is that? Let us look at it.

The first statement is that Christ saves us by teaching us the truth. He knew more about God than anybody else. He has revealed God to us as one who loves us, and if we live according to His teaching we shall come to the end of life in safety.

I suppose that one who does that for us is in some sense a saviour. I suppose he is. Sitting on the piazza of my summer home in Rhode Island looking east, we see the Point Judith light, and the Block Island light, and the Montauk Point light, and we get from time to time the flash from the light at Watch Island. The men who erected those light houses, showing the places of danger along that coast, and the way to safety, I suppose are in a sense saviours. But for them many a mariner would have found a watery grave.

In that fashion some say Jesus Christ saves you and me. He has revealed the truth, teaching us how we should live and the way in which we should walk, and if we are obedient to His revelation we shall reach heaven in safety. If that is all Jesus Christ has done for us He is not the only Saviour. Men were not dying for lack of teachers when He came. Almost all that Jesus Christ said had been said in some fashion before by the Old Testament prophets. Even the thing that we have regarded as the specialty of Jesus Christ—the teaching that God is love, that had been given to men before He did it. The Old Testament is full of that. I wish that the men who form theories of the Old Testament now and then would sit down and read the Old Testament and find out what is really there.

Moses declared the truth of the need of love; the prophets did; all the line of holy men through whom God communicated His will to men; and some of these men, so far as I can see, did more in making known God's will to mankind than Jesus Christ Himself did. The words that actually fell from the lips of Jesus Christ would not make, I suppose, more than twenty pages of the Book that lies before me. If salvation is to be wrought for us by simply giving us the truth, why are not those men who did so much of that presented to us as redeemers of men and saviours of sinners?

Christ More Than a Teacher

Paul was a great teacher, but Christ was more than a teacher. When Paul was in the presence of other teachers he was always ready to answer questions, but when Paul was in the presence of Jesus Christ he fell on his knees and heard Him with as much humility as the woman who bathed the Master's feet with tears of penitence.

When the Corinthian church split into factions, and one said, "I am of Paul," and another "I am of Apollos," a third, "I am of Cephas," and a fourth, "I am of Christ," as though they were all teachers and nothing else, standing

on the same level, Paul turned on them and cried out in indignation, "Was Paul crucified for you, or were you baptized in the name of Paul?"

O no dear friends, men may talk about a mere revelation of truth saving us, but the apostle Paul looked to something else. He gloried only in the Cross of Jesus Christ, and I have always had a feeling that the apostle Paul knew something about what the meaning of this Cross was.

More Than an Example

Now about this other thing on the tablet. It said Jesus Christ saves us not only by giving us the truth, but by showing us how to live the truth. Not only by pointing out the way in which we should walk, but by walking in it Himself and bidding us follow Him.

He *is* our example, to be sure. He said once, "I have given you an example that as I have done you should do." And I can see that one who has gone before us and shown us the way in which we should walk and helped us to walk in it is in a sense a saviour.

When we were in the White Mountains some time ago we wished to climb Mt. Lafayette, and the hotel keeper besought us to take a guide. He said sometime before a man had gone off alone to make the trip and they never saw him again. In such a case the guide who leads you in the right way is a saviour to you from suffering and perhaps death. But for him you might drop into some pitfall and your bones be left to bleach in the forest wilderness.

Men say in some such way as that Jesus Christ saves us. He sets us such a fine example of right living, of efficient service, and holy dying that by closely following in His footsteps we can get to heaven at last.

Well, what do you think of that? To what degree does that sort of a gospel meet your needs? Alas for me if my salvation depends on that, I am not merely in danger of falling, I am *already* fallen! I am not merely in danger of *being* lost, I am *already* lost, and need an arm long enough to reach down where I am and lift me out of my lost estate.

Follow His example! Walk in the divine footsteps! Why there never was in this world anybody else in the least like Christ. For more than thirty years He walked in the midst of sinful men, and made Himself the friend of publicans and sinners and yet took none of their stains on Him. When He left the world He was still pure and undefiled. Who else can do that?

O men and women, the one and only way of salvation is not in those ways that men talk about so much today, but through atoning blood. We are redeemed not with corruptible things, but by the precious blood of God's Son. God's Son died in our place and by His death we live. That is the gospel. There is no other gospel than that, and He who misleads men by proclaiming some other gospel deserves to be execrated.

Substitute for this gospel of the crucified Christ the gospel current today, the gospel of turning over a new leaf and saving self. There is no message in that that would convict a man of sin, or cause him to look to the Saviour above.

A Story of Christmas Evans

One hundred and twenty-five years ago Christmas Evans was preaching in Wales. He was one of the greatest preachers the world has ever had. He preached a sermon on the Gardarene demoniac which I will remember as long as I live. He was ungainly in figure, blind in one eye, had thick, coarse, black hair, but oh, my soul, how Christmas Evans could preach! The throngs that heard him fairly went wild.

Christmas Evans never preached a sermon but high as heaven above all other names he set the name of Jesus Christ, and over all the guesses of men always the Word of God as the one and only way of salvation. Men and women, I would rather be able to preach as Christmas Evans preached than to be elected president of the United States.

Well, Christmas Evans came at last to die. How would you expect a man like that to die?

Hear him as the chariot of fire with the convoy of angels stops to take him in. He thought he was back in the pulpit with the congregation in front of him. He said, "I am leaving you. Fifty-three years I have labored in the sanctuary and this is my comfort, that I have never labored without blood in the basin."

This man preached before Baptist Associations one hundred and sixty-three times, and never once without laying the emphasis on the power of the blood of Christ. When he was dying, with the very last breath, waving farewell to those standing by, he cried out to the angel charioteer, "Wheel about coachman. Drive on! Drive on!"

And so he went up into glory, and so I should like to go if I might choose my way of going. My last words about the blood, my last words a tribute to the only Saviour—Jesus Christ.

The Body of Jesus, a Test for False Teachers

By Rev. S. R. Diehl, Plymouth, Pa.

"AND when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor. 11:24).

One of the most stupendous verses in the whole Bible is John 1:14, "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," God incarnated on earth among men, God clothed upon with flesh and blood!

And we are not permitted to lose sight of that body. Our attention is directed to the fact that God prepared the body of Jesus: "Thou art my Son; this day have I begotten thee" (Ps. 2:7). And again, "Wherefore, when he cometh into the world, he saith, Sacrifices and offering thou wouldst not, but a body hast thou prepared me" (Heb. 10:5).

During the World War each soldier wore on his person a small medal on which was stamped his number. No matter what might happen to the lad, or to what unit he might be attached, his identity could not be lost. In a similar manner, God has marked the body of His Son, so "that he who runs may read." From the manger to the cross the itinerary is traced with definite and accurate steps. In the very shadow of the cross our Saviour instituted the Lord's Supper, with the deeply significant words, "This is my body which is broken for you, this do in remembrance of me." Whatever else of tender meaning the sacrament holds for us, it keeps before us, in a vivid way, the body of Jesus.

How Minute the Evidence!

How precise is the information concerning the death, burial and resurrection of our Lord! His body was nailed to the cross, and placed between two malefactors. Then to hasten death, the soldiers came to break their legs, "but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." He was actually dead.

Dr. R. A. Torrey in *Is the Bible the Inerrant Word of God?* makes this comment: "What I wish you to note here is John's statement that 'blood and water' came out from the pierced side of Jesus. This statement of John proves two things. First, it proves the genuineness and minute accuracy of the story as here recorded; secondly, it proves that Jesus was really dead. While John tells us that he 'saw' 'blood and water' flow out he does not tell us why. John did not explain what he saw simply because he did not know the explanation himself. There was not a man on earth at that time, nor for sixteen centuries at least, that knew the explanation of that fact. The physiological explanation . . . is this, the Lord Jesus died of 'extravasation of the blood,' or what is commonly known as a broken heart, just as predicted in Psalm 69:20. The one who dies in this way throws out his arms (of course Jesus' arms were already stretched out on and nailed to the cross), utters a loud cry (Jesus cried, 'My God, My God, why hast Thou forsaken me?') and the blood flows from the ruptured heart into the pericardium, the sac surrounding the heart. There the blood stands for a short time, and then separates into its constituent parts, serum (or water) and clot (or red corpuscles or blood). When the soldier pierced the pericardium with his spear the blood and water gathered there flowed out. This is the

scientific explanation of the recorded fact. Once more science simply confirms Scripture and utterly annihilates the swoon theory."

In His death we do not lose sight of the body. Joseph of Arimathea having received permission of Pilate, took the body of Jesus, and together with Nicodemus wound it in linen clothes and anointed it with spices. It was then placed in a new sepulcher, closed with a great stone, sealed with the Roman seal, and about it the Roman sentinels stood guard.

Three days later that seal was broken, the stone rolled away and the tomb was found empty. To the anxious inquirers at the grave, the angel answered, "He is not here, for he is risen." After this for forty more days the risen, crucified Lord mingled with His disciples; He taught them; He ate with them. "To whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking the things pertaining to the kingdom of God" (Acts 1:3).

The Plumbline of Theological Thinking

Why does God thus keep before us in His Word the body of Jesus? It is the test of the genuineness of our blessed faith. What test must I apply to my religion? What shall be the plumbline for my theological thinking? The body of Jesus. "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2,3).

Apply this test to the many spurious "isms" and cross-theological systems which, like so many mushrooms, spring up over night, and their condemnation is self-evident. Christian Science cannot meet the test. The Christ it proclaims is an invisible, incorporeal, impersonal idea. "The virgin mother conceived this idea of God and gave to her ideal the name Jesus" (*Christian Science and Health*, edition 74, 1893, page 334). Jesus was therefore simply the ideal of the virgin. Who ever heard of the Lord's Supper being celebrated in a Christian Science church?

Neither can a Unitarian minister, if he is honest say, "This is my body, which is broken for you."

Russellism cannot meet the test. It denies the pre-existence of Christ. There was a time according to Russellism when He did not exist; He was not the eternal, uncaused and unbegun personality, but was therefore created by God. Russellism claims Jesus had no existence before He became incarnate in the babe of Bethlehem. This makes Christ a liar when He said, "Before Abraham was, I am" (John 8:58).

How It Refutes Eddyism

Again if we view the body of Jesus in the light of the resurrection we shall see too, that the above mentioned creeds go astray. The Word of God teaches that the very body of Jesus that was nailed to the cross, and that was laid in Joseph's tomb, and that was gone from the tomb when visited by the women and the disciples on the first Easter morn, was raised from the dead.

But Mrs. Eddy denies the resurrection of Jesus, for to her religion, Jesus never died, but was "hidden" in the tomb, and simply re-appeared to the disciples in "ideas." "Our Master re-appeared to His students: that is, to their apprehension: He rose from the grave in the third day of His ascending thought" (*Christian Science and Health*, edition 74, 1893, page 490). "Resurrection (is) spiritualization of thought, material belief, yielding to spiritual understanding" (Same edition, page 572). Hence the resurrection is not the rising of His dead body, but the spiritualization of His thought.

Russellism claims that at the resurrection of Jesus, God created a spiritual Son, and the old body of Jesus "went up in gas" (*Bible Study*, Vol. 2, page 129). These perversions of Scripture do not meet the test of the body of Jesus, and, "They went out from us because they were not of us" (1 John 2:19).

Our chief concern however in this particular connection is to note the great divergence of teaching concerning the resurrection of Jesus in the supposedly safe and orthodox circles.

The issue is vital. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:12-17).

Where Liberalism Errs

Modern Liberalism says, "Yes, we too, believe in the resurrection of Jesus, but not a resurrection of the body of Jesus. His resurrection was a spiritual resurrection, or the rising of His spirit."

We are told by modern Liberalism that the actual issue concerning the resurrection of Jesus is whether we believe in the reality of the spiritual world, and that the manner of the resurrection is not important.

But a resurrection of the spirit of Jesus but not of His body—is in reality no resurrection at all. It was the body of Jesus that died. His spirit did not die and therefore could never have been raised. Listen to the words of Peter (1 Pet. 3:18): "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, *being put to death in the flesh*, but made alive in the spirit." Jesus was "put to death in the flesh," that is His body.

And how about the spirit of Jesus? We have the answer in Acts 2:29-32. The spirit of Jesus was never laid in Joseph's tomb, "He" i. e. Jesus Himself, His spirit, went into "hades," but "His flesh," that is His body, which was all that lay in the tomb, was preserved from "corruption."

The body of Jesus is, therefore, in His incarnation and resurrection the spiritual test of the trustworthiness of our faith. It is the divine stamp upon the "spirits" which are of God.

"Beloved believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world."

Try them by the body of Jesus.

THE BIBLE CONFERENCE AT SCRANTON, PA.

By E. B. Buckalew

More than twenty churches of Scranton, Pa., co-operated in the union Bible conference held in the auditorium of the Jackson Street Baptist Church, January 28-February 2, 1923.

The speakers were Rev. Robert Dick Wilson, D. D., of Princeton Theological Seminary; Rev. A. L. Lathem, D. D., pastor, Third Presbyterian Church, Chester, Pa.; Rev. Herbert W. Bieber, D.D., pastor, Presbyterian Church of the Covenant, Bala-Cynwyd, Pa.; Miss Elinor Stafford Millar of the Extension Department staff, and Rev. L. W. Gosnell, Assistant Dean of the Institute.

The opening session occurred on Sunday afternoon, January 28, when Mr. Gosnell spoke on "Keynotes of a Bible Conference." Thereafter at 3:00 and 7:45 each day regular sessions were held. The place of meeting was on the "West Side," and the attendance came largely from that section of the city. Miss Millar conducted women's drawing-room meetings in homes in the central city.

The subjects of the addresses and studies and the impressions created are stated clearly in the resolutions offered at the closing session by William J. Hand, one of the leading attorneys of Scranton, an elder of the First Presbyterian Church, and unanimously adopted by a rising vote of the large congregation. The resolutions follow:

Resolved, First, That we record our gratitude and praise to God, our Father, for the privilege and opportunity brought by this conference to deepen our knowledge of His Word, and the practical help it has proved in making us more efficient in His service.

Second, That we express our thanks to the Moody Bible Institute of Chicago and in particular to G. H. Meinardi, the field organizer, for the excellent program arranged for the conference.

We note (1) the wise emphasis placed upon teaching the Bible to the young in the summer Bible school so ably presented by Dr. A. L. Lathem, of Chester, Pa.; (2) the inspiring Scripture and devotional messages of Miss Elinor Stafford Millar; (3) the powerful Bible preaching of "The Gospel of the Grace of God," by Dr. H. W. Bieber, of Bala-Cynwyd, Pa.; (4) the scholarly marshalling of the determining evidence bearing upon the integrity of the Old Testament Scriptures by Dr. Robert Dick Wilson, of Princeton Theological seminary; and (5) we observe with particular commendation how the actual study of the Scripture text was made the central feature in the exposition from day to day of the Epistle to the Philippians by Rev. L. W. Gosnell, the Assistant Dean of the Institute.

From our experience in this conference we record our conviction that such a wholesome, sane and well-balanced conference, is an invaluable contribution to the spiritual life of the church of Christ and to the greatest need of the times in which we live, viz., a genuine revival of Bible Christianity, and it is our hope that another such conference may be arranged for this city next year.

Why I Believe in a Life Hereafter

By Rev. George L. Briggs, Virginia, Minn.

THE final decision in the affirmative of this important question is made by my attitude toward Jesus Christ. I believe He knew what He was talking to his disciples about. He spoke of giving account of our words in the day of judgment. He said He was going to prepare a place for His followers. He spoke of His own resurrection and proved to His disciples that He had risen from death. They saw Him go up into heaven.

2. I see in nature a plan and design that show preparation and culmination of one form of life into another form under different conditions. The seed brings forth the grain-stalk. The worm changes into the butterfly. The seed and worm both die to give place to the new life. But the seed and the worm did not by chance evolve from the ground. Each after its own kind goes through its cycle of growth according to its laws incorporated in it when its original was created. That the cycle of growth may include many modifications but there is no proof that it can be modified beyond certain fixed limits.

3. The hunger and need of the lower animals are supplied. There is protection against enemies and the cold of winter. Food is supplied also for the hunger of our bodies and material and faculties are furnished us to form and build protection for them. Our minds think over the facts of nature and feed upon the principles and truths found concerning the working of things in the organic and inorganic worlds, as found in the explorations of science. It is reasonable to suppose that the hunger of the soul for companionship, communion with one who understands all, who is always just, and who at the same time is merciful, and loving and true always, which qualifications we have found in our experience that no human being can supply, and we are convinced must be supplied by God Himself,—it is illogical to think that this hunger has not its reality to supply it when these other hungers and needs have their supply. Life is indeed a mockery if this be so.

4. If the soul can have communion with God in this life (which of course can only be by following the conditions which He has arranged, just as we cannot eat or breathe anything we wish to and live), the presumption is that after physical death there is life with Him. The serious question then comes, In what sort of condition will the soul be if it is not in harmony with God? "It is appointed unto men once to die, after that the judgment." "He hath appointed a day in which he shall judge the world by him whom he hath ordained."

5. All the nations of the world show by their customs that the conviction and expression of the belief in a life hereafter is universal and deep-seated, just as is the belief that there is a God.

6. The resurrection of Jesus is proved beyond doubt by the Bible record. The internal evidence of its genuineness is overwhelming. It is proved by other history that Jesus lived and was crucified and buried and that His tomb was empty. Either friends or enemies took the body away. His friends doubted that he was alive and he had to prove it to them. His enemies did not take his body because it was the very thing they tried to prevent by sealing the tomb. Paul's life and his work established historical facts. He was a well-educated man, with an unyielding will except when convinced of the truth, and though a Jew he did not believe that the claims of Jesus were true, but that His disciples were dangerous fanatics. But God met him on the way to Damascus to kill and imprison those deluded followers of the Nazarene. He saw a light from heaven. He heard the voice of Jesus. For the first time he met a spiritual Master worthy to command his obedience. His life can be explained in no other way except by taking as a fact that the resurrection of Jesus was proved to him without a doubt. He himself recognized that all his work for the gospel amounts to nothing if that is not true.

"If Christ be not risen," then is our preaching vain and your faith is also vain. If you will read the fifteenth chapter of 1 Corinthians you will find his argument based upon the evidence that convinced him So far as he is concerned all is empty and void, and sin has no remedy if this is not a fact, that Jesus Christ is living. "If in this life only we have hope in Christ, we are of all men most miserable."

7. Take the Bible as a whole, it has earned and kept its place as a reliable book of history so far as important events are concerned. In many of the unimportant details little, if any, have been found wrong, the intent of the writers is always found right. Small detail which has been disputed has been corroborated, some in doubt for years has finally been proven correct by the modern excavation of sites of ancient cities and towns. It does not claim to give all the events of ancient and modern history. Because it gives a certain part of history and shows the working of certain principles it is all the more reliable. Take the New Testament; its persons and events are well substantiated.

The resurrection of Jesus was never disproved by His enemies. Scientific and literary research have examined and torn apart every clue in order to prove the Bible not to be the Word of God. The trend of modern scholarship is to accept it as reliable. We should take it so until it is proven otherwise. Jesus Himself is His own witness in the heart of the believer. Just as He promised, He through the Spirit makes His presence known to us. We know and bear witness to the fact of a risen Saviour, or else we are deceived, and our hope is vain and we are yet in the power of sin. But we are delivered from the power of sin. God gives proof to the honest, searching soul that Jesus lived and died and was buried and rose again according to the Scriptures.

ABOUT MUSSOLINI AND FASCISM

Our illustrious friend, General Ricciotti Garibaldi, the only surviving son of the great Italian hero, sends us a few lines dealing with the problem of Fascism. His thoughts are somewhat similar to those we expressed in this paper and which were reproduced by the *Literary Digest* in its issue of December 23, 1922. The opinion of General Garibaldi is a veritable treat to our readers and we are more than pleased to give it publicity, thanking our illustrious friend for his valuable and magnificent contribution.

"I have read an article, in your interesting journal, *The Newcomer*, on the present Fascism in which you conclude by saying that 'Italian friends are anxious and perplexed about it,' " writes General Garibaldi.

"Pray allow me a few words of explanation which may be useful. My father used to say that the great virtue of the Italian people was its great amount of practical common sense, and it has always shown it by finding remedies of its own for the great and continued blunders of its directing classes.

"In 1831-2 when Italian patriots began the great work called of the *Risorgimento*, that is, of clearing Italy of its foreign invaders, and found all its directing classes hostile to the movement because they were bound either to the Vatican or to Vienna, they saw the need of the warm faith of an apostle and of the hot ardor of a propagandist and soon discovered Mazzini and his Giovane Italia. When these had done their work which ended with the Roman Republic of 1849, and the necessity of a man of action became apparent, Garibaldi and his Red Shirts took the place of Mazzini.

"After the last terrible war Italy became infested with a horde of arrivisti and speculators tolerated by the imbecility of the men who have governed Italy ever since. But the Italian people soon found Mussolini and his Fascisti.

"Fascism has saved Italy from becoming a second Russia, and is gradually clearing Italy of all persons who intended living comfortably at other people's expense, doing nothing.

"I consider that Mussolini, if he continues as he is doing at present, will take his place in the Italian Olympus with Dante, Mazzini, and Garibaldi—and that his Fascism will quietly die out when its program is accomplished as the Mazzinianism and the Garibaldianism have done.

"Ever yours, Ricciotti Garibaldi."

—*The Newcomer.*

Dead and Risen with Christ—A Meditation

By S. Adelbert Wood, Pastor of the Friends Church, Upland, Ind.

"YE DIED" Colossians 3:3. Paul was constrained by the love of Christ to judge that as Christ "died for all, therefore, all died." The death of Christ being vicarious for all, His death was the death of all, to be realized by all who believe on Him. The church being made up of believers in Jesus, Paul makes no mistake when he addresses them as men who have "died with Christ"; that is, men who have actually been buried with Christ "into death." It is to such that he says, "Ye died." He also classifies himself as one of these when he says, "I have been crucified with Christ."

The Penalty Is Paid

Transgressed law holds its dominion over the transgressor "for so long a time as he liveth." The ordinance of the law that tells what the penalty is, stands unyielding until it is fulfilled. But Paul tells us that when God sent his Son into the world in the likeness of sinful flesh, and for sin, it was that sin might be condemned in the flesh and this "ordinance of the law might be fulfilled in us" (Rom. 8:3).

To such it can be truthfully said, "Wherefore, my brethren, ye also were made dead to the law by the body of Christ." Christ having fulfilled the law by suffering its extreme penalty, which is death; we also by our baptism into Christ and into his death have complied with the full requirement of the law—have had this, the final ordinance of the law fulfilled in us. We have found in Christ "the end of the law for righteousness," and are no longer under law but are under grace. Every jot and tittle of the law has been accomplished and has found its end in Christ Jesus.

This appears more evident to us when we recognize that when we died with Christ, we died a death that was "for our sins." That is, the wages for our sins, which is death, has actually been paid by us, by our burial with Christ into death. Our justification is from all things from which we could not be justified by the law of Moses. And that because we have satisfied the law by complying with all of its requirements.

Christ did not die, the innocent, for the guilty that we might escape justice; but the rather that the guilty might fully meet the demands of justice by dying with him on whom the Lord laid the iniquity of us all. As surely as Christ bare our sins in his body on the tree we have borne them in our body when we fellowship his sufferings, "becoming conformed unto his death." "Having suffered in the flesh, hath ceased from sin."

God's Righteousness Is Manifested

It is said that the righteousness of a nation is known by its righteous laws and their enforcement. That God's laws are righteous we need not stop to prove, for we know that they are just and good. It is true, however, that God has shown his righteousness in the death of the just for the unjust, and the death of the unjust when he is crucified with Christ, because there has been full enforcement of his holy laws (Rom. 3:25, 26).

The death of Christ was not alone "for our sins," "for the death that he died, he died unto sin once." It was His mission to put away sin by the sacrifice of Himself.

For us to be pardoned for the sins of the past and be left with sin having dominion over us and reigning in our mortal bodies, or dwelling in us, at the most would not more than half meet our needs as to salvation from sin. It is death "for our sins" and death "unto sin" that sets us free from sin in its every form.

When we were baptized into Christ, we were baptized into His death "unto sin" as certainly as we were "for our sins." We were buried with Him through baptism into death. Therefore, we have become "united with him in the likeness of his death." Our old man was crucified with Him that the body of sin might be done away that we should no longer be in bondage to sin. "And they that are of Christ Jesus have crucified the flesh with its passions and the lusts thereof." To all such it is perfectly pertinent to ask, "We who died to sin, how shall we live any longer therein?" We should reckon ourselves dead unto sin in Christ Jesus (Rom. 6:11).

Resurrection in the Present Time

"*Ye were raised.*" Colossians 3:1.

Jesus tells us that "the hour cometh in which all that are in the tombs shall hear his voice and shall come forth." This truth does not militate against the truth that in the time that "now is, the dead shall hear the voice of the Son of God; and they that hear shall live." It is of the resurrection of the present time that we wish to speak.

To become united with Christ in the likeness of his death, and not be "also in the likeness of his resurrection," would be to us as though Christ had died and not been raised from the dead. It would leave us dead, and Christ came that we might have life. We should have evidence in our loving, that we have passed from death unto life.

The real objective in being buried through baptism into death is "that like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." "If we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him." We being in the likeness of His resurrection have a life that dieth no more, even life everlasting.

When Christ received commandment from the Father to lay down His life and take it again, He having power to do so, became obedient unto death even the death of the cross. And as it was not possible that He should be holden of death, He lives and that forevermore. He is not to be sought among the dead but among the living.

What It Means to Be in Christ

When we are baptized into Christ it is the resurrected Christ that we abide in as the branch abides in the vine. It is the resurrection life that we are in possession of when we are in the likeness of his resurrection. Paul's desire to become conformed unto Christ's death was that he might attain unto the resurrection from the dead. To knowChrist and the power of His resurrection is the experience of all who are in Christ Jesus.

Men have power to lay down their lives, but none other than Christ has power to take it again, so that His death is the only death that we can be buried into, from which there is resurrection unto life eternal. Man must get over on the eternal life side of death, or he is undone forever. Christ has given His flesh for the life of the world; there is no other bread of which a man may eat and live forever. "If any man is in Christ he is a new creature." Such a one has been crucified with Christ and it is no longer himself that lives but Christ lives in him. The eternal life that God gives is in His Son. "He that hath the Son hath eternal life; he that hath not the Son of God shall not see life."

PERSONAL EVANGELISM

The age calls for a more positive evangelism. It means personal evangelism first of all. This is the method of Jesus himself. He did not depend upon impression upon masses of men. Even where he spoke to many, it was to a smaller group close to him that his word had special meaning. He seemed to have little regard for numbers but supreme regard for individuals. The most significant and distinguished incidents of the Gospels are His dealing with persons. He took infinite patience with a chosen few, knowing that a life thoroughly awakened and trained was the greatest force for a new world. And it is so now. The weakness of our Christianity has been its mass movements and lack of personal conversion. A ministry forever seeking the individual as Christ did will be the greatest force for salvation. A church so fully Christian as to have personal interest in the Christian life of friends and neighbors, forever widening its circle and making every human touch spiritual, will be the greatest force for the kingdom of God. In fact, we can hardly expect any marked spiritual advance until the church itself is thus quickened.

—Professor Arthur S. Hoyt in *The Evangelical.*

The End of the Journey

By One of the Travelers

A DREARY day in mid-November, my companion and I were some distance from home. All day the clouds had hung low and heavy, covering the earth as with a pall of leaden grey, shutting out from sight every least bit of blue or cheering ray of sunshine. The air was damp and raw, a cold northeast wind penetrated to our very bones, and drove the rain and sleet against our faces. The road was rough and heavy, progress slow and wearisome.

But at last, just as the short autumn day was closing and the evening had already begun to darken, the welcome home lights appeared over the hill top around the bend in the road, and presently we drew up at the gate.

Cramped and stiff from long sitting, damp and chilled by the wind and rain, we were glad to alight. The home door opened, and from within there came the voices of loved ones glad to welcome us back.

My companion went in—into the light and the cheer, the warmth and the comfort of the home, and the glad fellowship of those within, and the door was shut behind her. While I, left behind, for a little, outside in the deepening darkness and storm,—passed on to the barn to care for the horse, and finish up my out-of-doors work for the day.

This done, with no unnecessary delay I hastened to the house. Again the door opened and I, too, went in to rejoin my companion and the happy group within.

And then, gathered by the fireside, under the glow of the lamp, around the family table, in joyous converse, the discomfort of the journey, the gloom of the night, the chill of the wind and the rain, the short separation at the door, all were forgotten in the happy fellowship of the home and in the thanksgiving offering with which the evening was closed.

Together we two, my companion and I, had come a longer journey. Side by side, hand in hand, in both stormy and sunny weather, we had walked through many years of life's journey in closest companionship. The varied experiences of human life had been ours. Sometimes in green pastures, by still waters, and beneath bright skies our path had led. Then we had walked with glad hearts, light step, and song of thanksgiving on our lips. But sometimes we walked through the dark death-shadowed valley, and over rough places where feet dragged heavily, our heads were bowed down, and our hearts cried out like children in the dark: "My Father, my Father, O my Father."

But through all the varied experiences progress was ever being made homeward. The miles were being left behind. The years were slipping by. Each nightfall brought us

"A day's march nearer home."

And then, one day the door opened, and she—my companion, my loved one, went in to the light and joy of our Father's home, to join the host of loved ones gone before,—parents, brothers' child, and many another—went in to the presence of the Lord and Saviour whom she had loved and trusted, followed and served, lo, these many years here on earth.

And then the door was shut, and I was left alone in the dark—darkness that might be felt—left to finish my work without her.

Thank God for the assurance that that door will open again, and I, too, shall enter in when my work is done. Whether by the same door, by the subway of the grave, or whether my Lord shall come first in His own glorious Person to fulfil the hopes of His people and make an end of death for them forever, and so I go by way of the air route,

"Caught gently upward to an early crown,
With death untasted, and the grave unknown,"

is not mine to know or care. In this as He, my Lord, shall will. Be it mine to be ready for His call whenever He opens the home door for me.

Then let me finish my work as best I can by His grace. Let me not dally nor delay by the way. Let not sloth or unfaithfulness on my part hinder the coming of that day, nor cause that I be not ready when it comes.

And so I watch and pray, and work and wait for the opening of the home door—the door of our Father's house—at the end of the journey.—J. E. M. in *The Canadian Baptist.*

Some Hypothetical Questions

By Rev. Charles C. Cook, Montclair, N. J.

IT IS sometimes asked by those who teach that our Lord did not offer Himself to Israel as their King, what would have happened if Israel had accepted Him? What kind of kingdom would He have established? And how then would have been fulfilled the prophecies concerning His death and resurrection, the coming of the Holy Spirit, the gathering out of the Gentiles, etc.?

An easy reply may be given that will effectively turn the tables on the questioners, viz.: What if Israel had accepted Him as their *Messiah*? All, even those who deny that He came as King, admit that He did offer Himself as Israel's *Messiah* and that His claim was denied and Himself rejected. But what if their conduct had been otherwise?

The latter position offers difficulties as truly as does the former.

The fact is that the pursuit of such hypotheses is always futile and unprofitable. Open the door to them and there come trooping in a host of others, the consideration of which would only land the speculative mind in hopeless confusion. Such imaginative questions may be raised at every step of Scripture history with equally barren results.

What if Adam and Eve had not yielded to the tempter? Or, more puzzling still, if Adam had not followed Eve in the transgression? Let these questions be considered in connection with Revelation 13:8 where we read of "the Lamb slain from the foundation of the world," thus showing that the provision for the consequences of man's fall was made long in advance of its occurence.

Again, what if Abraham's faith had failed as to the birth of a son?

What if Israel had obeyed the law?

What if Judas had not betrayed his Lord?

What if Peter had committed suicide in remorse for his denial of Christ?

The mere mention of these shows how boundless is the sea of speculative inquiry.

The fair-minded reader sees no contradiction in the fact that our Lord made a bona-fide offer of Himself to Israel as their King, even while knowing He would be rejected. Further than this there is nothing to say, except that our Lord Himself once made a hypothetical statement, and left it without an explanation, so teaching us that we are to be content with facts as they are, without insisting on a present solution.

The instance referred to is found in Matthew 11:14 and 17:10-13. Here we have a statement to the effect that if Israel had received the testimony of John the Baptist and followed his directions he would have taken the place of the actual Elijah, who was to come according to prophecy!

The question naturally arises: How then would have been fulfilled the prophecies concerning Israels' apostasy, punishment and restoration?

No answer to this question is now forthcoming, even as there are no answers to the other questions; and until God makes these matters clear it remains for the believer to be content, faithful, obedient, expectant!

LORD KINNAIRD DIES

The Associated Press reports the death of Lord Kinnaird, January 30, at the age of 75. He was very prominent in Y. M. C. A. work, and was a tower of strength to Christianity in Great Britain.

The Poet Contemplates Good Friday and Easter

DEATH OF CHRIST

By Frances Camp Duggar, Montgomery, Ala.

Oh, why that silent, throbbing, breathless crowd,
And why those looks of sadness and of awe?
Condemned to die before the Roman law,
Hung One whose kingly head in pain was bowed
Upon a cross; then came a thunder loud,
And all who watched were seized with mighty fear,
For earth did quake and rocks rent far and near,
And dark the world as though an awful cloud
Had come forever 'twixt the earth and God;
Behold the temple's veil was rent in twain,
And graves were opened wide, and from the sod
Arose the dead; centurions watched in vain,
And loud the inward voice of conscience cried,
"The sinless Lamb of God is crucified."

"WHY HAST THOU FORSAKEN ME?"

By Harold F. Damon, Chicago, Ill.

"Forsaken," Oh, my God! that cry,
Rending the earth and heaven high,
Sounding down to deepest hell
Where the powers of darkness dwell.
This, a cry of dread and woe,
Deeper far than man can know,
Came from Christ, in place of me,
Who died my death on Calvary.

"Forsaken," Oh, my God! Thy face
Was hid from Christ, by wondrous grace
Bleeding there on Calv'ry's tree,
Bearing sin's full penalty.
Death He knew as none can know,
For alone He fought the foe,—
Fought and gained the victory,
Broke my bonds and set me free.

"Forsaken," Oh, my God! Therein
I now through death am dead to sin,
For all the law's demands are met;
He paid my price, I owe no debt.
No terrors now before me stand,
But joy and peace in Beulah land.
So round the earth I'll raise the cry
That men for sin need never die.

PETRA

By Guelph, Chicago, Ill.

I stand upon a solid rock to-day,
And, standing, feel no tremor at my feet.
A tempest rages; I can hear it beat
Against the base, and see all nature sway
Before the fitful blast. Above its spray
I rest. No common haven, my retreat;
It towers above both storm and summer's heat,
And millions see it as they pass this way.

Hewn in this rock, behold, an empty tomb,
Telling of death's defeat, our hearts to cheer.
And graven on its everlasting face,
The sentence, "It is written," doth appear.
From every storm it is my hiding-place;
Come, make it yours, my friend, there's ample room.

"HE IS RISEN, AS HE SAID"

By Charles Irvin Junkin, Lexington, Va.

Slow of heart and unbelieving,
Sad of heart and sorely grieving,
They who sought the Prince of Life among the dead;
Oh, the wonder of the token!
Every word that He had spoken,
It is truth! for He is risen, as He said.

He is living! Christ the Lover!
And His mighty love shall cover
With forgiveness all my blunders and my dread.
He is living, strong and tender,
The Good Shepherd, my defender,
He is risen, he is living, as He said.

He is coming! Ever nearing
The great day of His appearing,
With the crown of many crowns upon His head!
It is true, the golden story,
I shall see Him in His glory,
In the radiance of His glory, as He said.

THE STING OF DEATH CAN HARM ME NE'ER

By G. LeRoy Wilcox, Chicago, Ill.

The sting of death can harm me ne'er;
I've passed from death to life;
With Christ in heav'n I'll dwell fore'er—
Eternal, blissful life.

The grave no victory can claim;
Of it I have no fear;
I'm trusting only in the name
Of Christ, my Saviour dear.

My Lord hath conquered death and hell;
What then have I to dread?
He robbed the grave of terrors fell,
In rising from the dead.

From sting of death He set me free;
Fear of the grave dispelled;
Assured of life eternally;
And all my doubtings quelled.

(*Chorus*)
O death, how can thy sting touch me,
When I am Christ's for aye?
O grave, where can thy vict'ry be,
When He leads all the way?

The So-Called "Social Gospel"

From *The Relation of the Missionary Message to Missionary Success*, by Rev. James F. Love, D.D., Corresponding Secretary, Foreign Mission Board, Southern Baptist Convention

"THE false antithesis between doctrine and social service has contributed to the complexity of the situation on the foreign field as at home. The new champion of the social gospel thinks that a doctrinal ministry is the enemy of practical Christian living. Some men seem to be able to think only with one lobe of their brains at a time. Whatever they happen to be stressing is antithetic to something else. Truth with them is not only in contradiction to error, but to truth itself. They do not see the supplementary relation between doing and doctrine, experimental Christianity and Christian truth, between sociology and theology. Because one is true the other must be false. The genius for false antithesis is a mark of a little and yet a dangerous mind.

Nothing New About It

"But there is more the matter with the social gospeler than this. In the first place, he fancies that he is entitled to a place in the foremost ranks of the thinkers, because he is an advocate of something new. He berates the teaching of the old school, and, alleging that it did not produce social fruit, charges the discrediting omission to a doctrinal ministry.

"Now, as a matter of fact, social service is no new thing among Christian men. There is, to be sure, a difference in the way it is done and it has, *in the mouths* of its modern advocates, assumed the dignity of an 'ology'—sociology. Sociology sounds better to the modern ear than the words, 'Do good to all men.' Sociology is a science to be taught a class: doing good is a duty to be practiced by all Christians. Social science tells a few folks how to do something for the neighborhood; the old custom was for each individual to do his duty by his neighbors. Old preachers did not know so much about sociology, but they did teach their hearers to visit the sick, the widows and the fatherless; and no neighbor to the Christian man in the older communities was allowed to go hungry or without a watcher by his or her bedside in time of sickness. The modern paid nurse knows better how to take the pulse than our grandmothers did, but she does not bear a more effective testimony to the Christian spirit and to unselfish and thoughtful Christian love.

More Reports But Not More Workers

"Under the social regime we have more organizations and reports, but I am not sure that we have more social workers. It is a false comparison to charge the lack of social service to the men and women of the old school who did not send representatives to discharge their social obligations, nor themselves go about neighborly ministrations garbed to advertise their mission.

"It is a false comparison to represent theology and sociology as contradictory sciences. One is a doctrine; the other is duty. The doctrine produces the practical service. Too much emphasis upon social service and too little upon evangelism is affecting doctrinal soundness on the mission field, and, in the end, will reduce the purest missionary results. It is not, therefore, a question of theology *versus* sociology, but one of such relation of these and such proportionate emphasis as will secure the desired missionary results.

There Is No Such Thing

"The social gospel is spoken of as though it were something superior to the gospel of grace. Indeed, it is presented by some as the only gospel. As a matter of fact, to state the case bluntly, there is no such thing as a social gospel.

"Adjectives before gospel do not magnify, but minify the gospel. The word gospel compasses contents which make full its meaning and without which it is incomplete. Eliminate these contents, and you have no gospel. There are, of course, social duties which are binding upon all men and upon Christians in particular, of which the best of us are derelict; but, we repeat, there is no such thing as the social gospel. To use the word thus shows one to be in error as to what the gospel is.

"The gospel is the most prolific source of social deeds, but social service belongs to the realm of Christian duty and not theology. The one is for Christian practice; the other is for Christian preaching. There is no contradiction nor antagonism between them. The one is the fruit of the other. The gospel is the world's generator of social impulses, the fertile soil of which neighborly deed is the perennial fruit.

"To belittle evangelical doctrine in an effort to magnify social service convicts one of being a novice as a religious thinker and teacher. Orphan asylums and other humanitarian institutions and benevolences sprouted and have found their fertility in hearts which have been mellowed by the gospel of Christ. They are nurtured by the truth which declares that men redeemed by the self-renunciating Christ are by that redemption made debtors to all men.

Keep Things In Their Place

"Some are ready to substitute the social program for the commission. If China's millions of sick, hungry and unfortunate are to have ministered to them the compassions of Christ, if we are to create in China a social conscience which will compel wealthy Chinese themselves to feed their hungry brothers, we must keep things in their place. We must apply to the dead social conscience of the Chinese people the life-giving Word of God.

"The preachers of the social gospel in China who neglect the evangelistic message will, if left alone for a season by other workers, eventually find themselves surrounded by dry bones. The Christian enterprise will, even in the hands of radicals, move on for a period under its gathered momentum, but if it loses the vital elements of the impulse-giving gospel, it will presently slow down in social activity.

"Unitarian and atheistic thought have no vitalizing or propulsive quality or power. The nations of the world today are, in their civilizations and social conditions, a contemporaneous and convincing witness to the power of the evangelical gospel and the impotency of everything else heathen, ecclesiastical and intellectual. The gospel of Christ in its evangelical interpretation is the one and only fecundating principle which has as yet been applied to the social and moral order of the world. Nothing else has the mysterious power to re-create character, revive the social conscience, and rebuild a collapsed race or civilization. Social deadness or deterioration is found wherever the evangelical gospel is not found.

BRINGING A BIBLE INSTITUTE TO MUSKOGEE

By Paul Philpin, Secretary, Conference Committee

The third annual Bible conference held in Muskogee, Okla., the week ending December 15, 1922, was a rich feast for Bible-loving Christians, the presence of such men as Drs. Gray, Fitzwater, and Mr. Guille on the platform of the First Presbyterian Church, reviving blessed experiences in the memory of those in the audience who had been privileged in the past to attend some of the large classes at the Institute in Chicago.

That the conference is exerting a far reaching influence, not only in Muskogee, but adjoining territory, is evidenced by the cheerful testimony of many representative members of the community, lawyers, doctors and successful business men. A practicing physician remarked, "The constructive Bible teaching given in the Bible conference work is the need of most church people. Dr. Fitzwater's lectures on the Book of Luke gave us something to think about."

A Presbyterian minister from a neighboring church said, "I have only words of commendation for the straight Bible teaching."

Although our dates were between the two great holidays, Thanksgiving and Christmas, we brought together one of the most representative crowds of Bible teachers, Sunday-school workers, pastors and other Christian workers ever assembled in Muskogee.

Have you renewed your subscription to Moody Monthly?

The Ku Klux Klan—Is It of God?

By Rev. A. R. Funderburk, Palestine, Tex.

THE Ku Klux Klan question has thrust itself suddenly and forcibly upon us, and one must line up for or against.

But that is not a very bad thing. Nearly everything can be classified as right or wrong. So when any question comes up it should be given thoughtful consideration and if we arrive at the conclusion that the thing is right we, as Christian people who stand for righteousness, should take our stand unhesitatingly for it, and if we find the thing to be wrong, we should take an equally firm stand against it. The thing that we must be very careful about is that we have not made a mistake about the matter and assumed the thing to be right when it is wrong, or to be wrong when it is right.

The Bible the Standard

For the Christian, the Bible is the standard by which we judge whether a thing is right or wrong. If the Bible upholds a thing we may be sure that it is right and good. If the Bible condemns a thing we may be sure that that thing is wrong and bad. If anything conflicts with Bible teaching it is wrong. If it is in harmony with it it is right.

The question under discussion is the Ku Klux Klan. Is it of God? Everything that is of God is right. The only way we can arrive at a conclusion is to compare the teaching and principles of the Klan with the teaching and principles of the Bible. If the principles of these two run parallel and do not cross or conflict, their principles are identical. But if the principles and teaching of the two lead in different directions, if following the one does not carry one to the same point as the other, then they are not parallel, but are in conflict one with the other. And in this case the Ku Klux Klan is wrong for God's Word contains the mind of God and does not conflict with right.

Who Is Our Neighbor?

The Bible teaches that every man whom we can render a service is our neighbor. It teaches that we should love our neighbor and have consideration for his physical and material welfare.

Let us compare this doctrine with the doctrine of the Klan. The Klan "stands for one hundred per cent Americanism and white supremacy." It seeks to promote the interest of pure Americans even at the expense of the foreign born element. It has no interest in the welfare of others than Americans. It says of the Jews, "Boycott them and force them to leave." The Bible says, "Do good unto all men."

The two quotations above are from a representative of the Klan and the Bible respectively. Is the teaching of the two the same? Is the principle the same? Can a man follow the one, and have the same attitude that he would have had he followed the other? The teaching in these is in conflict. They are at variance with each other. If a man should have it in his heart to "do good to all men," he could not have it in his heart to boycott a man simply because he happens to be of that poor cursed race that is scattered among all the nations of earth and have no national home.

Suppose that all one hundred per cent Americans should follow out the teaching of the Klan and boycott the Jews so that they would be forced to leave this country. Where would they go? America and England are about the only two countries in which they have not been boycotted and persecuted and hated as criminals.

All this has come upon this race as a curse from God for their disobedience to Him and for their rejection of the Messiah. Some one may say, "Oh, well then, if God has ordained that they be thus treated, it is all right for them to be driven out." But the Bible says, "It is needful that offences must come, but woe unto him by whom the offense cometh." And indeed, woe is pronounced upon all who persecute the Jews. They are God's chosen people. The Jews are as much God's chosen people today as they ever were. He has not fulfilled His purposes with them. (Rom. 11: 1,2). Since the dispersion, every nation that has been intolerant and unkind to the Jews has had the curse of God upon it. Every nation that has treated the Jew kindly has had the blessing of God upon it. America has always been an asylum for the oppressed Jew and no nation has been so blessed as has our country. But now there have arisen those who are saying, "Boycott the Jew and drive him out." The Jews are, as a rule, a law abiding people and those who oppose them have no right to take the law into their own hands and do them violence—so their only weapon against them is boycott.

As sure as God's Word is true, this country will invoke the curse of God upon it if this feeling of hatred against the Jews is nurtured in the hearts of our people. For He has said, "I will bless them that bless thee and will curse them that curse thee."

What About Romanism?

The Bible says: "Love your enemies; do good to them that hate you. Pray for them that despitefully use you." We recognize in Roman Catholicism an enemy of true Christianity. Their teaching is the teaching of Antichrist. Now, some one may say, "Well, if Catholicism is an enemy of Christ it is wrong and we ought to oppose it."

You are right, we ought to oppose the doctrines and teachings of Catholicism, but at the same time we ought to love the Catholics. We can even hate Catholicism but at the same time love Catholics. God hates sin but loves the sinner.

But is this the attitude of the Klan? Here is a statement verbatim from a Klansman that expresses their attitude: "We're not going to stop until we drive every one of them out of the country."

We are comparing Bible teaching with Klan teaching. The Bible says, "Do good to them and pray for them." The Klan says, "Drive them out."

The attitude that the true Christian had toward the heathen of China and India is the attitude they should have toward the Catholics. They are just as truly in sin's bondage and lost, without hope. They know nothing of the atoning blood of Jesus, but are trusting to the power of the priests to save them. For shame that Christian people should hate such poor benighted people!

Standing For Law and Order

Now on the point of relationship that one should bear toward civil authority, let us compare Bible teaching with Klan practice. They say they stand for law and order. This sounds well. It is just what the Bible teaches on the subject.

But, except one's practice agrees with his teaching his teaching is worthless. Actions speak louder than words. One of the tenets of the Klan is that they stand for law and order and law enforcement. Let us see if they really do this.

In Texas (and other states) it is against the law for a number of men to overpower a man and take him out and beat him. But those Klansmen who profess to stand for law enforcement and loyalty to organized government are often guilty of violation of this law. It is proven that the Ku Klux were guilty in the shameful Inglewood raid in California. Neither is this the only instance where the Klan has been proven guilty of violence and violation of law. So we see that the practice of the Klan in regard to law and order is contrary to Bible teaching.

But some one says that these matters that the Klan attends to are matters that do not come under the jurisdiction of the courts, or that the law is slack and this is the only way to enforce justice in some cases.

Now let us see where such a course of reasoning will lead us to. If twelve men have the right to take a man out and flog him because he is guilty of an act of immorality or misconduct six men have the same right. If six men have this right then two men have it. And if two men have the right then one man has the right to go out and punish any act of misconduct that he happens to notice. And he alone, of course, is the sole judge of whether the man is guilty and what the penalty should be. So he is both judge and jury. Thus every man will be a law unto himself, and we should have a state of anarchy.

Jesus Could Not Be a Klansman

From a comparison of these points of teaching it is easily seen that the teaching of the Klan is not the teaching of the Bible. We see that the religion of Ku Kluxism is not the religion of Jesus Christ.

How could the Klan embrace Christianity and the Christian religion when its very constitution would bar the Founder of Christianity from membership? Our Lord Jesus Christ was a Jew and no Jew is eligible to membership. Yet they claim to stand "for the principles of Christianity." They accept Christianity but reject the Christ. These are but empty claims. They are like their claims to law and order. The great principle of Christianity is love. The outstanding principle of Ku Kluxism is hatred. It tends to array class against class and race against race.

Some one says, "Oh, but the Klan is doing some mighty good things." Yes, we admit that this is true. We know of an instance when the Klan made a generous donation to some poor orphan children.

But listen! Catholicism, that dread enemy of true Christianity, as we have admitted, and against which the Klan has so arrayed itself, is distinguished for its benevolence. There are not many things in the world wholly bad. Even bad men usually have some redeeming traits.

Look at this matter with an unbiased mind and you will see that the principles of the Klan are not the principles of the Bible. If you love Jesus and want to honor Him you will not want to go where you cannot take Him, and you cannot take Him into the Klan.

Beware of Satan as he appears as an "angel of light" and a preacher of "righteousness."

Reject Couéism If You Are a Christian!

By Mrs. Lillian G. Galloway, Mount Airy, Ga.

COUÉISM says: "Speak to your own spirit, you can do anything you wish to do."

Jesus Christ says: "Of mine own self I can do nothing" (John 5:30), "The Father that dwelleth in me, he doeth the works" (John 14:10).

M. Emile Coué is a hypnotist, president of the Lorraine society applied hypnotism and psychology.

He speaks of people being like sheep following one another, which is what is happening to many Christians in this country. Just because a few titled English people advertise this man from France many are taking up the idea, repeating his little man-made sentences, and deifying the ego within them instead of Jesus Christ.

Last year we had a terrible flood of spiritism, this year we have its close ally, hypnotism, self-suggestion, and both are black magic.

No magic comes from Jesus Christ and the Father through the Holy Spirit, but only that spiritual power which belongs to sons and daughters of the King.

We are not to put trust in ourselves, but "They that know Thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10).

"Day by day, in every way, I am growing better and better," thus chants the sheep following the man who ignores the teachings of Jesus Christ.

But Christians will not follow him if they are real followers of the Son of God. They will take John 15 in all the fulness of its meaning. They will appropriate the life from the resurrection body of Jesus Christ, and their body, mind, and soul will be renewed through the power of the Holy Spirit. They will not speak to their own spirit, but to the King of kings and Lord of lords.

The Bible, the Christian's only guide book, is full of promises of help if we appropriate them by faith. Psalm 91 will cover every need, and it holds good according to the first words of it.

It is better to repeat God's messages twenty times night and morning, than any brand of the man-made hypnotic article.

The unthinking Christian man, woman, or child is being swept into the wrong company by repeating the lines given by this mental worker, that is, outside the realm of Jesus Christ. Whenever any movement is not connected with Him, and is without the power of His Spirit, it is not the kind Christians should use.

Is it strength, health, supplies, prosperity, power, cleansing, freedom from fear, healing, soul nourishment, knowledge, love, or any other vital thing? Then claim it in His dear name.

Bible Conferences at Eagles Mere, Pa., and Ocean City, N. Y.

THE Moody Bible Institute's Annual Summer Bible Conference at Eagles Mere, Pa., will be held this year July 6-15. The list of speakers includes Rev. J. Ritchie Smith, D. D., Professor of Homiletics, Princeton Theological Seminary; Rev. Herbert W. Bieber, D. D., pastor Church of the Covenant, Bala-Cynwyd, Pa.; Rev. George E. Guille and Elinor Stafford Millar of the Extension Department, and Rev. A. L. Lathem, D. D., originator of the successful "Chester Plan" of Summer Bible Schools for Children.

Eagles Mere, on a half-mile-high summit of the Alleghenies, with a lake nestling in a pocket dug out by the plowpoint of a huge glacier, is a recreation center different from any other because it combines the best that the mountains can afford with the water advantages of the seashore, amid surroundings of beautiful scenery, cleanliness, safety and summer comfort, plus recreational opportunities altogether unique. Hotel and boarding facilities are first class and at reasonable cost.

The Ocean City Tabernacle Association has invited the Institute to conduct a summer Bible conference on their grounds at Ocean City, N. J., August 9-19, 1923. The conference held last summer was so well received that an effort is being made to put on even a stronger program this year.

In addition to the usual Bible teaching and inspirational addresses, a special series of lectures of interest to Sunday-school workers have been arranged. Dr. C. C. Ellis, vice-president and director of education, Juniata College, and contributor of "This Week's Teaching Principle," in the *Sunday School Times*, is to be the leading speaker in this branch of the conference.

Among the other speakers already arranged for is Rev. S. B. Rohold who has been for two or three years in Palestine. Having just returned from the Holy Land he is in a position to discuss intelligently the important question of Israel's present position and need. Himself a Jew, he can speak on the relationship of the Jew to the church and coming events. His address will probably be on present conditions in Palestine.

Dr. A. L. Lathem of Chester, Pa., will speak on the Vacation Bible School Work in which he has been wonderfully used of the Lord.

Mr. H. S. Dulaney, a well known Methodist layman of Baltimore, Md., will speak on his experience as a tither.

Rev. L. W. Gosnell, Assistant Dean of the Institute, will be one of the Bible teachers, and it is hoped it may be possible for Dr. Robert H. Glover, F. R. G. S., director of the Institute's Missionary Course, to be present also and speak on missionary subjects. His addresses last year were greatly appreciated. Other speakers will be announced later.

There is a fine Christian atmosphere at Ocean City and its slogan, "America's Greatest Family Resort," is very appropriate. It is located on a small island close to the mainland and a few miles southwest of Atlantic City. It has an abundant supply of pure artesian water, drawn from wells more than 800 feet deep. There are eight bathing grounds on the city's eight-mile ocean front, each protected by capable life guards during the summer season. The summer population is about 50,000 and hotels and boarding houses are numerous, meeting all grades of requirement, at corresponding prices.

Cheery Words From Russia

MR. GITLIN, in his first letter, gives certain explanations why at first he failed to gain the confidence of some of the leaders of the Russian Evangelical Movement in Volhynia where he is located, and how the obstacles were removed, and then writes:

"The brethren have now invited me and our other missionary, brother Malzmann, to work with them, and now we are about to open up stations in a few towns in Volhynia. This is a great victory for which I praise God.

"Another cause for rejoicing is that the Lord has brought us in contact with prominent Polish Christians who are greatly helping us in our effort to legalize our work here in Volhynia. Did I tell you that so far I have been working here what may be termed "illegally"? Poland is not as yet an altogether free country (at least so far as preaching of the gospel is concerned). We must be legally incorporated before we can carry on our work altogether without hindrance. It is on account of this that I have been arrested twice in connection with my ministry. Praise God for my American passport. The Lord uses it as a means for my protection.

Conversion of Two Cossacks

"There has come to me now a new service for the Lord, that of Bible teaching. I am teaching Bible synthesis after the Moody Bible Institute method to a group of Hebrew Christians at Zdolbunowo. Next there has been organized a little Bible school for young people of the Evangelical church here in Zdolbunowo, whom I am to teach Bible synthesis, personal evangelism and homiletics, and then I am to teach the same subjects to another group of young people in a village, Plosk. This is a young Ukrainian Baptist congregation, under the human leadership of pastor Poliykov. It is about fifteen miles from here.

"I have Jews, Ukrainians, Bohemians, Russians, Poles and Germans in these classes. In my Plosk class there are two converted Cossacks. I praise God for them. There are a living witness to the saving power of the gospel of our Messiah. They are from among those who before their conversion took delight in massacring Jews. 'What a wonderful change in their life has been wrought since Jesus came into their hearts!'

"The Plosk church has issued me a teacher's certificate, so that now I have some kind of a 'document' on hand to justify my presence in Poland. You see our district is on the very border line, and naturally the police are on the watch when one goes on the train toward the border line. One must not only produce a passport in his possession, but also give a justifying reason for his being here.

"Last night I returned from two days' missionary trip. I visited the two Ukrainian villages, Plosk and Verchovtsi, and the Bohemian colony Zavidowski, and held four meetings there. I had personal interviews with some of the Jews, one of them a young man who does not seem far from accepting the Lord. It is such a joy to labor for the Lord among real hungry souls! To see the "starosta" (mayor) and the teacher of the colony Zavidowska, one a Greek orthodox and the other a Roman Catholic, come for the first time in their life to hear the gospel message attracted by the novelty of hearing a young Jew preaching it! They seem to have drunk in every word and then warmly shook my hand, thanking me for visiting them and confessing that a romance is beginning between them and God. Praise God! It is He who enables.

"Still I feel He would pour out blessings in greater measure if I had proper 'helps' for preparation. My American Revised Bible, with its brief concordance at the back, is about my only tool. I do not mind my lack of 'helps' for my preaching ministry as I do for teaching His Word."

Some Helps That He Needs

In a second letter Mr. Gitlin writes: "I have been praying that the Lord might open doors for service 'to fill in my time' until we get our official permission to work among the Jews. Unexpectedly there came the suggestion, and then the call, to organize the young people of our native evangelical churches into Christian workers classes or Bible classes, as it is termed here. I have gladly accepted the call and prayerfully gave myself to the longed for work for my Master and His cause here in Volhynia.

"So far I have three classes. On Wednesday I teach in Zdolbunowo, on Thursday in Plosk, and on Friday in Mirotin. These places are nineteen and fifteen miles from here. There has come another call from Alexandria for a Bible class on Mondays. Alexandria is about twenty-five miles away from here, and they wish me also to conduct a gospel service for Jews there in the evening. Two more calls—from Staro-Chelnitsa and from Porozow—are expected by me soon. I want to have at least five classes a week, and if possible six.

"The greatest labor consists in preparing the lectures, so that when these are ready, they can, by technical means,

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The cover of our September (1922) issue contained an appeal for Ukraine, Russia, whither Messrs. Palmer and Hellyer had gone to investigate conditions and distribute material relief in the famine and pestilence-stricken regions. Our readers responded to the appeal and rendered blessed and much appreciated aid. Since the return of these brethren letters have been received by them from missionaries whom they encouraged in their gospel work, and we are permitted herewith to quote from one of them, Mr. Moses H. Gitlin, a Christian Jew, and formerly a student in the Moody Bible Institute.

We take pleasure in adding that Mr. Hellyer, in a private letter to us, says that the story of how Mr. Gitlin is being used by the Lord reads like a chapter from the lives of such pioneers as William Carey or David Livingstone or Hudson Taylor. He also says that he could not recall in his (Hellyer's) recent experience in Russia a single instance where a Jew would not listen attentively and sympathetically to the gospel. He regards the field there as ripe for the harvest. —Editors.

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The Children Your Money Helps

You have often wondered what is done with the money collected from the various drives to help the ill-clad and starving. Here is a line of little ones who make their appeal to you. They are little Armenians who increase the line in front of the American Relief, from day to day. They are often refused a meal or clothing in such large centers as Erivan, Alexandropol and other places, simply because there is not enough to go around. Prominent women in this country have formed an Emergency Committee which is making a nation-wide appeal in behalf of these children.

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Country Life in Ukrania

The entire household is busy peeling potatoes. A mundane occupation, but one which is very necessary, as "spuds" form the greatest part of their meals. Ukrania is a little agricultural country and the inhabitants live primitively.

be taught in as many places as possible. As you know we have not a single evangelical Bible school or seminary in this part of Europe. With the exception of about six or eight men there are no trained ministers of the gospel here; neither are there any trained or well prepared Christian workers of any kind. You can easily surmise how great the need is, and what a joy it is for me to help train *about a hundred 'select' young people* for the Lord's work. Praise God for the by-products of these courses *in lighting revival fires* among the young folks here and in building up the adults in the most holy faith.

"I am somewhat handicapped for the lack of Bible helps, and have written to the Moody Bible Institute to send me some of their Correspondence Courses. Will you kindly see to it that I get the needed help along this line as soon as possible?

"If you or any of our Christian friends, could spare and send me some useful books on the Bible, Christian work and relative topics, I would be very grateful. I teach at present Bible analysis, personal evangelism and homiletics. I find there is need for a course in Bible doctrine and pastoral or practical theology, that is, a practical knowledge of Christian life and service. I shall be much obliged for any helps on these five topics. Any helps on Christian evidences or apologetics will also be greatly appreciated. There may be some books lying idly on some good brother's library shelf that could perhaps be of help out here. I have to select proper material suitable to the capacities of my simple-minded, unschooled students and then translate same into the Russian language.

"In connection with my classes there has arisen a need for a stencil mimeograph. Most of my students cannot write very fast, and some of them hardly at all. They have been studying to read and write only since their conversion. How I should love to be able to put a printed copy of each lesson into their hands! If we can we will endeavor to obtain a machine and stencils out here otherwise we may have to ask you to send us one.

"These evening Bible courses *have awakened an appetite for study in many places*, so that *two calls* have already come to organize a daily school for a monthly Bible course. Kindly pray that the Lord may give me wisdom, ability and strength for this much needed and already abundantly blessed work of God and His cause."

Christian Literature for Moslems

AMONG all the Christian forces that we can release in the Near East there is none that can penetrate more deeply, extend its influence more widely, and abide more permanently than the printed press. The power of the press in Moslem lands is no longer a matter of theory. Islam is today using the press in every great center as never before. The Moslem press by its enterprise and activity is a constant challenge to Christian missions.

The American Christian Literature Society for Moslems was founded in 1915 on an interdenominational basis. It has for its purpose the spread of the gospel in the printed page wherever Moslems are found. With headquarters in New York (25 Madison Ave.), it has already been able to support the work of production and distribution in Algiers, Egypt, Syria, Palestine, Turkey, Persia, Malaysia, India, and China. The society has no costly organization, no overhead expenses. All contributions are used for the purposes indicated.

It is proposed at this time to raise the sum of $25,000 to be used in the preparation of special literature to meet special needs in the large language areas. Ten million Moslems in China have at present only a half dozen books and a score of tracts suitable for their special need. The entire set can be purchased for two dollars Mexican. In Java, Sumatra and the Straits Settlements the missionaries are clamoring for a more adequate literature. In Arabic there is already considerable, but the problem of child literature, a boys' magazine, the translation of important Christian classics and the problem of distribution face us. In Persia the provision of new books and leaflets would mean an immediate doubling of the effective value of evangelistic forces.

That there is a growing demand for Christian literature among Moslems is evident from the fact that in the past fifteen years one million eight hundred thousand books were sold and distributed from the Nile Mission Press alone. Last year fifteen colporteurs sold 27,000 books in the Nile valley. Ten thousand copies of the "Sermon on the Mount" in Diglot, Chinese and Arabic have been printed and put on sale with the tract societies throughout China. Also the booklet, *God in Islam*. In Palestine, now linked to Egypt by rail, the opportunity is unique and the demand steadily increasing.

Prayer is needed above all for the deeper conviction at home regarding the importance of using books and tracts in evangelism—that God may set free missionaries who will devote all of their time to the preparation and revision of literature for Moslems; that book shops may be opened in every great Mohammedan city; and that literature may be used far more than it has been heretofore in the great pilgrim centers—Mecca, Medina, Keruba and Tunka. To the last mentioned place in Egypt more than four hundred thousand pilgrims go annually. While the missionary may not be able to enter the holy land of Arabia, workers have proved the possibility of distributing literature to Mecca pilgrims at Jiddah and from Damascus.—*S. M. Zwemer.*

THE LONG AND THE SHORT OF IT!

"Wish to say, was about to let the MONTHLY drop, as there were so many long, dry articles in it that I scarcely ever read them, but this issue, January, 1923, is interesting. The articles are short and spicy and cover a large range of subjects which make it a pleasure to read. May you keep the good work going through the year, is the wish of an old subscriber.

"E. A. F., Crystal, Mich."

Founder's Week Conference, 1923

By Joseph B. Bowles

EVER since D. L. Moody departed this life in December, 1899, the day and week of his birth have been marked in The Moody Bible Institute by memorial exercises. For many years these have usually taken the form of a conference for the instruction, edification and strengthening of Christian workers.

"Founder's Week Conference" is the name of these annual gatherings. It is a name which holds precious memories for many thousands of men and women out on the gospel battle lines. With gratitude to God they recall its days of delightful fellowship, of the opening of the treasuries of the Word, of enjoyment to the full of the singing of the gospel, and, in the case of former students of the Institute, of renewal of old friendships and contact again with the Institute associations which meant so much to them in their student days.

As this is written, another of these great conferences has just ended. How wonderfully God's presence was manifested hour by hour, day by day, from the opening session Monday afternoon, February 5 (Mr. Moody's birthday), right through to the evening of Friday, February 9, when many hundreds of young men and women offered themselves for foreign missionary service!

A Climax of Heavenly Power

The closing scene was one never to be forgotten. "It was the climax of the spirit one felt to be in all the meetings," said Rev. Donald McTavish, D.Sc., for many years pastor of Grosvenor Street Presbyterian Church, Toronto, now representative of his denomination in conference and evangelistic work throughout Canada.

"I have been present on many occasions when numbers of young people offered themselves for foreign missionary service," he added, "but never have I seen anything so spontaneous and so large as the response last evening. And how simply and calmly it was done, without effort to arouse the emotions. It was a remarkable meeting."

There had been two addresses by veteran missionaries, following which Dr. Gray asked all missionaries present who were in this country on furlough to rise and remain standing. Then he asked missionaries present who had been obliged for any reason to give up their work, to rise; then also missionary candidates under appointment for the field from various missionary boards; then those who had already definitely volunteered for missionary service; and finally, all others willing to offer themselves unreservedly, in full surrender, to go forth to the dark places of the earth as God opened the way.

The beholders marveled at sight of the throng who had previously volunteered; "But," said Dr. Maurice Frater of the John G. Paton Mission, "the response to the final appeal was overpowering. I felt like weeping. If Dr. Gray had asked me then to lead in prayer I could not have done so. After his appeal it was as though the Spirit of God had taken hold and was sweeping all before Him."

Missionaries on the platform estimated the number standing at fully one-half or more of the entire audience, which filled the Institute Auditorium to its capacity, about 1,700.

The full story of the conference would require space far beyond the limits of this report. It must suffice to touch briefly on its outstanding features and give a taste of the spiritual and intellectual feast provided. If what is here set down shall whet the appetite for the principal addresses, which will be published in THE MOODY BIBLE INSTITUTE MONTHLY for April, the reader thus exercised will have been well served.

The conference was especially rich on the lines of the defense of biblical Christianity against the attacks of its enemies within and without the church; on foreign missions; on the believer's high privileges and obligations in Christ, in the sphere of Christian living—what is known as the Keswick teaching; in the large part taken by former students of the Institute; in fresh illumination and inspiration from the life and work of D. L. Moody; and as always, in the congregational singing and the special musical numbers given by the Institute choir.

On Monday seventy-six Chicago clergymen, of hundreds invited, were guests of the Institute at luncheon, and the conference opened at 2 o'clock with an inspirational period in charge of Dr. Gray, who led the exercises of this hallowed hour daily in the power of the Holy Spirit.

Dr. Machen' Addresses

The opening address was by Dr. J. Gresham Machen of Princeton Theological Seminary on "Christianity vs. Modern Liberalism." Both the man and his message caught at once the fixed attention of the audience. Here was no mere rattle of intellectual musketry or scattering machine gun fire, but rather, to carry out the simile, the effectiveness of a high-powered artillery unit, amply supplied with the best quality shells, served with masterly precision on the positions of the foe.

A rapid, even speaker, thought close packed, no wordy digressions, every sentence giving added force to the argument, the whole a singularly lucid, logical, overwhelming refutation of modernist sophistries—that was Professor Machen and his address—a keynote of heavenly power and blessing that deeply stirred the hearers.

His second address, Tuesday morning, "Is Christianity True?" fully bore out the same characteristics.

A few thoughts from the first address will give its flavor.

Prof. Machen declared that the battle being fought by Christianity today against modern liberalism is the third of three great crises in the history of the Christian church, the first of which came in the second century when Christianity was almost engulfed by paganism in the form of Gnosticism in the church, and the second in the middle ages when salvation by works was almost dominant in the church.

"The root of the modern liberal movement," he said, "is found in what may be called naturalism, by which is meant the denial of any entrance of the creative power of God at the beginnings of Christianity, as sharply distinguished from His works in nature.

What Is Christianity?

"To say that Christianity is a life and not a doctrine is radically false," he declared, "and to see that it is false you do not need even to be a Christian, you need have just a little bit of common sense and common honesty, because when you say Christianity is this or is that you are making an assertion in the sphere of history. What Christianity is, is a matter of history. All historians admit that Christianity at its very beginning was a campaign of witnessing, an account of historical facts—Christ died, was buried, was raised from the dead, and ascended to Heaven.

"The first Christians produced a new type of life, not by telling people to be good, but by the proclamation of a piece of news, of something which had recently happened. They did not call upon their hearers to submit themselves to the contagion of contact through them with the life of Jesus of Nazareth—that is just what modernist preachers are saying today—but by heralding the news that the Jesus who was crucified and buried, had risen from the dead, had been seen by them after his resurrection, and had ascended into the heavens before their eyes. There was history there; an account of things that had happened; and there was the meaning of what had happened; and when you get the historical facts with the meaning of the facts, you have Christian doctrine. Christ died; that is history. Christ died for our sins; that is doctrine.

"It is the fundamental business of the church today to set forth the teachings of Christianity truly and plainly in opposition to the teachings of the chief modern rivals of Christianity; and the chief modern rival of Christianity is not Mohammedanism nor Buddhism, but the naturalistic liberalism which is almost dominant in our large ecclesiastical bodies today."

Mr. Moody as Dr. Torrey Knew Him

The Monday evening address on "Why It Was That God Used D. L. Moody," by Dr. R. A. Torrey, was delivered to an

audience occupying every available seat in the Auditorium, while an overflow meeting filled the Institute Lecture Room and many others who sought admittance had to be turned away.

This great address, dynamic from start to finish, constituted such a portraiture of Mr. Moody, the manner of man he was, and such a revelation of the springs of his extraordinary power, as perhaps no other living man could equal. Interspersed with numerous anecdotes and illustrations, Dr. Torrey gave the following "secrets of power," in Mr. Moody's life:

He was fully surrendered to God; he was in the deepest and fullest sense a man of prayer; he was a man who studied and used the Bible; he was humble—"the humblest man I ever knew;" he was marked by an entire absence of a love of money; he had a consuming passion for the salvation of the lost; and he had a definite baptism with the Holy Spirit.

Another Evolution Bubble Punctured

Another new voice mighty in defense of the Scriptures, not previously heard in the Institute, was that of Dr. Leander S. Keyser, professor of systematic theology in Hamma Divinity School, Wittemberg College, Springfield, O. Dr. Keyser delivered addresses on three great subjects, "The Origin of the Universe," "The Origin of Man," and "The Origin of Sin." He commanded rapt attention, and delighted the assembly with the clarity of his reasoning and the unanswerable logic with which he pierced the fallacies of evolutionary teaching, and over against them brought out the truth and wisdom of the Mosaiac records, the whole enlivened by a kindly humor which drew all hearts out to him.

This is about what he had to say, in his third address, of the theory of evolutionists that sin is the remains of man's primitive animalism:

"If sin is the remains of man's primitive animalism then God is the author of sin. I am sure no one in this audience would want to throw the responsibility of sin and suffering in the world back upon the good and holy God who has revealed Himself as our Creator, our Preserver and our Redeemer. If man came up from a bestial origin then God is responsible for it; and if that were the origin of sin, man would not have had a fair chance. According to the evolutionists we have been evolving for millions of years. If it took man that long to develop, the heritage of animalism would have overborne the slight adumbrations (the foreshadowings or beginnings), of morality and spirituality.

"Another flaw in their theory is that sin *per se* is not a materialistic thing. You cannot predicate morality of a mere material substance. Morality can be predicated only of a personality that is free, a free moral agent; therefore, sin *per se* is an act of the mind, an act of the soul which is free to choose between good and evil. Therefore those who posit sin in merely our animal nature are wrong in their comprehension of morality, for sin must be a psychical act or it will not be sin. Then again animals are not sinful; they are not free moral agents."

Watch for Dr. Keyser's address in April Moody Monthly The Christian worker's equipment for the time in which we live will be much strengthened thereby.

A third speaker in defense of God's Holy Word was Rev. P. W. Philpott, pastor of Moody Church, Chicago of whom Dr. Gray said in introducing him, "When I learned that he felt called of God to come to Chicago my heart was at rest as far as the future of Moody Church is concerned. I knew that the traditions of D. L. Moody, the traditions of Dr. R. A. Torrey, the traditions of Dr. A. C. Dixon, and of Dr. W. J. Erdman, Dr. Charles A. Blanchard, Rev. George C. Needham and others like them would be maintained. It gives me joy to introduce Pastor Philpott."

Mr. Philpott's address went to the hearts of his hearers with Holy Ghost power, especially in the presentation of reasons why he believes in Christ's virgin birth, and also of the threefold purpose of His coming. In closing he appealed to any unsaved in the audience to accept Him who died to save them, and some hands were raised in response.

A Remarkable Stereoptican Lecture

Another feature of great interest in confirmation of Holy Writ was a lecture on "The Earth the Theater of the Universe," by Rev. Clarence Benson of the Institute Faculty. It was illustrated by a large number of colored slides showing views of the sun, the moon, star clusters and constellations, many of them reproduced from original drawings by Mr. Benson of pictures in the recent book *The New Heavens*, by Professor Hale of Mount Wilson Observatory, Calif., whose photographs were taken with the new Hooker 100-inch reflecting telescope, the largest in the world. They include the very latest that have been made. Some views were reproduced also from the recent work, *Outline of Science*, by Professor Thompson of Aberdeen University.

Mr. Benson's mother was an astronomer. At the age of seventeen he was writing astronomical articles, and at the University of Minnesota he specialized in astronomy.

Simply as a spectacle the views shown by Mr. Benson were nothing short of marvelous in their "close-up" revelations, as it were, of some of the glories of God's illimitable, immeasurable, incomprehensible universe. One large view especially, showing a seemingly countless multitude of the starry host gave eloquent confirmation of the astronomical truth implied in God's statement to Abraham, "I will multiply thy seed as the stars of the heaven."

It was brought out in Mr. Benson's address that the theory held by evolucionists that the sun and earth were evolved from nebulae has now been disproved. It is only in recent months, he said, that astronomers have been able to answer the question, What are nebulae? and their answer is destructive rather than constructive of the evolutionary theory. To give one of many quotations, the distinguished British astronomer, Professor Eddington, says, "We must regard with respect the view that nebulae are the last and not the first stage of evolution. The fact that we have seen stars turn into nebulae ought to outweigh any amount of speculation about nebulae turning into stars."

Concluding on this point Mr. Benson declared that while a person not in accord with the theory of evolution may not be popular in these days, it must be admitted that as far as the latest evidence from astronomy is concerned he is scientific as well as scriptural.

Spirit-Filled Messages on Christian Living

One of the richest privileges of the conference was that of listening to the addresses by Dr. McTavish. Quiet, clear, simple, yet profound in their reach to the deeps of Christian truth for the daily walk of the believer, the power of God was in them mightily to the instruction, encouragement and enrichment of the hearers.

To quote briefly: "The late Bishop Moule said there are many who are truly Christian who are not fully Christian. What do you mean by that? Well, we all know from experience. If you take just common sins, for instance, pride. How do you feel when you are slighted, when you are overlooked? Do you accept that quite meekly and praisefully? Mr. Hoste of China tells us that when he first went to China a companion went out with him who was somewhat younger than himself. When they were assigned to the field, his companion said to him, 'By the way, you know in these fields one man must have the control, and the Lord has laid it upon me that I should be that one.' What do you think Mr. Hoste thought of that? His first thought was to say, 'Well, perhaps you had better get some other person to go and work with you.' But he came to recognize in Christ that there was a battle to be won, and after much prayer he said, 'I will accept your plan.' They spent a very happy year or two together until that young man was called into another field."

"The Character and Experiences of the Redeemed," was the subject of the address by Rev. W. S. Gottshall, of Bluffton, O., president of the Home Mission Board of the Mennonite Conference, and heard on this occasion for the first time in the Institute. O the power and blessedness of the lessons for the believer's walk as revealed in the experience of God's people Israel! Such was this Heaven-given address. Here is a thought or two from it:

"Just as God took his people through the Red Sea and performed a miracle, making a path through the sea, bringing his people through on the other side and closing the sea behind them, so God took you and me with Christ through death over on the other side, through the process of the new birth, and by the power of God. It required a miracle. There is not a soul converted and born

again, that was not born again through a miracle. It was not simply a change, but He took the old heart away and gave a new one. That is a miracle because accomplished only by the power of the Holy Spirit.

"That was the time the children of Israel began to live, because God said it was their birthday;—'this is the beginning of months.' God took the seventh month and made it the first. Before that they really did not live. Now we find them living in fellowship wth God. My friends, it is true that before souls are born again, they do not live; they exist but really do not live, and they will have no credit for anything they do. Thousands of people are going to be disappointed and be fooled because they think they are doing the great things. They are very philanthropic and think they will be rewarded for it, but they are fooled, because things cannot be done in the name of Christ save by those who are in Christ. When you get into Christ, then only can you perform any living works; the others are all dead works."

Lack of space limits this report to brief reference to the remainder of the conference program, though that remainder was not a whit behind the portion already described.

The Moody Bible Institute has seen many a Missionary Day of great power and blessing, but never one equalling Missionary Day of Founder's Week Conference, 1923.

Addresses by Great Missionary Leaders

Perhaps no more thrilling and inspiring recitals of missionary experiences and triumphs were ever heard than those narrated by the two principal speakers, Dr. Maurice Frater of the John G. Paton Mission to the New Hebrides, who has labored since 1900 in evangelizing the savages of two cannibal islands, and Rev. Charles W. Abel, of the London Missionary Society, who came direct to Chicago from London to attend this Conference, after thirty-two years spent in evangelizing cannibals in New Guinea, where he was associated with the saintly James Chalmers, who was killed and eaten by the cannibals there twenty years ago. Both of these great servants of God delivered several addresses, some of them on preceding days. They were the speakers in the closing session, described in the beginning of this article.

At the missionary symposium in the afternoon of Missionary Day twenty-three three-minute talks were heard from eighteen missionaries, three Institute students, children of missionaries, and two students, who are accepted candidates for the field. The list included Rev. A. J. Kligerman from Russia; Rev. William G. Kensinger and Mrs. Kensinger of the Mennonite Congo Mission, Africa; Rev. W. B. Cole, a Methodist Episcopal missionary, for thirteen years in China; Miss Minerva S. Weil of the Reformed Church of the U.S.; Rev. George Woodley of the Africa Inland Mission; Miss Jessie Harrell of the South Africa General Mission; Mr. and Mrs. Vartan Atchinak from Syria; Rev. F. A. Steven of the China Inland Mission; Rev. and Mrs. C. S. Foster, Africa Inland Mission; Miss Atkinson, for twenty-four years in Japan; Rev. M. C. Hayford, D. D., a full-blooded African, son of a Gold Coast chieftain, with the degree of M. A. from, an English University, and a Fellow of the Royal Geographical Society, a missionary in West Africa for twenty-two years; Rev. William Taylor, thirty-two years in Central China, Rev. A. W. Bradley from Egypt, Miss Margaret A. Reynolds and Miss N. Bostrom from China..

Rev. Robert H. Glover, M. D., head of the Institute's Missionary Course, who presided, was a pioneer missionary in China, and his associate in the Missionary Course, Rev. E. L. McCreery who delivered an able address earlier in the day, was a missionary in Egypt.

Had it been possible to give time for extended addresses by this galaxy of missionary veterans, a book would have been required to do justice to their recitals of the wonders accomplished through the miracle working power of our God.

One of the notable addresses of the forenoon of Missionary Day was given by Dr. McCreery, and another speaker was Miss M. A. Reynolds of China.

An Unequalled Student Day

Mention of Student Day, which was the second day of the Conference, must not be omitted. Institute officials qualified to speak, say it was the best Student Day the Institute has ever known. Four hundred and forty-six former students sat down at the Alumni dinner. The evening session which followed was second to none in the enjoyment experienced by the audience as they listened to Miss Grace Saxe tell the story of her life, and to one of the most effective addresses of the entire conference, given by Rev. C. R. Scafe on the text, "Ye must be born again."

Other former students who spoke earlier in the day were Miss Sara C. Palmer, well-known evangelist; Rev. R. L. Evans, of St. Louis; Rev. Howard Fulton of Grand Rapids, Mich.; Miss Mary Grace, Bible teacher; Rev. John T. Raymond of Cleveland, O., and Rev. A. G. Johnson of Chicago.

Miss Charlotte Cary, for many years Superintendent of Women, also gave an address, and the presiding officer was Dr. P. B. Fitzwater of the Institute Faculty.

At the business meeting of the Alumni Association, Rev. C. R. Scafe, of Detroit, was elected president, succeeding Rev. J. F. Rake of Evansville, Ind. Other officers elected were Miss Hazel Harper of New York, vice-president, succeeding Rev. W. L. Cain of Creston, Iowa; Rev. S. C. Ramsay of Minneapolis, second vice-president, succeeding Mary R. Phinney of Detroit; Mrs. H. R. Hutton, of Chicago, recording secretary, succeeding herself; and Mr. A. F. Gaylord, treasurer.

An honored visitor at the Institute who spoke briefly in one of Dr. Gray's hours, was Mrs. O. T. Graham, of Muskogee, Okla., who has the distinction of being teacher for nearly thirteen years of the largest correspondence Bible class in the world, conducted without a constitution, without officers and without organization of any kind. The class, composed entirely of women, began with nine members and now has approximately 180. As work in the various courses is satisfactorily completed, certificates are issued by the Institute's Correspondence Department.

The Conference music was directed from day to day by various members of the Music Faculty of the Institute, Professors Alfred Holsworth, T. J. Bittikofer, Geo. S. Schuler, Guy C. Latchaw, and A. E. Hosmer, assisted by Professor Foss Fellers and various other musicians at the organ and piano.

The Idea of Evolution and the Idea of God

"Philadelphia, Pa., January 30, 1923.

"Dear Mr. Editor,

"In connection with your editorial in the current issue on the subject of evolution,* it has occurred to me that perhaps many of your readers may not have seen an article in the current number of the *Hibbert Journal*, entitled 'The Idea of Evolution and the Idea of God.' It is written by Mr. E. G. A. Holmes, who was formerly an inspector of schools in England, and is a man of scholarship and ability, but is well known as one who takes a very definite line of opposition to Christianity. This is what he says about the relation of evolution to what he calls orthodox theology, and in view of his position it shows not only what he and others like him think on the relation of evolution to the idea of God, but it also indicates with unerring clearness what men of his type think of the efforts made in certain quarters by those who insist upon what is called 'Theistic Evolution.'

" 'Slowly but surely the idea of evolution is undermining the foundations of orthodox Christian theology. For a static conception of the universe was the cement in which those foundations were laid; and as the idea of evolution makes headway and the static conception falls into disrepute, the foundations of the orthodox theology, which have long shown signs of instability, will become more and more unstable, and at last, in the fulness of time, the whole structure will totter to its fall. * * * The theology of supernaturalism, having never had to reckon with the idea of evolution, cannot now assimilate it except by transforming itself beyond recognition. Attempts to compromise with the idea have been made by Protestant theologians. No compromise is possible between two such incompatible ideas; and any concession to the one involves a betrayal of the other.' "

"Yours,

"W. H. Griffith Thomas."

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*"An Adroit Advertisement to Attract an Audience."

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

MUDDLING PUBLIC OPINION

The Churchman

Both during and since the war people who have known something of the facts entering into international problems have been appalled at the common ignorance of such facts on the part of the "average public." That ignorance can be accounted for by the type of reading done by the average public, and its attitude toward that reading. Millions of people in America confine their reading to newspapers and the popular magazines. They have a tendency to believe what they see in print. Knowing nothing of journalism it does not occur to them that, both during and since the war, various government censorships have colored news at its source; that modern international news gathering has become largely a matter of propaganda. Only a few days ago the representative of one of the London dailies in Constantinople returned to England and reported that every news story that he had sent to his paper for months, had, after passing through the hands of the censor, been completely distorted. Such a situation is intolerable from the point of view of an intelligent public opinion.

JUSTICE

The Chicago Daily Tribune

In sentencing to death James Smith, a youth who killed a cigar clerk while trying to steal enough money to pay a bondsman who had secured his release for another crime, Judge Kavanagh made some pertinent remarks on the subject of crime and penalty which are worthy of repetition as an editorial. In part he said:

"Some persons think that punishment is to reform criminals. That is not true. It may deter them, but it does not reform them. Justice to the guilty is mercy to the innocent. It is a cruel thing to take the life of a human being. These defendants, however, cannot advance that plea until they can give back the life of O'Connell.

"A man and a woman were recently hanged in London. If that were in Cook county the woman would have been found not guilty and the man probably given fourteen years in prison. The statistics show that in this country one out of every 12,000 persons dies by the hand of an assassin, while in England one out of every 640,000 meets death in that manner. Why should life be safer there than here? Because it is a life for a life over there." * * *

As to Smith's accomplice in the murder, James J. Butler, a slight concession was allowed by Judge Kavanagh because of the defendant's excellent war record. His punishment was fixed at life imprisonment. We will not quarrel with the judge on that, but we venture the assertion that few good soldiers in the great war are in sympathy with the offering of war records as alleviation of the offense of murder. The crime of murder wipes out any good in the record of a murderer if the supreme issue of justice to society is to be considered.

PREACHING

The Cumberland Presbyterian

Daniel Webster said: "When I go to hear a man preach, I want him to preach." So does every other man. Oh, the needlessness of those preacherless preachers, who talk, lecture, entertain and discourse upon the things of an intellectual, social and moral nature only! These are the men that assist the Devil so much that by just changing one letter they make our holy day we call Sunday stand out bold and brazen and glaring, as "Funday." I call your attention to the fact that the same bulletin board that carried the announcement that the sermon denouncing the virgin birth of Jesus was for free distribution for the asking, carried also the announcement of a dance to be given in the church on the following Friday night, at "The Old First Church" in New York City. Of course it did! Like preacher, like people.

The greatest need this old world has today is that of more strong, direct, sin-convicting, sin-condemning, sin-killing, preaching from the pulpits of the land. When God's preachers fail him in the pulpit, the heaviest check against the Devil's work and the strongest resistance against sin is removed.

ABUSES OF FREE SPEECH

Chicago Journal of Commerce

In the total collapse of the effort of Congressman Keller to bring about the impeachment of Attorney-General Daugherty, the public gets a close-up view of the utter falsity of much of the vituperation of men in public life. For months the Attorney-General was slandered, and when opportunity came for legal proof that he had been guilty of high crimes and misdemeanors his detractor was unable to fortify his charges with evidence.

It is not in politics alone that men's characters are wickedly assailed by their enemies. There are business gossips who spread falsehoods about their fellows. Unpleasant stories of lawyers, doctors, even clergymen, are whispered by members of their own professions. In the great majority of cases, let us hope, rivalries and jealousies have poisoned the tongues of accusers.

Once in a while some impatient victim of intolerable malice forces a public retraction of privately circulated lies reflecting on his character, but as a rule slandered men—and women, too—are advised by their lawyers to ignore them. In most cases that is the better plan. A man's life speaks best for him. If it has been one of integrity, he need fear no serious effects from calumny. A bad man cannot hide his wickedness; and a good man gives evidence of his goodness so constantly in his daily life that the slings and arrows of envy and detraction cannot pierce his armor. A just man, and a just public, is always slow to believe evil of another. The wonder is that so many who regard themselves as respectable are so swift to abuse their right of free speech by indulging their animosities in verbal efforts to injure the reputations of those they dislike.

MODERN MORALS

The Presbyterian Banner

Dr. Dawson in *The Christian Century* discusses stirringly "Our Changing Morals." This change which he characterizes as a revolt against "the conventional decencies of life," is strikingly expressed in the modern novel. "There is no secrecy of vice which may not be found fully described in a popular novel." And the intention of this description of lubricity is not to point out "the retributive working of moral law," but to tell what real life is like, for its own sake, and just as though there was no such thing as a moral law.

This revolt against the old morality makes religion and the church its chief point of attack, because, hitherto, they had supplied believers and unbelievers with a standard of conduct. The church is a teacher, not only of spiritual doctrine, but of morals—the common morals of honesty, justice, veracity, chastity. Therefore, the authority of the church must be broken down before the old morality can be swept away, for good and all. So, even the outsider, who had been preaching up physical science as the all sufficient mentor of life, alarmed over the situation, is interested to see whether the church will be able to hold against the drift, and, is hoping it will.

Mr. Thomas Hardy is one of those who regards the church as the forlorn hope of a world hastening to destruction. This would hardly have been expected of Mr. Hardy, but in his *Apology* he declares that "we seem threatened with a new Dark Age." And, in his alarm, he appeals for "the rallying forces of goodness in a destroyed generation." He specifies the church as the only institution that possesses the moral sanctions that can hold mankind back from the precipice. He asks, "What other timely English establishment than the church, of sufficient dignity and footing, and with such strength of old association, is left in the country to keep the shreds of morality together?" Such a call from such a man should stir in us a new sense of the dignity and the responsibility of the church as the last refuge and hope of a world on the edge of moral disaster.

"He might have called upon the old universities or the old public schools; but he prefers to call upon the power that begot them."

CHRISTMAS DEMANDS OF UNION LABOR

Manufacturers Record (Baltimore)

According to a circular issued by the National Association of Manufacturers, the Union Label Trades Department of the American Federation of Labor has just issued to all labor unions a statement that labor unionists should see to it that:

Christmas gifts bear the union label.

Stores employ only union clerks and drivers.

Churches engaging special orchestras at Christmas hire only union musicians.

Christmas programs bear the union label.

Holiday season entertainments employ union waiters who serve union bread, cake, meat and soft drinks.

It is hardly possible to see how the selfishness and greed of despotic unionism could go further than in this demand. We presume that even the gift of a Bible would be resented unless it bore a union label and the story for a little child that told of the coming of the Saviour and of His love for little ones must bear a union label or else be accursed. * * *

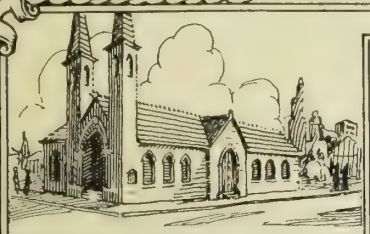
COMMUNISTS' WAR ON RELIGION

The Chicago Daily News

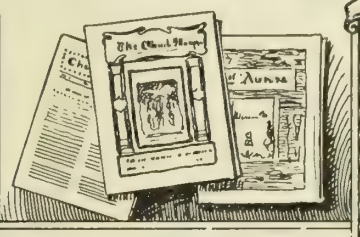
Mr. Mackenzie cables to *The Daily News* from Moscow that the grotesque efforts of communist students during Christmas week to heap ridicule upon all things usually regarded as holy failed signally of their purpose, since they rather served to demonstrate that anti-religious sentiment among the Russians is anything but common. Despite the jeering and masquerading, the sacrilegious banners and the scron expressed for all who—to use Hume's contemptuous phrase—perform "ghostly offices," the Christmas celebrations in the churches "were attended," says Mr. Mackenzie, "by larger assemblages than in the old days, when religion had all officialdom behind it." Among those who thronged churches were surprisingly large numbers of soldiers of the red army.

* * * * There is, however, one feature of the Russian situation that may well claim more than passing attention from western peoples. It is the effects of atheism as systematically taught to children and youths in the government schools of Russia. Relief furnished in famine-stricken districts in recent years by American and other agencies has gone to the children, whereas the devout and patient adults were permitted to die if they were unable to feed themselves. Thus great numbers of orphans have come into the keeping of the government, and these are systematically taught to look with contempt upon the religion of their parents.

Religion still has a powerful hold upon the Russian masses. However, if famine and communist schools co-operate in making of the new generation carefully instructed mockers of all things revered by the fathers and mothers of today, the triumph of irreligion in the land of the soviets may become a reality.



Rev. B. F. West



New Philadelphia, Ohio

The Story of a Successful Pastor

Reverend West realized that a church has little influence on a community if the masses pass it by.

Too often a successful pastor is pointed out as "a lucky fellow." Luck has but a small part in it. Communities do not take an active interest in a church by chance. The success of Rev. B. F. West, of New Philadelphia, Ohio, is an example.

Rev. West has been a firm believer in business methods in the church. He realized that to make progress a church must use progressive methods. He felt, as did Dr. Christian F. Reisner, Chairman Church Advertising Department, Associated Advertising Clubs of the World, who said:

> "Jesus would not speak to empty seats if there was any legitimate way to fill them. Jesus performed miracles to draw the crowds to hear His message. The Pharisees quickly called Him a sensationalist. But the people heard Him and a world-revolutionizing movement was started."

Mr. West read an ad about the Parish Papers printed by The National Religious Press. A letter brought him the details of this co-operative plan and he instantly recognized it as filling the needs for church publicity. Shortly after starting the Parish Paper Idea in his church, Mr. West noticed a definite increase in attendance, greater activity among members, larger contributions. The change was so marked that at the end of the year Rev. B. F. West wrote us, summarizing his experience with the Parish Paper.

Makes Successful Pastor

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Young People's Society Topics

John C. Page

March 11

The Stewardship of Self, Substance and Service

Matthew 25:14-30; I Peter 4:10

The Olivet discourse, of which our Scripture lesson forms a part, needs constant reading and re-reading in the days in which we live. It covers chapters 24 and 25 of the Gospel of Matthew, and depicts in a general way the course of events during the interval between our Lord's ascension and His return, dwelling more in detail on matters immediately preceding and accompanying the return. Criticism labels the content of these two chapters "apocalyptic" and dismisses the matter with a wave of the hand.

The discourse was given in answer to the question found in Matthew 24:3. The master traveling into a far country is none other than our Lord. To his own servants he delivered his goods; and in the words of Luke 19:13 said, "Occupy till I come," or, "Do business for me during my absence."

In person our Lord is in heaven. He appears there in the presence of God for us, acting in the capacity of High Priest and Advocate. See Hebrews 4:14; 7:25; 8:1; 9:24; 1 John 2:1. Though He is with and within His people through the Spirit, yet personally He is in heaven, from whence He will some day return. See Acts 3:20, 21. Then His servants will be judged concerning their stewardship and service. If we have been good stewards of the grace of God, we shall receive a reward. If we have misused His bounty we shall suffer loss.

In order to be good stewards of the grace of God the qualities of devotion, determination, and dependence are essential. The faithful Christian steward is devoted to his Lord. Somewhere in the spiritual experience of the faithful there has been a transaction in which the life has been deeded over to Christ that in all things He might have the pre-eminence. In other words, the true servant of Jesus Christ not only has a sin-bearer on whom his sins were laid, and by the shedding of whose blood they were forever put away, but he acknowledges also that He has been "bought with a price," and therefore is "not his own."

To maintain this attitude of devotion, spiritual determination is necessary. There are many tests of loyalty and obedience along the way.

March 18

Factors for Making the World Better—How Can We Help?

Matthew 15:13-16

In the Sermon on the Mount from which the Scripture verses are chosen, our Lord shows the ideal which His finished work would produce in human experience. The peculiar quality which distinguishes Christians from others is Christ-likeness. Various figures are used to express this quality such as "salt" and "light." Christ Himself is the light of the world, and its preserver from moral decay.

The world can become better only as people are saved out of it; only as they are converted to God; only as they receive the new life from God by which they become His spiritual children. This is God's revealed way. To substitute for this an educational program such as many church leaders are doing, is to produce refined pagans rather than regenerated people. A refined paganism can never be the salt of the earth, or the light of the world.

A careful study of "the world" as the Scriptures portray it, would go a long way towards clarifying our vision concerning world betterment and the things associated with that project. One small Bible book, such as 1 John will suffice to instruct any one concerning the mind of the Spirit in regard to "the world." In 2:15-17, we are warned, "Love not the world; neither the things that are in the world." The constituents of its life are, "The lust of the flesh; the lust of the eyes; and the pride of life"; and it is transient for it "passeth away." In 3:2 it is said to have no perception of the true nature and divine glory either of Christ or the Christian. In other words, the world is blind to spiritual values. The spirit of Antichrist is in the world and to it the false prophets and their adherents belong (4:3-6). Again it is altogether subject to the wicked one (5:19).

March 25

Educational Missions at Home and Abroad

Acts 19:8-20

Educational missions as seen in the nineteenth chapter of Acts is a very different matter from educational missions now. As a result of Paul's teaching for two years in the school of Tyrannus, all who attended heard "the word of the Lord Jesus." This word was authoritative, powerful, redeeming, regenerating, accompanied by the evident approval of God who wrought special miracles by the hand of Paul, thereby accrediting His servant as His representative.

In many of our educational institutions today, even those supported by missionary funds, "the Word of the Lord Jesus" is not taught but questioned. It is not inerrant but faulty; not authoritative as from God, but limited as from man; while Christ Himself is often degraded to the level of mere man; and "miracles"? No, never. That would upset the evolutionary theory on which

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most of our education both at home and abroad is based.

For this reason thousands of the Lord's people who are scripturally intelligent and discerning, can neither give their money or support to those whose philosophy and teaching pervert the gospel of Christ. Being compelled to choose between the unproven and destructive theory which has never saved any one, and the gospel of God's grace which has saved every one who has believed it, they unhesitatingly and inevitably choose the gospel method. Having discovered in that gospel of the shed blood of Christ for sin, an unfailing remedy in their own case, they are immovably committed to its propagation and its defense.

To gather Christian converts together in schools and colleges and give them Christian education commands the loyalty and support of every true Christian, but to spend missionary money in teaching an unproven theory which is destructive of everything distinctively Christian, calls for unsparing criticism and unceasing opposition.

April 1
Lessons from the Psalms—The Easter Psalm
Psalms 16:1-11; Acts 2:22-27

Scripture is its own best interpreter The lessons of this Psalm can be gathered only by comparing it with other Scriptures such as 2 Samuel 7:12-16; Luke 1: 32, 33; Acts 2:25-31; 15:13-18; Revelation 22:16.

These passages are closely related to each other and teach us that to David there was promised a son through whom his house and kingdom should be established forever. This promise which took the form of a covenant and an oath (Ps. 89:34,35) finds fulfilment in David's greater Son, our Lord Jesus Christ. Luke 1:32, 33 plainly teaches this. Christ is both David's Son and David's Lord (Rom. 1:3,4). At His first coming He was rejected and by wicked hands was crucified and slain (Acts 2:23). Apparently the covenant concerning the house and kingdom of David was doomed to failure, but no, God raised Christ from the dead. David foresaw this. With prophetic foresight he speaks in Psalm 16 of that which finds fulfilment in our Lord's resurrection (Acts 2:30, 31). His soul was not left in hades nor did His body see corruption. The promise to David has not failed, neither have the predictions of the prophets which were based on the Davidic covenant. Not only so, but vastly more than the prophets saw, has been accomplished. See Ephesians 1:20-2:7. Our risen Lord is now the Head of the body, the true church, and believers are made members of His body, partakers of His life, and sharers in His victory. Truly may we exclaim, "What hath God wrought?" Through this man, crucified and risen, is proclaimed the forgiveness of sins, and by Him all that believe are justified from all things (Acts 13:38,39). Through His resurrection Christ becomes our deliverer from all the adverse forces of darkness, "our life," for we are in Him as branches in a vine; and "our hope" for the future, the pledge and pattern of what we shall yet be. According to Romans 5:1, 2, we have peace with God concerning the past, and standing in Christ for the present and for the future, we rejoice in the hope of the glory of God.

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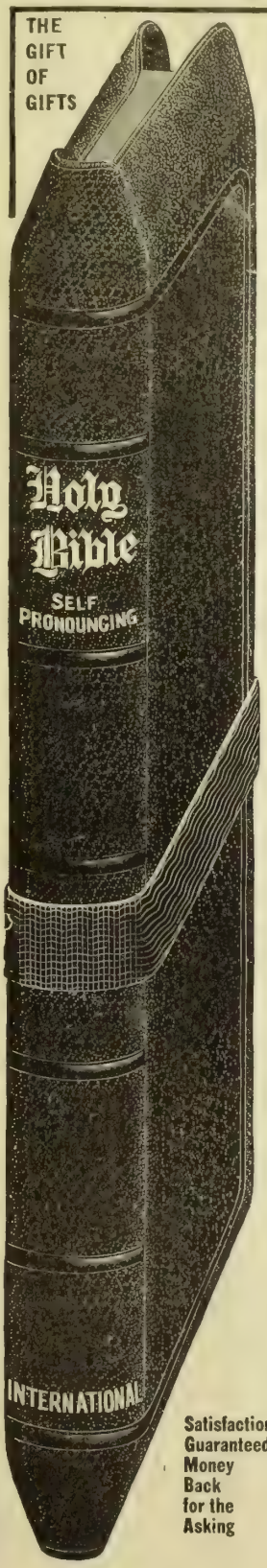

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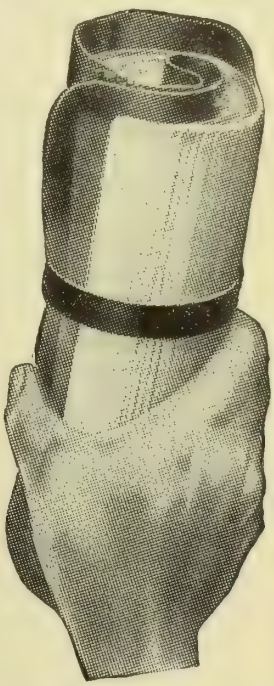

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WHEN WILL ELIJAH COME?

C. H. B., Boothbay, Me.

Question: Where, in the order of future events, is the coming of Elijah?

Answer: Malachi places it "before the great and terrible day of the Lord." John the Baptist, who prepared the way for Christ's first coming, was a type of Elijah. While it is not distinctly stated that one of the two witnesses in Revelations 11 is Elijah, this is the common interpretation. The coming of Elijah has no connection with the church, but with Israel. His coming will follow the Rapture.

RECENT BOOKS ON EVOLUTION

F. W., McConnelsville, O.

Question: Could you give me the titles of some of the best and most up-to-date books on evolution?

Answer: Since evolution is not a science but a philosophy, the best books are not necessarily written by scientists. Versus evolution we would recommend *Q. E. D.* by George McCready Price; *Evolution*, by Th. Graebner; *Evolution at the Bar*, by Philip Mauro; *In His Image*, by W. J. Bryan; *The Other Side of Evolution*, by Rev. Alexander Patterson. These are all small volumes, but deal clearly with the vital matters at issue.

RETURN OF THE UNCLEAN SPIRIT

W. S. B., Sioux Falls, S. Dak.

Question: What is the teaching of Matthew 12:43-45 about the unclean spirit?

Answer: What is described here is not a bad temper or some sinful habit, but an evil personality, a demon, who has come out of a man, finds no rest or satisfaction elsewhere and decides to return. Upon investigation he finds his former quarters "empty, swept, and garnished." Being unclean himself the spirit had left the place unclean and bare. Meanwhile the man has reformed and "cleaned up." But he is "empty," not Christ-possessed. The evil spirit takes advantage of the situation and returns with other demons even more wicked than himself. The words also have a dispensational application to the nation of Israel.

THE VIRGIN BIRTH

M. M. W., Kansas City, Mo.

Question: Is Dr. Aked right in his denial of the virgin birth of Christ?

Answer: According to the statement you enclosed Dr. Aked bases his denial principally (1) upon his rejection of the Bible accounts in Matthew and Luke, which he says are only "stories" like that of Balaam's ass and Jonah and the whale; and (2) upon an appeal to the opinions of "great theological professors in Europe." In other words Dr. Aked is a rationalist. He feels at liberty to reject any portion of the Bible that does not appeal to him as reasonable, since to him it is not a supernatural book. On the other hand the opinions of the rationalists of Europe have greater weight with him than the Word of God. The testimonies of the angel Gabriel and of Mary are set at naught. Is Dr. Aked one of those referred to by the Apostle John: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God"?

THEISTIC EVOLUTION

L. E. S., Washington, D. C.

Some who reject the theory of organic evolution, still wish to be respectably "modern." So they compromise and call themselves "theistic evolutionists." They claim that evolution is simply God's way of working. That "theism" and "evolution" are contradictory terms seems to be overlooked by these people. Evolution is naturalism. It is progress by the operation of resident forces. But since the ordinary processes of nature do not account for all of the phenomena of nature, these men introduced God as supervisor and director in order to account the sudden and surprising leaps which evolution sometimes takes. If it is necessary for God to intervene in order to cause the advances, which evolutionists claim, wherein is nature doing the improving? Surely if miracle or the supernatural is present then the thing they call evolution must be renamed, for the essence of evolution is unaided continuity of progress. If the process, with its extraordinary advance-leaps must be accounted for by the direct action of God, then the process cannot strictly be termed evolution. Creation and miracle are not properly in the category of evolution. Yet creation and miracle are necessary to account fully for either the geological or the modern eras. No hyphenated evolution will change its character. It is not a science but a false philosophy. It cannot be made orthodox by calling it "theistic."

CONCERNING WOMEN

P. H. F., Renata, B. C.

(1) Paul lays down the general principle of woman in subjection to man, as symbolized among the Greeks by the wearing of a veil. A woman who wore no veil was considered immodest or even immoral. Especially would it be an impropriety for an unveiled woman to pray or to speak in public. In 1 Corinthians 11:16 Paul appeals to the general custom among the churches. In a modern Christian community the same restrictions would seem out of place, yet the principle holds. If, however, the literal instructions be followed, the veil should be used and not a mere bonnet or other head covering.

(2) Concerning speaking or teaching in public, this is forbidden under certain conditions. For example, there should be no disturbance of the meeting. In 1 Corinthians 11:5 the praying and prophesying are permitted, only they must be done with that becoming modesty and decorum which the customs of the time and place require. Prophesying here means testimony or exhorting, not foretelling future events.

In 1 Timothy 2:11, 12, Paul is dealing especially with the relation of married women to their husbands. Women are not to be in authority in the church over their husbands.

It is wholly scriptural for women to be Sunday-school teachers, Bible readers, missionaries, and evangelists.

H. L. C., St. Louis, Mo.

(1) Women as pastors do not seem to be endorsed in the Bible.

(2) In our judgment the Bible grants women equal rights with man in the question of divorce on the ground of adultery.

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BRIEF MENTION

C. E. O., Bird City, Kan.

The Book of Jonah is historical and should be taken literally.

P. J. A., Vermillion, S. Dak.

The rules for guidance in the case of an offended brother are found in Matthew 18:15-17. It is a serious matter, requiring immediate attention.

J. R., Gainsboro, Tenn.

The number of leading denominations in the United States is about eighty-five, but counting the various branches or varieties there are about one hundred and sixty-five.

R. S., Memphis, Tenn.

For amounts spent by Christians upon worldly amusements we would refer you to the Council of the Federated Churches of America, New York City.

E. C. W., Phoenix, Ariz.

It is our present opinion that the ten virgins in the parable are guests, and not the bride, i. e., not the church; but others, whose opinion we respect, think they represent the church.

E. L. H., Penticton, B. C.

Luke 23:43 is correctly punctuated. It would be puerile to change it to read, "Verily I say unto thee today." That was verily apparent. The force of what Jesus said was in the immediacy of the reward. Against soul-sleeping see Luke 16:23-31; Philippians 1:23; 2 Corinthians 5:1-6.

W. P., Traverse City, Mich.

Whatever may be the cause of worldliness and indifference in the church in rural communities the remedy is the same, namely, Christ. If people will not attend and support the church as they aught Christ must be taken to them personally and into their homes.

L. E. S., Madison, S. Dak.

(1) Movies and the modern dance were unknown in Bible times, hence no verses of Scripture directly condemning them. Are they good in themselves? Is their influence helpful? What sort of lives do they live who act in the movies, or who are infatuated with the dance? For guiding principles see Romans 15:2; 14:21; John 21:15-18.

(2) Christ's questions were not merely to test Peter's love but to develop it.

E. P., Augusta, Ga.

In all probability Adam knew what death was when God used the word in Genesis 2:17. He may not have known about the "second" death (Rev. 20:14), and just when he learned about Satan the Bible is silent.

W. K., Detroit, Mich.

It is difficult to determine the meaning of all of the Greek cities mentioned in the letters to the seven churches (Rev. 2 and 3). G. H. Pember gives the following: (1) Ephesus—relaxation; (2) Smyrna—myrrh or bitterness; (3) Pergamos—a tower; (4) Thyatira—she that is unwearied in sacrifices; (5) Sardis—renovation; (6) Philadelphia—brotherly love; (7) Laodicea—the judgment of the people.

J. M. R., Salina, Kan.

(1) Deuteronomy 1:22-23 states the occasion of the sending of the spies, while Numbers 13:1,2 gives God's approval.

(2) Moses died and was buried in the land of Moab (Deut. 34:5,6). The obscure allusion in Jude to Satan contending for the body of Moses seems to teach that the body was not allowed to decay. The re-appearance upon the Mount of Transfiguration gives further support to this.

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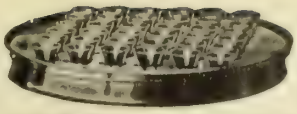

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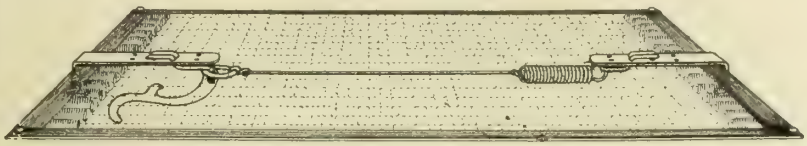

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International Sunday-school Lessons

P. B. Fitzwater

March 11

Jesus in Gethsemane

Luke 22:39-48, 54

Golden Text:—"Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God." —1 Peter 3:18.

I. Jesus at the Mount of Olives (v. 39).

He went from the upper room under cover of night to the garden of Gethsemane, a favorite resort on the slope of the Mount of Olives a short distance east of Jerusalem. It is a place where the oil was crushed out of the olives; Gethsemane means oil press. There is a striking significance in Jesus' coming to this place. Olive oil was precious being used both for food and lighting. The bruising and crushing of Christ in this garden has yielded the largest blessings to the world. It has provided food for their souls and light for their lives.

II. His Companions (vv. 39, 40). Peter, James and John, who had been with Him on the Mount of Transfiguration were permitted to go with Him into the deep shadows of the garden. He took those who were best able to apprehend the meaning of the tragic hour to be His sympathizing companions. This was needed to prepare them as His witnesses. Then, too, as a human being He craved sympathy. Knowing the peculiar trial through which they would soon pass He needed them to prepare so as to be ready. They needed to taste the bitter cup of which He drank, and of which they too would drink.

III. Jesus Praying (vv. 41-44).

1. He Withdrew from the Disciples (v. 41). Even these disciples of the inner circle could not go with him. He tore Himself away from them for He must be alone in this darkest hour. He kneeled down and prayed.

2. What He Said (vv. 42-44). "If thou be willing remove this cup from me." The cup did not mean the physical sufferings of the cross, though they were very great. He did not now desire to escape from the cross and thus stop short of His redemptive work, for this was the supreme purpose of His coming into the world (Heb. 2:14). It was rather the revelation to Him by the cross which loomed before Him, of His identification with sin in becoming the world's Redeemer. By virtue of the holiness and perfection of His nature, He could do nothing else than shrink from it. He saw in this, the turning away of His Father's face. The cup then meant death as the bearer of sin. Knowing what was before Him, He came to Gethsemane for this specific hour. In this trying hour He consciously brought His human will into accord with the divine will. Though the cup was bitter, He bowed in submission to the Father's will. So great was the agony of this hour that His sweat was as it were great drops of blood falling down to the ground. In this crucial hour an angel from heaven strengthened Him. He won the victory in submission to His Father's will and from henceforth went with unfaltering steps to the cross.

IV. The Disciples Sleeping (vv. 45, 46).

They had boasted of their fidelity, but could not watch with Him for an hour. He had issued a word of warning to them, but they were so benumbed with sorrow that they failed. He gently rebuked them, and commanded that they rise and pray lest they enter into temptation.

V. Jesus Betrayed (vv. 47, 48).

1. The Betrayer (v. 47). Betrayal was by Judas one of the twelve. He had enjoyed the most intimate relations with the Lord, eating with Him, listening to His teaching, witnessing His marvelous miracles and enjoying His confidence. This intensifies its sadness. Now he is guiding the mob to arrest the blessed Saviour.

2. The Sign of Betrayal (v. 47). It was the kiss, the token of the most tender affection and friendship. He now degrades it by making it the token of disloyalty and treason. Jesus' tender words to this infamous disciple shows the infinite tenderness of His heart. If Judas had been at all human this pathetic appeal would have smitten him to the very heart. How many professing disciples have proven their disloyalty to the Master and even betrayed Him! All who bear the name Christian, and especially ministers and teachers who deny the virgin birth, deity and vicarious atonement of Christ are following in the footsteps of Judas. May each one inquire, "Lord, is it I?"

VI. Jesus Arrested (v. 54).

The multitude with swords and clubs, led by Judas, invaded the sacred precincts of the garden and arrested Jesus and brought Him before the high priest. Peter followed Him afar off. Peter's down-fall may be traced to his self-confidence. He was sincere in his purpose but being over-confident and failing to watch and pray he failed in the crucial hour.

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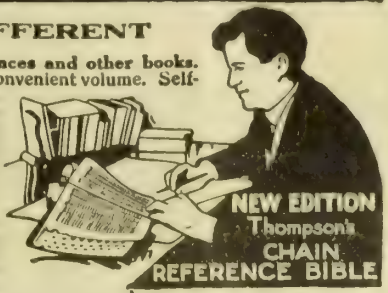

REPRESENTATIVES WANTED

March 18

Jesus Crucified

Luke 23:33-46

Golden Text:—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."—Isaiah 53:5.

We now face the greatest tragedy of all times. No record in the annals of history approaches it; it is the very climax of all history. Though unique in its blackness, from it flows streams of liberty and life for all the world. Let every teacher have the personal experience of Christ's death for him, and then get his pupils to see that Christ's death was instead of their own death. We escape judgment because judgment fell upon Him. He was made to be sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21).

I. The Place of Crucifixion (v. 33). They led Him away to Calvary, a hill north of Jerusalem resembling a skull. "Calvary" is the Latin word and "Golgotha" is the Hebrew. This is a significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin—life and intelligence are gone, leaving only the dark empty cavern which once contained them. Jesus was not crucified in the city for He was to suffer without the gate (Heb. 13:12). "The mode of Christ's death had been foretold under a variety of types and figures. The brazen serpent signified that He was to be lifted up. The lamb upon the altar showed that His blood must be shed. His hands and feet must be pierced. He must be wounded and tormented. His ears were to be filled with revilings. Upon His vesture lots were to be cast, and vinegar was to be given Him to drink. These and divers requirements as to the Messiah's death had been foretold in Jewish prophecy, and now the Gentile world came forward with a mode of death that marvelously combined them all. This was the cross."

II. His Companions on the Cross (v. 33). Two malefactors were crucified with Him. Their names are not given. This is a fulfillment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12).

III. His Forgiving Love (v. 34). He cried, "Father, forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews who in their blindness were ignorant of the enormity of their crime. He had no hatred in His heart. He yearned for their salvation.

IV. The World Revealed (vv. 34-43). Jesus Christ on the cross is the supreme touchstone laying bare the heart of the world. Take a cross section of the world at any time since Christ was crucified and representatives of their classes were found around Jesus on the cross. The cross is the judgment of this world (John 12:31).

1. The Covetous (v. 34). They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain. If they had had eyes they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

2. The Indifferent (v. 35). The people stood beholding. The great mass of the world gaze upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39). (1) The rulers reviled Him for His claim to being a Saviour. They wanted a Saviour, but not a crucified Saviour. Many today are religious, but have only contempt for a salvation which centers in a blood atonement. They have uttered a great truth when they said, "He saved others," t he could not have saved Himself a others, because God's plan was to sav others by giving Himself. (2) The o'diers reviled Him for claiming to be a king. The title, "King of the Jews," had been placed over him in bitter irony, but it was true, for by right of the Davidic covenant He shall be King o v e r Israel (2 Sam. 7:8-16). Through His death He came into the place of kingship over all who will acknowledge Him. The fact that the superscription was written in Greek, Hebrew and Latin shows He was to be King over all the world. (3) The impenitent malefactor (v. 39). This brutal man joins in reviling the Saviour even when he was under condemnation.

4. The Penitent Malefactor (vv. 40-43). The conscious sinner who discerned the heart of the Saviour prayed for mercy. The salvation of this penitent man is a remarkable picture of the saving power of Christ. The man confessed his sin as against God and cried to Jesus for salvation. He saw that the dying man was the forgiving God. The fact that he acknowledged his sin as against God showed that he was penitent.

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His request for Christ to remember him when He came into His kingdom shows that he recognized that the one who was dying on the cross was making atonement for sin and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in paradise."

V. The Death of Christ (vv. 44-46).

So shocking was the crime that nature threw around the Son of God a shroud to hide Him from the godless crowd. Darkness was upon the land at noon day. When the price of sin was paid He cried with a loud voice showing that He still had vitality, that His death was not through exhaustion but by His sovereign will. He died like no other in all history.

March 25
Review
Jesus the World's Saviour

Golden Text:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Timothy 1:15.

The method of review must be determined by the grade of the class, by the test of the teachers, and by the nature of the studies of the quarter. Three methods are suggested:

A. Centering in the Topic—Jesus the World's Saviour. This method is suggested by Dr. Crannell.

I. The World's Liberator.
1. From Diseases, Lessons 1, 5.
2. From "Legalism," Lesson 1.
3. From Pride, Lessons, 2 6.
4. From Selfishness, Lessons 2, 5.
5. From Prejudice, Lesson 7.
6. From the Sinful Past, Lesson 7.

II. The World's Teacher.
1. About Sin and Salvation, Lesson 3.
2. About Human Duty:
   (a) To Others, Lessons 2, 4.
   (b) To God, Lessons 5, 8, 9.
   (c) To State, Lesson 9.
   (d) With Money, Lessons 4, 8, 9.
3. About Prayer, Lesson 6.

III. The World's Sacrifice
1. Sacrifice Faced, Accepted, Lesson 10.
2. Sacrifice Rendered, Lesson 11.

B. Modern Applications of the Lessons. This scheme calls for reports by members of the class to whom assignments were previously made. This is taken from *Peloubet's Notes*.

Lesson I. What should we keep of the old-time Sabbath?

Lesson II. Why it is hard to be humble today.

Lesson III. Are our churches really open to the prodigals?

Lesson IV. What should our rich men do for our Lazaruses?

Lesson V. Men and women who deserve much gratitude and receive little.

Lesson VI. What may we reasonably expect from prayer?

Lesson VII. Why it is hard for a modern business man to be a Christian.

Lesson VIII. How the church should utilize its average members.

Lesson IX. How can we get our church members to give as much as they should?

Lesson X. Things that Christians do not grieve enough over.

Lesson XI. How the message of the cross might be brought to all men in a generation.

C. The Central Teaching of the Lessons:

Lesson I. There is no malady of man connected with soul or body which Jesus cannot heal.

Lesson II. Unselfishness will move one to humbly take the lowest place in life, esteeming others better than himself.

Lesson III. God is longing and waiting to welcome to His bosom the vilest sinner who comes with contrition of heart.

Lesson IV. The one who lives only for this life shall surely suffer agony and torment in the life to come.

Lesson V. Ingratitude is common to the natural heart. The Lord expects those who experience His salvation to give Him their love and gratitude in return.

Lesson VI. Those who pray to God in the right spirit shall surely get the blessings sought.

Lesson VII. The supreme purpose of the coming of Jesus Christ to the earth, taking upon Himself our humanity, and dying on the cross, was to save lost men.

Lesson VIII. Upon those who have not been faithful in the use of gifts the Lord shall execute judgment at His coming.

Lesson IX. We are responsible to God, but God measures our gifts by the extent of our ability.

Lesson X. Bitter agony was suffered by Christ when he bore our sins.

Lesson XI. In Christ's death a full price was paid for our sins.

April 1
The Walk to Emmaus
Luke 24:13-31

Golden Text:—Why seek ye the living among the dead? He is not here, but is risen (Luke 24: 5,6).

I. The Walk of Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and one-half miles northwest of Jerusalem. Just why they were walking this way we do not surely know. Perhaps their home was there, or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus told them about His death and resurrection they would have escaped this great disappointment. Unbelief causes many heartaches and disappointments. One of these disciples was Cleopas, but the other is unknown. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about His resurrection impressed them that the reports which the women brought were as idle tales to them. If they had believed what He said about coming forth from the grave they would have been expecting to hear just such reports as were being circulated.

II. The Unrecognized Companion (vv. 16-24).

1. Who he was—Jesus. While they reasoned together on the wonderful events of the last few days on this journey Jesus joined them. Even when He questioned them concerning their sadness they did not recognize Him. Many times we are so taken up with our sorrows and disappointments that we do not recognize Jesus though walking by our side!

2. His Question (v. 17). Perceiving their sadness and perplexity He sought to help them by calling forth a statement of their grief. This question surprised them and caused them to jump at the conclusion that He was a stranger in Jerusalem, for the condemnation and crucifixion of the great prophet of Nazareth were so recent and notorious that no one who had lived in Jerusalem could be ignorant of them. One valuable feature of the unbelief of the disciples was that it revealed the fact that they were not credulous enthusiasts but hard to convince. Out of this incredulity of the disciples developed the unshaken faith in the word of the resurrection.

III. The Scriptures Opened (vv. 25-31).

1. His Rebuke (v. 25). He did not rebuke them for not believing the strange stories they had heard, but for ignorance and lack of confidence in the Old Testament Scriptures. They had only accepted such parts of the Old Testament as suited their notions. Men and women who do not believe all that the Scriptures say, especially about the work of the blessed Saviour, are entirely blameworthy. The very center and heart of the Old Testament Scriptures is the death and resurrection of Christ. It is ignorance of the Scriptures and unbelief of the wonderful and complete redemption wrought by Christ that robs us of many joys, and power and efficiency as workers for Christ. Christ will be the teacher of all who will open their hearts unto Him.

2. Jesus Recognized (v. 31). While sitting at meat with the disciples their eyes were opened as they saw Him bless the bread and distribute it to them. We, too, can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed we ought to see Him when eating, selling, buying, and in our recreations, for He has promised us His presence.

IV. The Effect Upon the Disciples (vv. 32-35).

They were so filled with joy over this revelation of the Saviour that they hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ cannot help but hasten to make it known to others.

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Robert H. Glover

"And other sheep I have, which are not of this fold: them also I must bring"—John 10:16.

In last month's issue we traced that little but forceful word "must" as it runs through the record of our Saviour's life. Here we meet it once again, and in no passage is it more impressive. "Them also I *must* bring"—sheep not of the Jewish fold of the days of His flesh, nor yet of the Anglo-Saxon fold of today, but *other* sheep, some from the jungles of dark Africa, some from the burning plains of India, some from the teeming cities of China, some from the yet unpenetrated depths of South American forests, the bleak mountain plateaux of Central Asia and the lonely islands of the Pacific. *Must* He bring these *other* sheep also? Will His heart not be satisfied, His will not be fulfilled, His task not be completed until these *other* lost sheep have been gathered into the fold? Verily, no! He died not for one race only, but for the whole world. The bride for the Lamb is not to be an American or a European bride merely, but an international bride comprising souls out of every nation and kindred and people and tongue.

One step further. If all this is so, then some one, yes, many a some one who loves Christ well enough, *must* go for Him to each of these neglected fields, and seek and find and bring home these lost but precious sheep of the Good Shepherd. And others must *let* go, and still others must *help* go. Christ has no eyes on earth to see and pity these lost souls but *our* eyes; no feet to go, no tongue to tell, no hands to reach forth and rescue but *ours*. He is the great Head and we the members of His body, and the Head is ever dependent upon the members for the execution of its will. The voice from the throne is still calling: "*Whom shall I send, and who will go for us?*" Who then that reads these lines will feel the need, and heed the call, and like Isaiah respond, saying: "*Here am I, send me!*"

"There are other sheep," the Master said,
"That are not of this fold;
I must seek them out, and bring them back,
From the mountains wild and cold.
They shall hear my voice and follow me,
They are waiting now to come,
But the under shepherds must go forth,
And gather the lost ones home."

—A. B. Simpson.

THE BANDIT SITUATION IN CHINA

Letters now to hand from missionaries of the China Inland Mission in Honan, Northern Anhwei and Yunnan, as well as from Norwegian Lutheran missionaries in Honan, give full accounts of the bandit operations in those provinces, and in particular of the capture of various missionaries and other foreigners in Honan, and the harrowing experiences through which they passed until they either escaped or were released. The tale of burning and looting of cities, towns and villages, ruthless destruction of homes, crops and personal property, and of murder, mutilation and outrage perpetrated upon the defenseless populace, is truly heart-sickening.

One C. I. M. missionary writes: "In Honan there must now be tens of thousands of people homeless, their grain all burned, their winter firing consumed to ashes, and nothing remaining of what was once their home but four blackened walls surrounding a pile of smoking rubbish, the best of their cattle and all their horses and mules gone, their carts taken away, members of their families either dead, missing or violated. The suffering of these poor people this winter will be terrible."

It is a tremendous relief to learn that in Honan, where the worst of these troubles have been, the situation has apparently improved, the bandits having gone west to their old haunts in the mountains. It is reported that a punitive expedition of two divisions of the regular Chinese army was being sent against them. All the missionaries taken captive have recovered their freedom. They and the missions they represent, however, have suffered heavily in the looting of their personal effects and the destruction of mission buildings of several stations. They need our sympathy, prayer and help.

THE BRIGHTER SIDE IN CHINA

Sad and serious as the above conditions and the continued political strife and confusion in general in China are, it is possible to overestimate the gravity of China's present situation. There are some relieving features and distinctly brighter aspects. A well-informed resident in China states that not the whole, but only about one-fourth, of the great republic has been directly involved in these disturbances, the bulk of the country having continued under fairly normal conditions.

Future Chinese Christian Mothers

Eleven out of a larger group of orphan girls under the care of Rev. A. N. Cameron, Changsha, Hunan, China. What a blessed work to lead such little ones out of superstition, sin and sorrow unto Christ and train them to win others!

China's experiences since the Revolution of 1911 have after all been no exception to those of western lands following their similar political revolutions. In every case an interval, longer or shorter, of disorder and strife has preceded the effecting of stability in political and social affairs Those who know China best have confidence that with her splendid qualities which underlie these waves of unrest on the surface, she will weather the storm and in the end successfully solve her present problems.

But missionaries and Christians in general, who after all are China's truest friends, will feel that a happy issue for this great land from her present difficulties and dangers can come only through God's intervention and help. To this end unceasing prayer is urged upon all who know the Lord and love China that He will humble the nation and its rulers to a recognition of their need of reliance upon Him, and that He will raise up strong leaders of integrity, ability and fearless courage to unite the sundered factions and deliver China from bloody brigands and unprincipled politicians on the inside, and from greedy scheming powers on the outside.

MISSIONARY PROGRESS NEVERTHELESS

It is a cause for thanksgiving to God that despite disturbed conditions in China, and the dangers and difficulties involved for missionaries in the affected parts, most encouraging missionary reports continue to come from every section of that land.

China's Millions, the organ of the China Inland Mission, says: "The general outlook of the work throughout the field is distinctly cheering. This is certainly the day of opportunity in China, and much is being done to take advantage of it." Up to December 15 last, 4,900 baptisms within the C. I. M. during 1922 had been reported to headquarters, with a considerable number of centers still to hear from. Many special tent campaigns for the heathen, besides classes for Bible study and conferences for native workers and members, had been held with manifest blessing. Not a few of the Chinese Christians had pledged time for voluntary effort for the evangelization of the districts in which they live. The work of grace among the aboriginal tribes of southwest China continues unabated.

This great mission still appeals for sorely needed reinforcements, particularly doctors, of whom several are urgently needed for the existing hospitals. One C. I. M. doctor, for instance, at present has the "unenviable distinction" of being the only foreign-trained doctor in the whole of the vast province of Kansu with 10,000,000 people. How wrong, how criminal this is! Prayer, as nothing else, changes things; therefore *let us pray.*

NORTH CHINA THEOLOGICAL SEMINARY

A circular setting forth the aims, standards, curriculum and work of this institution well merits attention. This

seminary, located in the Shantung province, has been founded by the conservative Chinese leaders of the church in Shantung to help meet the demand arising from the inroads of "modernist" teaching among missionary institutions in China, for schools of ministerial training that shall be true to the Bible and the great essential doctrines of the Christian faith. It is highly creditable to the Chinese churches of that province that such a demand has been made and such a successful effort launched to meet this demand.

The present faculty of this seminary consists of three American and two Chinese teachers, with Rev. W. M. Hayes, D.D., LL.D., one of the ablest Presbyterian theologians in China, as its president. The need for such a school, and the blessing of God upon it, are evidenced by the fact that already it is crowded to capacity with students from five provinces of China, as well as from Korea, and many inquiries and applications for entrance are being received from every section of the country.

Many more such schools will be called for in China and the other great mission fields, under present conditions, to train men for the defense and propagation of the true gospel.

NEW WORK IN MESOPOTAMIA

One good result of the World War, among so many bad results, is a new opportunity for missionary work in Mesopotamia, due to that land having passed out of Turkish control and come under the British mandate. The Church Missionary Society formerly at work there has had to withdraw, but it has been happily arranged for the Boards of the Presbyterian and Reformed Churches of America to take up work jointly in that field. Five central stations are proposed, in two of which, Mosul and Bagdad, work has already been begun by Presbyterian and Reformed missionaries respectively.

MISSIONARY PERSONALS

Dr. S. M. Zwemer, the well known missionary leader and authority on Moslem lands, returned to America in November after a year spent abroad, partly in Egypt and partly in a careful survey of the Mohammedan fields in North Africa and Malaysia. His recent address at the Institute was full of up-to-date information, and as full of optimism concerning missions to Moslems because of the changes in the Near East making for greater missionary opportunity and influence.

Mr. E. E. Strother, ('07) General Secretary of the United Society of Christian Endeavor for China, writes of the encouraging outlook in his work since his recent return from furlough. He asks for prayer in behalf of the new C. E. topic books for 1923, of which 50,000 were to be distributed among homes in all parts of China for use in family worship and village nightly prayer meetings as well as regular C. E. meetings.

Rev. ('12) **and Mrs. C. B. LeFevre** ('16) have been engaged for some time in Bible training work for native evangelists in the Alliance Mission in Chile, S. A. They are now planning for a new Bible institute at Temuco, with a fuller course of training on lines of the Moody Bible institute. They have a splendid field and excellent material for training, and God is greatly using them.

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THE VICARIOUS SACRIFICE OF CHRIST

Isaiah 52:13-53; 12

1. His Supremacy, 52:13.
2. His Simplicity, 53:1, 2.
3. His Sufferings, 52:14, 15; 53:3, 4.
4. His Substitution, 53:5, 6.
5. His Submission, 53:7.
6. His Sacrifice, 53:8-10a.
7. His Satisfaction, 53:10b-12.

—C. A. Patton.

THE LAMENTATION OF JESUS

Matt. 23:37

I. The Saviour's Sorrow—"O Jerusalem, Jerusalem."

II. The Saviour's Sincere Desire—"How oft would I have gathered thy children together as a hen gathereth her chickens under her wings."

III. The Saviour's Sad Remark—"But ye would not."

—J. O. Nelson.

THE SPIRIT OF THE RESURRECTION

Romans 6: 1-14

The spirit of the resurrection is:

1. A spirit of Power. Eph. 1:19, 20.
2. A spirit of Promise. 1 Pet. 1:3-5.
3. A spirit of Life. Rom. 8:9-11.
4. A spirit of Sonship. Rom. 8:14-17.
5. A spirit of Holiness. Rom. 1:4.
6. A spirit of Love. Gal. 5:22-26.

—Selected.

THE BIBLE HAS—

1.	An Origin	that is mysterious.
2.	A Unity	that is marvelous.
3.	A Depth	that is matchless.
4.	An Existence	that is miraculous.
5.	An Influence	that is mighty.
6.	A Fulfillment	that is manifest.
7.	A Proof	that is maturable.

THE PENITENT MALEFACTOR ON THE CROSS

Luke 23:39-43

I. Reverence for God.
Reasons:
1. Indwelling sense of sin.
2. Impending sentence of death.

II. Rebuke of the Thief.
Due to:
1. His railing on Christ.
2. His rudeness in conversation.

III. Repentance for Sin.
1. Public.
2. Personal.

IV. Recognition of Christ as:
1. Sinless.
2. Saviour.

V. Request of Faith.
1. Directed to the Saviour.
2. Definite in Substance.

VI. Reward of Faith.
1. Immediate.
2. Unmerited.

—Elizabeth Christensen.

THE POWER OF THE RESURRECTION

"That I may know him, and the power of his resurrection."—Phil. 3:10.

It is well to have the evidences of the resurrection clearly in mind and to know the infallible proofs that Jesus Christ rose from the dead on the third day so that it becomes to us a historic fact as well established as any well-known event of the past. But far better is it to know by experience that Christ has risen within the soul and that we have risen with Him to newness of life and that henceforth we are seeking those things that are above where Christ sitteth at the right hand of God.—Selected.

THE DELIVERED DEMONIAC

Luke 8:26-40

I. His Condition.
1. Demon possessed (2 Tim. 2:26).
2. Naked (Isa. 64:6).
3. Dwells among the dead (Eph. 2:1).

II. His Confession.
1. "Jesus, thou Son of God" (v. 28).
2. "What is thy name?" "Legion" (v. 30).

III. His Conversion.
1. Demons cast out (Col. 1:13).
2. Clothed (Isa. 61:10).
3. Dwells with the living (v. 35).

IV. His Commission.
To tell others (v. 39, cf. Acts 1-8).

—Clinton E. Garvin.

THREE LOOKS FROM THE TABLE

1 Cor. 11:26

The Lord's Supper is a solemn commemoration and recognition of redemption. The Passover type brings this to the surface.

1. *The Backward Look*—to the Cross:
He was "given" (Luke 22:19) and "broken" (1 Cor. 11:24) for our salvation.
His death makes possible our life.
It must be appropriated by us to be ours.
With this look, the ordinance expresses our gratitude for His death and our salvation.
It is for believers.

2. *The Upward Look*—to the Throne:
Christ is our life (John 14:19).
Our hope is in Him.
Our faith is in Him (Col. 3:1-3).
With this look, the ordinance is a testimony to His presence in us.

3. *The Forward Look*—to the Glory:
"Till He come."
When He shall appear (Col. 3:4).
What we shall be (1 John 3:2).
With this look, we are on a mount of vision with His glory all about.

"Jesus, Thy feast we celebrate;
We show Thy death, we sing Thy name
Till Thou return, and we shall eat
The marriage supper of the Lamb."

—H. E. Lininger.

PAUL'S VISIONS

"I was not disobedient."—Acts 26:19.

1. The Damascus Road, Acts 9; 26:14-19. The *Disclosure* of God—Conversion.
2. At Troas, Acts 16:9. The *Direction* of Life—Calling.
3. At Corinth, Acts 18:9. The *Dedication* to Task—Consecration.
4. At Jerusalem, Acts 23:11. The *Deliverance* of Self—Courage; God's care.
5. At Miletus, Acts 27:23. The *Devotion* to Others—Confidence, conquest.

—E. O. Sellers.

THE MARKS OF REPENTANCE

Illustrated by Peter's Fall and Restoration

(Luke 22)

1. It Excites the Lord's Compassion.—"The Lord turned, and looked upon Peter" (v. 61).
2. It Exercises the Mind.—"Peter remembered the word of the Lord" (v. 61)
3. It Exhibits Itself Outwardly—"Peter went out and wept bitterly" (v. 62).
4. It Expresses Itself in Work—"When thou art converted, strengthen thy brethren" (v. 32). See his subsequent activity.

—S. R. Cambie.

THE GRACIOUSNESS OF GRACE

Titus 2:11-14

I. *The Abundant Provision of Grace.* "Bringeth Salvation."

II. *The Boundless Horizon of Grace.* "To all men" (all classes).

III. *The Enlightening Characteristic of Grace.* "Teaching us."

IV. *The Negative Expulsion of Grace.* "Denying ungodliness and worldly lusts."

V. *The Living Energy of Grace.* "We should live soberly, etc."

VI. *The Waiting Attitude of Grace.* "Looking for that blessed hope, etc."

VII. *The Purifying Power of Grace.* "And purifying unto himself a peculiar people, zealous of good works."

—James Ostema.

THE SAVIOUR'S SORROW

Lam. 1:12: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

1. The Sorrow of His Solitude:
1. Alone in His poverty (Luke 9:58).
2. Alone in His prayer (Matt. 14:23).
3. Alone in His purpose (Matt. 16: 21, 22).
4. Alone in His passion (Luke 22:41-45).

2. The Sorrow of His Shame:
1. The shame of His surroundings (John 1:46; Matt. 13:55).
2. The shame of His companions (Luke 5:27-31).
3. The shame of His humilation (Matt. 27:27-31).

3. The Sorrow of His Sufferings:
1. No sympathy from men (Mark 14:50).
2. No sympathy from God (Mark 15:34).

—Clarence H. Benson.

HOW READEST THOU?

Bible study, to be effectual in the formation of Christian character, must be

1. *Prayerful*, in dependence upon the Holy Spirit.

2. *Reverent*, in the attitude of subjection to His revealed will. We come not to the Bible to judge, but to be judged.

3. *Careful*, marking the words, and understanding the sense thereof.

4. *Thoughtful*, meditating upon the precepts of God.

5. *Systematic*, not flitting from promise to promise only, but gathering of the heavenly manna from all the Scriptures, "an omer for each day."—*Concise Course of Bible Studies.*

A CATECHISM FOR CHRISTIANS
To Be Repeated When Alone With the Lord

1.—Of Conversion

1. Have I ever felt the burden of the souls of the unsaved who attend the same church as I do?

2. Do I ever plead with God for their salvation?

3. Do I rejoice when I hear of any of them surrendering heart and soul to Christ?

4. Am I ready to speak a word of encouragement, and to lend a helping hand to young believers?

2.—Of the Habits of the Spiritual Life

1. Do I study to arrange my time so that every day I have a few minutes of soul-communion with God?

2. Do I give myself a chance of growing in spiritual strength by feeding regularly on God's Word?

3. Am I ever absent from God's house, where blessing and refreshment are promised, without a reason which I should be prepared to give to the Lord Jesus?

4. Do I cultivate the acquaintance of bright and earnest Christians whose influence is inspiring, and whose enthusiasm is contagious?

5. Are any of the books I read in my spare time such as would brace me and make me more devoted to Christ?

3.—Of Money

1. Do I realize that my money is a stewardship which I have received from God, and for which I must render an account?

2. Does what I spend every week on tobacco or sweets, on recreation or amusement, or papers and magazines, bear any comparison with what I give weekly to God?

3. If all I spent last year on myself were summed up, and placed alongside of what I gave to God in the same time, would I be ashamed?

4. Do I still give the same to God as I did some years ago when I was poor, or have I increased my givings as God has prospered me?

5. When I give to God, do I give cheerfully and willingly?

6. Does my giving to God cost me self-denial or sacrifice?

7. When I find it necessary to retrench, do I begin with my givings to God, or with my personal luxuries?

8. Do I realize that giving is a means of grace, and that it is an honor to be permitted to help on God's Cause?

4.—Of Sanctuary Sins

1. Do I attend church as regularly as I can, or do I sometimes stay away, making an excuse that I would never dream of giving to Christ?

2. Do I allow myself sufficient time to get to church so as to have a few moments to compose my heart before the worship begins? Or, do I now and again hurry in after the service has begun, and so disturb the other worshipers?

3. Do I ever allow my thoughts when in church to wander to my home, my business, my reading, or my pleasure? Or, when I take my place in my pew, do I spend a minute in silent prayer, asking that God would bring every thought into subjection?

4. Do I listen to the sermon as a message from God to me? Or, am I more taken up with the messenger, criticising his thoughts, his grammar, his style, or his manner?

5. Do I, on leaving church, so speak and act that the good impressions made by the worship are effaced? Or do I pray, ere I leave, that God would help me so to spend the rest of the day that the good seed may have a chance to take deep root in my heart?—C. J. T. M., in *The Christian.*

A lazy man's prayers are not very apt to be heard, for he doesn't undertake to help to answer them as far as he is able. As Spurgeon used to say, "Though God steers the ship, we must pull the ropes."

The Shepherd-Prince

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3. *A Balancing Knowledge.*—"Knowing the fear of the Lord," etc. (2 Cor. 5:11, R. V.).
4. *A Saving Element.*—"Perfecting holiness in the fear of God" (2 Cor. 7:1).
5. *An Essential Condition.*—"Work out your own salvation with fear and trembling" (Phil. 2:12).
6. *A Holy Grace.*—"Pass the time of your sojourning here in fear" (1 Peter 1:17).
7. *A Remembered Danger.*—"Others save with fear" (Jude 23).

—F. E. Marsh.

RESURRECTION PROOFS

Acts 1:3: "He shewed himself alive, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

I. Evidence of Christ:
1. Prophetic Vision.
   Types of Isaac and Jonah.
   Testimony of David (Ps. 16:10).
2. Personal Predictions (Matt. 16:21; 17:22; 20:17; 26:1,2).
3. Personal Appearances (John 20; 1 Cor. 15:4-8).

II. Evidence of Astonished Friends:
1. Mary Magdalene (John 20:13-18).
2. Peter (Luke 24:10-12).
3. Thomas (John 20:24-29).
4. Paul (1 Cor. 15:8).

III. Evidence of Vigilant Enemies:
1. Precaution to Insure Death (John 19:31-36).
2. Precaution to Insure Burial (Matt. 27:62-66).
3. Precaution to Silence Truth (Matt. 28:11-15).

IV. Evidence of Impartial Witnesses:
1. Public Observance of Sunday.
2. Public Observance of Easter.

—Clarence H. Benson.

RESURRECTION JOY AND POWER

The story is told of a young lady who once said to President Faunce of Brown University: "I am a scientific student, and I want to know if you can prove to me that Jesus Christ rose from the dead." He replied: "I think I can, but it is a great deal better to let Jesus Christ Himself prove it to you; I could indicate the line of evidence that establishes the resurrection of Christ as a historical fact, but it will be far better if you will ask Jesus Christ Himself to prove to you that He lives. I advise you to study His life and to ask Him to prove it to you." She went away, and after several weeks she reported the result of her experiment. She came to President Faunce with a face glowing and radiant with a joy, not of this world, and said: "Oh, President Faunce, Jesus has answered my prayer and has proved to me Himself that He lives; and I rejoice in the power of His resurrection." That is what Easter should bring to every Christian, a new sense of the power of His resurrection.

INGRATITUDE

"Were there not ten cleansed? but where are the nine?"—Luke 17:17.

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2. The Disparity of Thankfulness and Ingratitude.
3. Today's Reasons for the Absence of the Careless and Thankless Nine.
4. Our Reason for Gratefully and Reverently Thanking God with the Samaritan.

—Roy H. Brown.

Obedience is the only path that leads to the glory of God.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humanity. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.—Bishop Horne.

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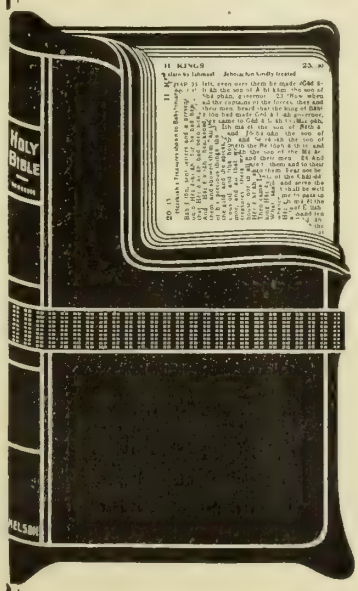

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"The keeper of the inn where he did use to lodge, when he came to Derby, would profanely say to his companions, that he wished Mr. Cotton were gone out of his house, for *he was not able to swear while that man was under his roof.*" —*Life of Cotton Mather.*

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A MATTER OF VIEWPOINT

A celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "*I always look upon disease from a curative standpoint.*" The heart of Christ would have broken long before He reached the cross had not He looked upon sinning humanity from the "curative standpoint." If we would have His joy in us let us take His view of evil.

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WEALTH IN THE RUBBISH-HEAP

The refuse of London, which 5000 men are continually engaged in getting rid of, was once a matter of great anxiety to the sanitary authorities. But now it is regarded as a mine of wealth.

Old tins and pans, we are told, are marketable. The ash goes to the land, the rags to the paper mills, the bones to the boilers for glue, and the decaying matter to the destructor to be turned into a valuable fertilizer.

In some instances steam is made by burning the rubbish, and electricity generated with the aid of the steam.

Even so, broken and wasted lives may be transmuted by the alchemy of divine grace into vessels fit for the Master's use.

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HOW TO AVOID TEMPTATION

A man once asked an Eastern king if he could tell him how to avoid temptation. The king told him to take a vessel brimful of oil and carry it through the streets of the city without spilling one drop. "If one drop is spilled," said the king, "your head shall be cut off," and he ordered the executioners, with drawn swords, to walk behind the man to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked: "Did you see anyone while you were walking the streets?"

"No," said the man, "I was thinking of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. *Fix your mind on God as you fixed it on the oil.* You will not then be tempted to sin."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. J. Gregory Mantle, was one of the speakers at the annual missionary convention at the Alliance Tabernacle, in Toronto, Ont., Jan. 28-Feb. 4.

Dr. John H. Elliott, reports having conducted a union evangelistic campaign at Twin Falls, Idaho, January 14-28. A spirit of unity prevailed.

Mr. and Mrs. John Imrie, assisted in a gracious meeting with one of the most influential churches in St. Joseph, Mo., in January, assisting Rev. C. Ferguson.

T. DeBoyce Franklin writes: "Am in the midst of a blessed meeting at Spring Valley, Minn. God's Spirit is moving in power, and souls are being saved nightly."

Leroy J. Mitchell, writes from Warren, Ill.: "We are in the midst of a fine meeting here. James E. Campbell is the musical director and soloist. Mr. Theodore A. Piper is the pianist and cornetist. From here we go to Mendota, Ill."

Dr. and Mrs. H. P. Dunlop report a blessed work of grace in a meeting at Southgate Gardens, Los Angeles district, in which 77 persons united with the Presbyterian church, out of 166 who went forward.

The Johnston-Swartzbaugh Party report a union tabernacle meeting at Abingdon, Ill. All of the churches of the city united in the movement They report there had been no general awakening in Abingdon since the Hicks and Galloway meeting eighteen years ago, when 700 converts were made.

Theodore M. Hofmeister, pastor, First Baptist Church, Greenfield, O., reports having resigned after two years and a half service, to return to evangelistic work. Dr. Hofmeister will make his headquarters at South Solon, Madison County O.

Robert McMurdo writes from Arizona: "During the month of January I worked the Madison District and tried to stir up interest in the prayer movement for a state-wide revival, conducted cottage prayer meetings, and preached in the high school auditorium. The Madison Baptist church joined the prayer movement and a weekly cottage prayer meeting has been started as the result of this.

Orr A. Cheek writes from Ponca City, Okla.: "I am with Evangelist Rayburn for the second season. We had a great year last year, having had over 5,000 people forward to the altar confessing Christ as their Saviour. About 2,300 have been converted thus far this season in three towns."

The Manlius Baptist Church of Wyanet, Ill., reports having closed a most helpful evangelistic campaign under the leadership of A. W. Littrell and D. L. Moody, of Columbus, O. There were 50 confessions, most of whom will unite with the church. This is an open country church of which Rev. Wayland Nickerson is pastor.

One hundred forty decisions for Christ were recorded in a recent campaign conducted by the Vom Bruch Evangelistic Party in the First United Brethren Church at Tyrone, Pa. In spite of the fact that the meetings ran through the holidays, closing on New Year's Eve, they were well attended. The party next went to Buchanan, Mich.

H. D. Kennedy and wife, write from Westfield, Ind., "A fine work is in progress here. Have recently closed a gracious revival at Angola, Ind., where many sought the Lord. Gave several addresses there, in the college, on the Bible, the deity of Christ, and the atonement. Will open next meeting at Garrett, Ind., Feb. 25, for four weeks.

The Nyburgs, evangelistic singers and children's workers, assisted Rev. Charles E. Bullen, pastor of the M. P. church, Byesville, O., in a four weeks meeting, closing January 28. There were 27 decisions for Christ and the church was quickened. They were to assist the same pastor in another campaign at Robins, O., the following week.

Theodore H. Osborn, reports having closed a meeting at Port Orchard, Wash., with a number of accessions to the churches; also at Orting, Wash., where they had large accessions to the churches. Mr. Osborn says that for 1923 he will not continue his evangelistic party, but will travel alone. His next meeting was to be at Bacoda, Wash.

C. R. Haudenschield writes from Mentesano, Wash.: "In our busy work, we have neglected to send reports of the good work the Lord is giving under our leadership. During November and December Mr. Thompson and I held two most gracious meetings at Olympia and Shelton, Wash. This was the second meeting at Olympia for me, having held a union meeting there some time ago with good results."

R. O. Wine writes: "Have just closed a three weeks meeting at Greenville, O., with 44 conversions. The church building proved to be too small after God's Spirit began to move upon the hearts of the poeple. Business men said it was the first spiritual awakening the city had had for ten years. I am now in the midst of another meeting at Pershing, Ind."

Harry Dixon Loes and Miss Birdie C. Loes report for the closing days at Muncie, Ind., one of their most successful meetings so far this season. Nearly 100 genuine conversions have taken place, a large number being husbands and wives for whom friends have prayed for years. The work among the students of the State Normal School was notable. The Loes assisted the pastor of the Normal City M. E. church.

John R. Snyder, Huntingdon, Pa., reports a very successful year, having held 14 meetings scattered from eastern Pennsylvania to central Kansas, including Philadelphia, Detroit and Kansas City. In the last named place three meetings were held in different sections of the greater city. A large number professed conversion and there were hundreds of additions to the churches where meetings were held.

Dr. Milford H. Lyon Evangelistic Party, report a union evangelistic campaign of 31 churches in New Bedford, Mass., beginning December 31. They had a tabernacle seating 4,000, and a choir of 600 voices led by Horace F. Erwin, a former Institute student. There was a fine spirit of co-operation among the pastors and the churches, with good cottage prayer meetings and committees in charge of the work. Their next meeting was to be at Fostoria, O.

Robert L. Selle, Conference evangelist of the Oklahoma Conference of the M. E. Church, writes: "We spent the month of December in a revival campaign in Richmond, Kan., with Rev. C. J. Knox. A. S. Clark was my co-worker. It was a blessed season of grace. Many found the Lord. Our November meeting was with Rev. H. S. Shook, at Wichita, Kan. In January we had a most gracious revival campaign at Green Mountain church, near Gladbrook, Iowa."

S. Graham Fraser, reports a union revival meeting in North Platte, Neb., where the Christian, Baptist, Methodist and Presbyterian churches were united. The meetings were held in the First Methodist Church where from the very beginning there was a lively interest. Mr. Fraser organized an adult choir of more than 100 voices, besides a junior choir of 250 children. After the first two weeks Mr. Fraser, in addition to the musical work, took charge of the preaching as well as the singing. The meetings closed Thanksgiving night at which time the house was filled to its capacity. The results of the meeting were 185 professions and 300 reconsecrations.

Jack and Mrs. Cardiff report souls were brought to Christ, and they had a wonderful meeting at Binghampton, N. Y. They traveled by auto to nearby towns and God has wonderfully blessed the work. Mr. Cardiff has been temporarily associated with the Practical Bible Training School at Bible School Park, N. Y., and recently was asked to arrange with Hon. William J. Bryan to speak at the school. Mr. Cardiff says the Billy Sunday meeting at Binghamton was a wonderful success.

Harry O. Anderson reports having closed a fruitful campaign in Orange County, Calif. One pastor summed up the situation: "The chief problem, to make the people love the Lord as they do the climate." They confined their efforts mostly to the young people and reached in twenty meetings over 1850 young people. There were 189 definite decisions. Mr. Anderson's next meeting was to be with Dr. James A. Francis, First Baptist Church, Los Angeles, beginning February 6.

Charles O. Miller, singing evangelist writes: "Since leaving the First Baptist Church at Miami, Fla., as director of music last March, my wife and I have been back in evangelistic work, working in Georgia, Tennessee, Florida, Texas, Mississippi, Illinois, and Arkansas, closing our year's work at North Little Rock, Ark., in a tabernacle campaign with Floyd John Evans. This resulted in more than 200 additions to the church. We are now making our headquarters at Blackville, S. C."

Mr. and Mrs. G. E. Vinaroff closed, December 17, a four weeks meeting in the First M. E. Church at Great Bend, Kan., where they assisted Evangelist W. D. Hamilton. There were 101 conversions of whom 42 came to Christ on the last night's service. A later report comes from the Vinaroffs from Helena, O. They had just closed a two weeks meeting at the Euclid Avenue U. B. Church, Dayton, O. The pastor considered this the most satisfactory meeting of his ministry. There were 40 conversions and 30 accessions to the membership of the church.

Rev. John W. Erskine and Ross E. Bowman, soloist and song leader, have been laboring together in evangelistic work. A very profitable service was held at the Lakeside Church, Muskegon, Mich., closing December 17. Twenty-nine decisions were made for Christ, and many other hearts were awakened to great Christian activity. At the time of writing they were in meetings at Swartz Creek, Mich. They say; "We covet the prayers of the MOODY BIBLE INSTITUTE MONTHLY readers that we may be used of God."

Rev. H. D. Geist, Sunbury, Pa., writes: "Miss Sara C. Palmer has just closed what we consider a most successful series of meetings. The church has taken on new life in its different departments, souls have been saved, Christians revived, and family altars established." A later report comes from Frank C. Yost, pastor Sixth Street U. E. Church, Harrisburg, Pa., stating that Miss Palmer's meetings there were blessed with the presence and power of God, and the Christians wonderfully revived. Sixty souls had gone forward at the time of writing.

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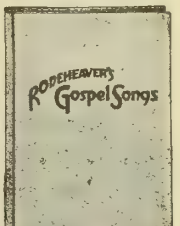

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—April, Canada; May-June, Iowa.

Charles E. Braun and D. Hughes—Feb. 28-Mar. 18, Bucyrus, O.

A. L. Carter—Mar. 3-15, Springfield, Mo.; Mar. 17-Apr. 4, Ft. Scott, Kan.; after Easter, Texas.

C. B. Clark—March, Athens, Ala.; April, Montgomery, Ala.; June and July, West Tennessee.

William S. Dixon—Feb. 18-Mar. 4, Paris, Ill.; Apr. 8-29, Harvey, Ill.

Dr. H. P. Dunlop and wife—Mar., Los Angeles, Calif.

John W. Erskine—Mar. 22-Apr. 8, Flint, Mich.

George D. Estes Party—March, Garnett, Ind.; April, Dover, Del.

Fairfield Gospel Team—March, Indianola, Iowa.

M. F. Ham Party—Mar. 4, Chattanooga, Tenn.; Mar. 20, Jefferson, Tex.; Apr. 24, Mart, Tex.; May 29, Athens, Ala.

C. R. Haudenschield Party—Feb. 7-Mar. 4, Montesano, Wash.; Mar. 7-Apr. 1, Pendleton, Ore.

C. E. Hillis and wife—Mar. 4-25, Marion, O.

Johnson-Swartzbaugh Party—Feb. 28-Mar. 18, Detroit, Mich.

P. H. Kadey Party—Feb.-March, Grand Rapids, Mich.; March-April, Jackson, Mich. Apr.-May, Downers Grove, Ill; May-June, Marlette Mich; July, Tuscola, Mich.

H. D. Kennedy and wife—Feb. 25-Mar. 25, Garrett, Ind.

Carl E. Kircher Party—Florida points.

The Loes—Feb. 19-Mar.11, Dunkirk, Ind.; Mar. 12-Apr. 1, Lancaster, O.

O. O. Lozier—Mar. 6, Van Wert, O.; April, Terre Haute, Ind.

Leroy J. Mitchell—March, Casey, Ill.; camp-meetings for summer.

D. J. McClintock, with Mr. and Mrs. W. W. Weaver—Feb. 18-Mar. 7, Chippewa, Ont.

David F. Nygren Party—March, Preston, Wash.; April, Cherry Grove, Ore.

Sara C. Palmer—March, Cumberland, Md.; April, Richmond, Va.

The Prestons—Feb. 25-Mar. 18, Grand Haven, Mich.

James A. Rayburn Party—February-March, Emporia, Kan.; Mar. 11-Apr. 8, Duncan, Okla; Apr. 15-May 13, Ft. Dodge, Iowa.

Milton S. Rees—March, Danville, Ill.

L. C. Robie—March, Schenectady, N. Y.; April, Rochester, N. Y.

Robert L. Selle—March, Manchester, Okla.; April, Copen, Okla.

Gipsy Smith, Jr., and party—Mar. 4-25, Baton Rouge, La.; Apr. 1-22, Corinth, Miss.; Apr. 29-May 20, Laurel, Miss.; May 27-June 17, Meridian, Miss.

John R. Snyder—May, Huntington, Ind.; July, Claysburg, Pa.; August, Mapleton, Pa.

Mr. and Mrs. G. E. Vinaroff—Feb. 19-Mar. 4, Bedford, Ind.; Apr. 16-29, Akron, O.; Apr. 30-May 13, Kenmore, O.; May 14-27, Woodville, O.; May 29-24, Cleveland, Tenn.

Mr. and Mrs. W. W. Weaver—Feb. 18-Mar. 7, Chippewa, Ont.

E. L. Wolslagel—Feb. 25-Mar. 11, Cynthiana, Ky.; Mar. 18-30, Petersburg, Va.; Apr. 1-13, Memphis, Tenn.; Apr. 29-May 13, Oxford, Miss.; June 26-July 6, Georgetown, Ky.; July 16-31, Blue Ridge, N. C. Fall: Springfield and Winchester, Ky.; Winston-Salem, N. C.; Norfolk and Lynchburg, Va.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible Conference, Cedar Falls, Iowa. Aug, 5-12.
Moody Bible Institute Bible Conference, Rochester, N. Y., May 20-27.
Religious Education Association Annual Meeting, Cleveland, O., Apr. 11-14.
Winona Lake, Ind., (Partial List):
- World's Christian Citizenship Conference, July 1-8.
- Chautauqua Program, July 1-Aug. 16.
- Bible Conference, Aug. 17-26.
- Evangelistic Conference, Aug. 22-23.
- Bethany Girls Work, Entire season.
- Chicago Boys Club, Entire season.
- Summer Normal School.
- Presbyterian Young People's Conference.
- Interdenominational School of Missions.
- Practical Training School for Gospel Singers and Workers.
- Brethren Church Conference.
- St. Joseph Conference of the United Brethren Church.
- Eel River Conference of the Christian Church.
- Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.
- Baptist Young People of America, 32nd Anniversary Convention, Boston, Mass., July 4-8
- World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.
- East Northfield, Mass., Summer Gatherings:
- Young Women's Conference, June 25-July 2.
- Women's Interdenominational Home Mission Conference, July 5-13.
- Conference for Women's Foreign Missionary Society, July 13-21.
- Conference of Religious Education, July 23-31.
- General Conference of Christian Workers, Aug. 1-13.
- Christian Endeavor Institute, Aug. 13-20.

THE RESIGNATION OF MR. MESSER

Mr. L. Wilbur Messer, for thirty-five years general secretary of the Chicago Y. M. C. A., has resigned in order to become a volunteer worker in the organization. Since Mr. Messer came to Chicago the organization has grown from one building to an organization of twenty-five departments. When Mr. Messer engaged in "Y" work that organization served both men and women, but has been so changed that the scope of the organization now is among young men exclusively.

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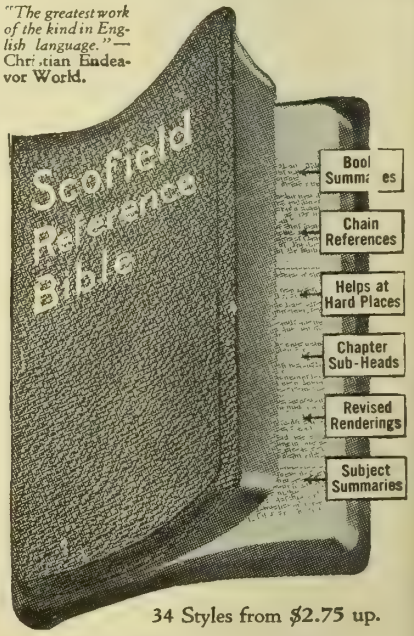

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METHODIST GAINS

The Methodist Year Book for 1923 shows that the total membership of the denomination is 4,593,540, excluding 269,680 non-resident members. The additions last year were 119,007. There are 20,517 preachers in the body serving 29,420 churches, and 36,597 Sunday-schools with a membership of 4,848,091. These statistics apply to the Methodist church North.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Missionary Heroes of Africa, by Rev. J. H. Morrison, M. A.

This is a series of ten brief biographies of African missionaries, containing new material, and skillfully told.

267 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

G. S.

Sunrise at Midnight, by Rev. W. B. Hinson, D.D.

A sermon of comfort for the perplexed and the sorrowing. It deals in a most practical and effectual way with the ever-present problems of suffering and the mysteries of life.

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The Heart of the Old Testament, by Prof. John R. Sampey, D.D., LL.D.

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Prepare to Meet God, by L. R. Scarborough, B. A., D.D.

This is a companion volume to *The Tears of Jesus* by the same author. Both contain sermons preached in a revival meeting in Duncan, Okla., July, 1921, and repeated many times throughout the South. The author reports that many souls have been moved to accept Christ through hearing these sermons.

152 pages. 8½x5 inches. George H. Doran Company, New York. $1.25.

P. B. F.

The Fisher-Folk of Buchan, by John McGibbon.

This is a book which pictures the things as they really are in a Scottish fishing town. The ordinary life of the people is presented in such an interesting way as to make most stimulating reading. The simple faith of these people in the Heavenly Father is refreshing indeed.

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G. S.

The Home God Meant, by Rev. George N. Luccock, D.D.

In this book the author endeavors to picture the home as God would have men and women to enjoy. In the fifteen chapters the author considers the most vital problems which concern the ideal home. This is a most helpful book and ought to be in the hands of young people who are contemplating marriage or entering upon the task of building a home.

205 pages. 7½x5 inches. Westminster Press, Philadelphia. $1.25.

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God Our Contemporary, by Rev. John Henry Jowett, D.D.

This is a volume of fifteen sermons preached by Dr. Jowett in the last two years. He declares "God in Christ Jesus—Our Great Contemporary." He insists that only in the fuller reception of God's grace and the more matured understanding of His will can we find a sufficiency of resource to meet all the perplexities of a soul, and of the wider problems which attach to the reconstruction of human society. Since God is the dwelling place of all generations, our generation will find in God the light and strength for its tasks. This book is valuable not only for its content, but for its homiletic method.

207 pages. 7¾x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50, net.

P. B. F.

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R. H. G.

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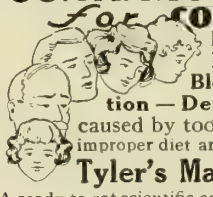

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Types of Preachers in the New Testament, by Prof. A. T. Robertson.

The minor characters in the New Testament are presented in this book with such freshness and force as to make them real and vital factors in their own age, and suggestive to preachers and teachers in every age. Dr. Robertson is recognized as one of the greatest Bible scholars of the present time. His great knowledge of facts together with the reverent use of imagination enables him to enter a valley of dry bones and transform them into an army of living men and women.

Apollos, Barnabas, Aquila, Priscilla, Philemon, and a dozen other lesser lights of the New Testament history, are portrayed in this book in such a way that the mind is informed and the heart quickened, and the treasure house of the preacher greatly enriched.

George H. Doran Company, New York. $1.60, net.

J. C. P.

Reigning in Life, by J. East Harrison.

The subtitle of this book, "Heart to Heart Talks on God's Provision for Victory Over Sin," indicates its aim and purpose. It is not too much to say that the aim is accomplished and the purpose fulfilled. Having read many books dealing with the victorious life, we unhesitatingly say that this is among the very best. It is comprehensive, containing twenty-one chapters which deal with every phase of the matter. It is scriptural, with abundant quotations and fine interpretations. It is well balanced, distributing the emphasis in such a way as to show the relative importance of the factors that enter into the victorious life, such as faith, separation, union with Christ, and the operation of God's power in the believer. Those seeking light in this direction will find it through a careful reading of this book.

The Sunday School Times Company, Philadelphia, Pa. $1.50, net.

J. C. P.

Scientific Thinking for Young People, by Rev. Howard Agnew Johnson. Ph.D., D.D.

In a day when false science and misguided philosophy has confused the thinking of our young people a book like this is most timely. There can be no conflict of facts and truths, no conflict between true science, true philosophy and true Christianity; but when mere theories are substituted for facts then confusion begins. Dr. Johnson is a clear thinker and an experienced guide. He is not opposed to science; but while acknowledging our great indebtedness to science, philosophy and psychology, he indicates certain wrong deductions that have been made, and shows the value of correct thinking in science as well as religion. His frequent quotations reveal how wide the range his studies have carried him in his search for the truth. When rightly understood and interpreted the Bible is the only up-to-date scientific book upon religion.

238 pages. 7½x5 inches. George H. Doran Company, New York. $1.25.

G. S.

An American Diplomat in China, by Paul S. Reinsch.

This is a most readable book in which the author, a man of letters, gives his readers vivid pen-pictures of the little world of national politics and international diplomacy at the capital of China, where he was an important figure as American minister during the eventful period of the World War. His account of such matters as the struggle between the monarchical and republican factions in the Chinese government, the rise and downfall of China's first president, Yuan Shih Kai, Japan's notorious doings with respect to Shantung and "the twenty-one demands," and China's entry into the World War, are of more than ordinary interest as coming from one who was in a position to know the facts at first hand. Dr. Reinsch gives evidence of being a keen observer, and weaves into his narrative many pleasant little incidents and interesting bits of description of life in China apart from his main theme. His references to mission work are few and incidental.

396 pages. 9x6 inches. Doubleday-Page & Company, Garden City, N. Y. $4.

R. H. G.

India Old and New, by Sir Valentine Chirol.

A book of solid value written by a thoughtful journalist whom seventeen visits to India, distributed over a period of forty years, have given a thorough mastery of his subject. The author's objective is a true appraisal of today's delicate political situation in India as between continued British control and the growing demand of the Indian people for self-government. He works steadily up to this by tracing India's history through the past centuries and citing the factors which have contributed to making her what she is today, and the events which have led up to the present crisis. Every part of the book is informing, but to the student of current events the sketch of the Hindu reformer Gandhi and his "non-co-operation" movement, is of particular interest. The author while an Englishman shows a freedom from national prejudice and dispenses praise and blame with evident impartiality. He is, moreover, an optimist regarding India and feels that with the exercise of proper restraint and reason a happy issue for all parties concerned can be hoped for.

319 pages. 8½x5¼ inches. Macmillan Company, New York. $1.50.

R. H. G.

The Shantung Question, by Ge-Zay Wood.

Few incidents have ever assumed such magnitude in international politics or provoked such universal and heated discussion as the so-called Shantung question. The author of this large volume was a member of the Chinese delegation to the Washington Conference, where finally an agreement was reached for the reversal of the Versailles Treaty's award to Japan of the Chinese territory formerly held by Germany and its restoration to China. He gives a full and detailed account of the Shantung question from its inception in 1897 to its alleged settlement in 1922. This account furnishes an illuminating but by no means flattering exhibit of the subtleties of international diplomacy, and this feature gives the subject an interest far broader than Shantung itself. Mr. Wood sees things as any Chinese patriot would be expected to see them, but he states every side of the case with perfect candor, and few if any unprejudiced readers will fail to see and to feel with him and his fellow-patriots in the issue. Eighty pages are given to the full text of all the treaties and official documents and correspondence in the case.

372 pages. 9x6 inches. Fleming H. Revell Company, Chicago and New York. $5.

R. H. G.

The Christian Worker's Manual, by H. S. Miller.

This volume is to be commended unreservedly to pastors, teachers and Bible students. The author, himself a teacher, has put into this book the rich fruitage of years of careful and thorough Bible study. While the volume is intended to be a handbook for those specified above, yet it will richly repay a careful study by anyone into whose hands it may fall.

All the great facts of redemption are stated clearly, accurately, even epigrammatically; and show deep spiritual intuition as well as breadth of study and depth of devotion on the part of the writer, who has the remarkable gift of packing sentences and paragraphs. Pastors should not only have the book for their own study, but they could scarcely do better than make the book the basis of a series of studies with their congregations. The book contains fifty-three topics on the three subjects of sin, salvation, and the Christian life, which, if made the basis of so many weekly studies would take a congregation practically through the Bible, giving them an intimate acquaintance with it, clear ideas of its great teachings, a high appreciation of its importance as a guide in life, a more imperative sense of the need of obedience to its great authority on matters religious, in short, such a pastor would have for his trouble a real Bible-loving people, a rare but highly desirable thing these days.

254 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

C. P. M.

Racial Studies—New American Series.

Vol. I. The Czecho-Slovaks in America, by Kenneth Miller.

Vol. II. The Poles in America, by Paul Fox.

Vol. III. The Russians and Ruthenians, by Jerome Davis.

Vol. IV. The Italians in America, by Philip M. Rose.

Vol. V. The Greeks in America, by J. P. Xenides.

Vol. VI. The Magyars in America, by D. A. Souders.

These are a series of studies of the

newer racial groups of European immigrants in America, designed by the Home Mission Council to give Americans a clearer and fuller knowledge of this new material which in recent years is increasingly finding its way into the body politic of America. The older racial strains which compose the nucleus of the American nation are well known, and their spiritual ideals well understood. But America is being re-made by the influx of these new and entirely different racial elements, and the fact that so little is known by the older section of the nation about the heritage and ideals of these newcomers, tends to a lack of interest in them, and stands in the way of such an attitude and such efforts as will best conduce to making them loyal and profitable citizens.

These studies present the European background of each group—social, economic and religious, give full facts as to their numbers and distribution in America, and set forth their potentialities if the proper spirit is shown them and the proper efforts are exerted in their behalf by the Christian forces of this country.

In every case the writer is a kinsman of the particular group or knows the people thoroughly from long and intimate relationship. The books are well written, their matter is clearly classified, and they contain a vast amount of valuable and interesting information on an obscure subject. Further books of the same series, dealing with the Albanian, Armenian, Assyrian-Chaldean, Bulgarian, Jewish, Jugo-Slav, Portuguese, Spanish and Syrian, are expected to follow later.

192, 143, 155, 155, 160, 149 pages, respectively. 7½x5 inches. George H. Doran Company, New York. $1 each.

R. H. G.

The Voice of Thanksgiving No. 3.

The Moody Bible Institute has on two occasions in the past compiled and edited a hymn book under the general title "Voice of Thanksgiving." These books were intended not only to meet the need of the Institute in its classes and devotional services, but also for the church or Sunday-school which desires a combination of the better gospel hymns and the hymns of the church.

Voice of Thanksgiving No. 3, which has but recently appeared, is no exception to this rule. It is a book of 363 songs, printed on the best paper, bound in full cloth, with words edited as to their fidelity to the truth by Rev. James M. Gray, D.D., and the music edited by the members of the Music Faculty of The Moody Bible Institute.

There are 125 songs in this book not contained in either of its predecessors. The old masters have been drawn upon to a greater extent than in the old books, —Handel, Haydn, von Weber, Beethoven, Mendelssohn, Gottschalk, Dykes, Zundel, Palmer, Monk, Barnby, and Sullivan, are represented.

Of the more famous gospel writers we find works of Dr. Towner, George C. Stebbins, W. K. Kirkpatrick, and P. P. Bliss.

The newer writers are also given a large place, and every page of this valuable book, both in words and music, breathes forth a spirit of faith in Him and fidelity to His Word.

The fact that several editions have already been sold testifies to the popularity of the book, and should be more of a recommendation than anything we could say concerning it.

7¾x5½ inches. The Bible Institute Colportage Association, 822 North La-Salle St., Chicago. 60 cents, postpaid.

Voice of Thanksgiving No. 3, Abridged Edition.

This is an abridged edition of the larger book. It was especially prepared for evangelistic meetings and Bible conferences, being smaller and more convenient to use in such circumstances. It offers a fair variety of suitable selections for all services of praise and devotion.

The hymn numbers are retained as in the unabridged edition, making it convenient to use with that book. It also contains at the end a selection of Psalms especially suitable for responsive reading.

Bound in manila covers, this book should be invaluable to evangelists, mission workers and Bible teachers.

96 pages. 7½x5¼ inches. The Bible Institute Colportage Association, 822 North La Salle St., Chicago, Ill. 20 cents, postpaid.

A. H.

THE DEATH OF WILBUR F. CRAFTS

Dr. Crafts, who died very recently, was twenty-eight years superintendent of the International Reform Bureau, and was widely known because of his activities on behalf of prohibition and similar movements. He was a terror to the corrupt lobby at Washington City, and was a prolific writer on moral questions.

He was born in 1849, being the son of a Methodist preacher. He afterward became a Congregational minister, and ultimately a Presbyterian minister, and remained such until his death. He was a somewhat picturesque character, but will be greatly missed by those who are particularly interested in moral reforms.

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GEORGE H. DORAN COMPANY

244 Madison Avenue New York

The Epistle of Paul, the Apostle to the Galatians, Notes Exegetical and Expository, by C. F. Hogg and W. E. Vine, M. A.

Bible students familiar with the authors' volume on the Epistle to the Thessalonians have waited with great expectation for the appearance of this companion volume on the Epistle to the Galatians. And what a treasure house it is! A luminous "foreword" concerning the gospel which Paul preached prepares the student for a clearer understanding of the controversy between Christianity and legalism, both in the apostolic age and now, which by the addition of some extraneous element would "pervert the gospel of Christ."

This foreword is followed by introductory notes dealing concisely with the writer of the epistle, its authenticity, its date and its destination. Then comes the analysis and outline of the epistle, together with some observations on the marginal notes, all of which add value to the whole.

This leads to the body of the book—"Notes Exegetical and Expository." Here the Bible student is made to "rejoice as one that findeth great spoil." He is led through the epistle by a guide who knows the way, and who stops long enough at every point of interest to make wise suggestions and to indicate lines of truth that the student can pursue for himself. The preacher and teacher of New Testament truth, and especially the expository preacher of the Epistle to the Galatians, should by all means get hold of this book; there is nothing comparable to it.

The book has three indexes. The first one indicates the various subjects dealt with in the epistle. The second, presents the Scriptures referred to in the other books of the Bible, and the third serves as a guide to the Greek words which are explained in the notes. The method of treatment of these Greek words is threefold. Sometimes an analysis of the word in the New Testament is given, at other times a complete list of its occurrences will be found and frequently the synonyms of the word are presented.

The student of the New Testament, and especially of the Pauline epistles, will have a growing sense of gratitude to God and to the authors of this book for the simple, yet masterly way in which the great truths of this epistle are made available both to the reader of English and the Greek text.

352 pages. 8½x5½ inches. Pickering and Inglis, London., $2.00

J. C. P.

The New Testament (Parallel Edition), by James Moffatt.

What is known as "Moffatt's Translation" of the New Testament has been before the public for several years. This new edition is parallel with the Authorized Version. The author claims that it is a more accurate translation because made from a better text. Be this as it may there are also serious lacks. In his "Introduction" to this new volume the author takes cognizance of some of these. The lack of rhythm and diction he attributes to changes which recent grammatical research into the Greek has necessitated. In his opinion the lack of dignity in the translation is offset by gains in the way of lucidity and intelligibility.

We wish to mention a still more serious lack, one of which the author probably is not conscious—the lack of spirit and the atmosphere of reverence. In our judgment the explanation of this lack lies in the attitude of the author towards the New Testament itself. According to his own statement he treats it as he would treat "any piece of contemporary Hellenistic prose." There is no indication that he has any greater reverence for the New Testament than just that. For example, the material in the epistle of Paul to the Corinthians is fragmentary and has been re-arranged. "It is also probable that genuine notes of Paul have been worked up by a Paulinist who afterwards wrote 2 Timotheus, Titus and 1 Timotheus in that order, sometime during the next generation." As to 1 Peter, this was originally a pastoral letter and may be dated in its present form about the seventh decade of the first century. 2 Peter is in no way authentic, and nobody knows who wrote James, "which is one of the enigmas of the collection," but the author probably was "merely a Christian teacher," who lived at the end of the first or the opening of the second century. Hebrews and Jude, which are of unknown authorship, may be placed anywhere between A. D. 70 and A. D. 90. The "First Epistle of John" so-called, was written as a sort of pendant to the fourth Gospel and by the same author (not named), or by "some writer belonging to his circle;" while "Second and Third John were written by some unknown presbyter." The Apocalypse was written by "a Christian prophet called John," and "Now-a-days is read as a magnificent semi-poetical rhapsody." With such radical and modernistic theories as these do we wonder at the lack of dignity and especially the lack of reverence in the translation?

633 pages. 7¼x5 inches. George H. Doran Company, New York. $2.50.

G. S.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Within the Gateways of the Far East," by Rev. Charles R. Erdman, D. D. Cloth, 128 pages, $1.25, net.

"Being a Preacher," by Rev. James I. Vance, D. D., LL. D. Cloth, 171 pages, $1.25, net.

"The Waste of Sin," by W. W. Melton. Cloth, 170 pages, $1.25, net.

"The Fifth Horseman and Other Sermons," by Rev. Robert Hugh Morris. Cloth, 160 pages, $1.25, net.

"A Modern Cyclopedia of Illustrations," by Rev. G. B. F. Hallock, D. D. Cloth, 448 pages, $3, net.

George H. Doran Company, New York.

"The Chronology of the Bible," by Philip Mauro. Cloth, 120 pages, $1, net.

"Seeing the Best," by Rev. George W. McDaniel, D. D., LL. D. Cloth, 167 pages, $1.50, net.

"The New Testament," a new translation by Rev. James Moffatt, D.D., D.Litt., M.A. Cloth, $2.50, net.

"God's Blessed Man," by Paul Rader. Cloth, 196 pages, $1.50, net.

"The Heart of the Old Testament," by Rev. John R. Sampey, D. D., LL. D. Cloth, 227 pages, $1.75, net.

"Japan in Transition," by Loretta L. Shaw, B.A. Cloth, 126 pages, $1.25, net.

Westminster Press, Philadelphia.

"The Adult Division in the Church School," by E. W. Halpenny. Board cover, 110 pages, 60 cents, postpaid.

"A Study of the Primary Child," by Mary Theodora Whitley. Cloth, 114 pages, 60 cents, postpaid.

"Presbyterian Handbook for 1923," edited by Henry Barraclough. Paper, 10 cents, $5 per 100, postpaid.

"Sin," "The Sacraments of the Church," "Christianity and the Church," "Salvation," by Park Hays Miller. Paper, 3 cents each, postpaid.

Charles Scribner's Sons, New York.

"The Revolt Against Civilization," by Lothrop Stoddard, A. M., Ph. D. Cloth, 274 pages, $2.50.

Rodeheaver Company, Chicago and Philadelphia.

"Rodeheaver's Gospel Songs," Homer A. Rodeheaver, compiler, and Charles H. Gabriel, music editor. Cloth, 45 cents; 100 for $40.

The Bible Institute Colportage Association, Chicago.

"Sunrise at Midnight," by Rev. W. B. Hinson, D. D. Paper, 22 pages, 20 cents.

The Truth Seeker Company, New York.

"Evolution—or McCann," by Woolsey Teller. Paper, 79 pages.

Witness Publishing Company, Chicago.

"Evolution a Witness to God," by Rev. George Craig Stewart, D. D. Paper, 53 pages.

Standard Publishing Company, Cincinnati, Ohio.

"Reminiscences," by Joseph Bryant Rotherham. Cloth, 116 pages, $1.50.

Welden Book Company, Logansport, Ind.

"The Purpose of Life," by James A. Walters. Cloth, 57 pages.

Harlem Book Depot, 50 W. 134th St., New York.

"Gospel Recitations," by D. E. Bynoe. Cloth, 116 pages, 85 cents, postpaid.

Dodd, Mead & Company, New York.

"The Church on the Avenue," by Helen R. Martin. Cloth, 348 pages, $2.

Wells, Gardner, Darton & Company, Ltd., London.

"The Truth of Christianity," by Lt.-Col. W. H. Turton, D. S. O. Cloth, 515 pages, $1, net.

Morgan & Scott, London.

"Revival Addresses," by Rev. A. Douglas Brown. Cloth, 132 pages, 2/6, net.

"Life's Greatest Forces," by Rev. William Kirk Bryce. Cloth, 148 pages.

Pickering & Inglis, London.

"The Epistle to the Galatians," by C. F. Hogg and W. E. Vine, M. A. Cloth, 352 pages, 6/, net.

Commission on Evangelism, 287 4th Ave., New York.

"Suggestions for a Series of Lenten Sermons," by Rev. Ozora S. Davis, D. D. Paper, free.

J. J. Haynes, 2624 E. Aloha St., Seattle, Wash.

"The Little Book of Prophecy," by J. J. Haynes. Paper.

The Pilgrim Press, Boston and Chicago.

"What It Means to be a Christian," by Edward Increase Bosworth. Cloth, 94 pages, 50 cents.

Presbyterian Committee of Publication, Richmond, Va.

"What Is the Kingdom of God?" by Rev. R. C. Reed, D. D., LL. D. Paper, 146 pages.

John Ritchie, Kilmarnock, Scotland.

"Our Glorious Lord," by John Ritchie. Cloth, 110 pages. 2/.

Edward Evans & Sons, Ltd., 30 North Szechuen Road, Shanghai, China.

"Hints and Helps on Christian Endeavor Topics for 1923," by Rev. Joshua Vale. In English and Chinese. 25 cents.

"No more striking story has come from the mission field since Livingstone's last journals."—*Professor D. S. Cairns.* "This book is so rich in matter that no adequate summary could be presented in a review."—*British Weekly.* "You go right on reading every word—the most rewarding spell of reading of your life time."—*Expository Times.* "One of the great missionary books—a noble biography by a master writer."—*Missions.* "A great story of one of the greatest missionaries of our time."—*Expositor.* "It grips the reader throughout its four hundred pages of missionary adventure and achievement."—*Continent.*

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BIBLE CONFERENCE AT BUFFALO

This conference was held February 18-23 in the Calvary Presbyterian Church. The speakers were Rev. John C. Page, representing the Institute as Bible teacher; Rev. Herbert W. Bieber, D. D., pastor of the Church of the Covenant, Bala-Cynwyd, Pa.; Rev. Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary, and Rev. A. L. Lathem, D. D., pastor of the Third Presbyterian Church, Chester, Pa. Mr. Talmadge J. Bittikofer was song leader and soloist.

MR. SIDNEY T. SMITH CONDUCTING BIBLE CONFERENCES

Mr. Sidney T. Smith, Christian business man, Bible teacher and a trustee of the Institute, conducted a Bible conference in Halifax, N. S., January 15-23, assisted by Harry Clarke, '19, as song leader. The attendance was large, hundreds were turned away, and many souls were saved. February 11-16 they held a conference at the First Presbyterian Church, Detroit, of which Rev. C. R. Scafe, '00, is pastor. From Detroit they went to Galesburg, Ill., for a five days' conference, and then to Vancouver, B. C.

MISSION HOLDS MOODY MEMORIAL

The "Home, Sweet Home" City Rescue Mission, Bloomington, Ill., held a well-attended memorial service for D. L. Moody on the afternoon of February 4, at the Castle Theater. A special musical program was arranged for by the choir of the Second Presbyterian Church. Will Shelper, superintendent of the mission, gave a memoir of the life of Mr. Moody. One professed conversion and an offering of nearly $100 were the fruits of it.

The Mission intends to make this memorial service a yearly event in order to keep before the people the memory of D. L. Moody.

DR. ROBERT H. GLOVER, F.R.G.S.

Rev. Robert H. Glover, M. D., Director of the Institute's Missionary Course, has been elected a Fellow of the Royal Geographical Society of Great Britain. This distinction has been accorded Dr. Glover on the ground of his long residence and extensive travels in foreign countries and his writings and public addresses on those countries and their peoples.

Dr. Glover was a pioneer missionary in south-west China and then for many years in charge of the administrative work for sixteen different mission fields, under the Christian and Missionary Alliance, traveling annually in various parts of the world. His itineraries included Japan, China, French Indo-China, India, Thibet, the Philippines, Syria, Palestine, Egypt, Panama, the West Indies, Porto Rico, and many of the South American republics.

CLEVELAND CONFERENCE COMMENDED

The following letter tells its own story:

"Cleveland, O., January 5, 1923

"Dr. James M. Gray,
Moody Bible Institute,
Chicago, Ill.:

"The Local Cleveland Committee that worked with you and your organization in putting on our successful Bible conference of November 5-10, 1922, desire to express to you their gratitude and deep sense of appreciation for the conference.

"The program was excellent. The speakers were of such marked scholarship and ability that they challenged attention, and their messages carried the truth home to all listening minds. Your own splendid expositions of Romans, and your convincing address on 'The Integrity and Credibility of the Word of God' will be remembered by those who heard you for a long time. Such men as Dr. Kyle, Dr. Robert Dick Wilson, Dr. Lathem and Dr. John Roach Straton are men around whom can be built a strong and effective program. We wish to thank you for bringing to us such men for our sessions.

"We wish to commend the efficient management and Christian courtesy of your organizer in the Extension Department, Mr. G. H. Meinardi, and also express our appreciation of the fine service rendered by Mr. and Mrs. Bittikofer.

"It is our conviction that the Christian forces in any city will receive a great blessing by co-operating with you in such conferences.

"Yours sincerely,
"John T. Raymond, Chairman.
"Wm. A. Pollock, Secretary."

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant conducted evangelistic meetings in the First Baptist Church, Logan, W. Va., Jan. 21–Feb. 10. From there he went to DuBois, Pa., for a union meeting under the direction of the DuBois Bible Conference, which closes March 2.

The pastor of Floyd Street Presbyterian Church, Lynchburg, Va., reports: "We have had a great blessing through Mr. Guille's preaching several remarkable conversions and a very manifest quickening of the spiritual life of many. The audiences were representative of every denomination, and nearly every church here, and I am sure other churches beside my own will feel the effect of the meeting through the blessing it brought to some of their members."

Sometimes ministers of churches hesitate to employ a Bible teacher because of the expense involved, but this pastor had no trouble in financing it, and says that "a by-product of the meeting was an offer from a member of my church to bear the expense up to a hundred dollars of my taking a course of study at The Moody Bible Institute."

Following Lynchburg, Mr. Guille taught the Bible over a circuit of eastern cities, embracing Hagerstown, Md., and Shippensburg, Harrisburg, Allentown, Reading and Johnstown, Pa. Then he went to Winnipeg, Man., for service at Elim Chapel.

Miss Elinor Stafford Millar closed a good meeting with Union Mission, Charleston, W. Va., Jan. 28, and appeared several times on the program of the Scranton Bible Conference conducted by this department before she visited Washington, Ill., where she gave inspirational addresses for a week under the direction of the Ministerial Alliance.

Dr. Henry Ostrom, associated with Mr. George S. Schuler, of the Music Faculty, filled an engagement with the Birmingham, Ala., Y. M. C. A. early in January. At later conferences in Florida, notably at St. Petersburg, where the sessions were held in the Baptist Temple, and where Dr. Gray was the leading teacher, and at Jacksonville, where the sessions were held in the First Presbyterian Church, and where Dr. Howard Agnew Johnson thus served, Dr. Ostrom was one of the speakers. At the latter place, Mr. Homer A. Hammontree led the singing. Dr. Ostrom later addressed conferences at Gainesville and Tampa, Fla.

Rev. Gordon Watt, M. A., of Aberdeen University, Scotland, who represents in this country what is known as the Keswick teaching on the deeper life, begins his work under the direction of the Extension Department at Hagerstown, Md., Feb. 21; Shippensburg, Pa., Feb. 23; Harrisburg, Pa., Feb. 25; Reading, Pa., Feb. 28; Allentown, Pa., March 2; and Lebanon, Pa., March 4.

On the advice of his physician, Mr. Watt will not remain in America through the heated term. His visit will terminate early in June. He still has some open time in April and May.

Miss Virginia C. Williams followed her work with Dr. Milford H. Lyon in New Bedford, Mass., by teaching the Bible in Westminster Presbyterian Church of St. Louis, Feb. 18-23, and in the Austin, Tex., Y. W. C. A., where she was formerly general secretary, Feb. 26–Mar. 5.

Mrs. O. T. Graham, chairman of a local committee which recently held a successful Bible Conference in Muskogee, Okla., at which Dr. Gray and Dr. Fitzwater of the Institute Faculty and Mr.

Guille of the Extension Department were the teachers, said in a recent letter that it had been "the most far-reaching of any yet held in the results so much desired."

Mrs. Graham has long been the successful teacher of a large class in the Scofield Correspondence Course. Now, as an outcome of this conference, there is to be a Bible class among the men in Muskogee, known as "Gray's Synthetic Class."

PERSONALIA

Millard F. O'Neal, '20, after graduation, accepted a circuit of three Tennessee country churches that were closed, at a salary of $400 a year. God's blessing has attended the work, with many professed conversions. Recent revivals have added many to his churches. Address, Mosheim, Tenn.

Pending decision of the Presbyterian Board on her application to go to Africa, Ida M. Reifsnyder, a recent graduate, is acting as secretary to the pastor of her home church, and is working in the Sunday-school. Address, 123 W. Fishers Avenue, Olney, Philadelphia, Pa.

Sunday-school attendance at the First Presbyterian Church, Duluth, Minn., has almost doubled through the efforts of Luke E. Marvin, '09, superintendent. Rev. C. A. Montanus of the Institute, recently addressed the teachers' meeting on the value of correspondence courses.

Mrs. James W. McElree, '21, is assisting her husband who is director of religious education at the Hammond Avenue Presbyterian Church, Superior, Wis. She superintends the Junior Department of the Sunday-school and directs missionary education in two home mission fields, South Range and Itasca.

Joseph E. Kirkwood, '05, missionary of the American Sunday School Union in Clearfield and Jefferson Counties, Penn., reports: "Twelve years ago, at Big Soldier Mine I found an abandoned chapel, windows broken and door standing open. Across the street was a saloon and a dance hall. We organized a Sunday-school; the saloon has gone forever, and the Sunday-school remains with an average attendance of 100." He has nineteen union schools under his care.

Miss Armenia Thompson, '20, and Miss E. Grennan, a one-term Moody student, are doing missionary work in the Philippines, at Lingayen, Pangasinan. Miss Thompson teaches in a Bible Woman's Training School and does evangelistic work. Miss Grennan is a mission hospital nurse.

Ivy E. Craig, '19, whose address is American Board Mission, Mt. Silinda, S. Rhodesia, S. Africa, wrote, October 22: "Again I request the prayers of the Institute family. Am rejoicing in souls saved, and a revival and deepening of the spiritual life of the many young people in our schools."

On the death of her husband four years ago, Mrs. Ada L. Heyse, '02, succeeded him as pastor of the First Congregational Church, Melvin, Ill. Resolutions were adopted by the church recently, expressing warm appreciation of her devoted service and renewing their pledge of allegiance and support.

Mrs. Elma Dale Martin, of 3125 College Ave., Indianapolis, Ind., has organized forty-two classes in and about her city. She selects the leaders and makes the outline of study. She says that all she has taken in the way of Bible study was by correspondence through the Correspondence Department of the Moody Bible Institute, and is an enthusiastic friend of that work.

Daisy F. Eggleston, '18, closed a meeting in the M. E. church of Rush, Pa., the last Sunday of January, and opened another meeting in Rowayton, Conn., where she remained during the month of February. She then went to Noxen, Pa., where she is now conducting a meeting.

Melvin C. Smith, '21, has accepted a call to organize a branch of the Trinity Lutheran Church at Rockford, Ill. He finishes at the Maywood Lutheran Seminary in April.

Elsie M. Hopkins, a former evening student, is in England resting after a period of strenuous labor in Belgium. Two years ago she left Chicago for Belgium, "the land of her adoption."

Mr. and Mrs. George Woodley, who have been in Kijabe, Kenya Colony, Africa, and are now on furlough, were recent visitors at the Institute. They will be in this country until the end of the year, making Findlay, O., their headquarters.

Jessie Miller, '19, and Elizabeth DeYoung, '20, are engaged in mission work in Penukonda, S. India. Miss Miller writes that the MONTHLY is their chief source of spiritual instruction.

At a Sunday-school social recently held in the First Baptist Church, Arthur, Ill., the pastor, E. C. Shute, '15, was presented with a gold watch as a token of love and esteem.

Supported by the Central Presbyterian Church of New York, Annie M. Hall, '20, is teaching in Dry Hill, Ky.

E. C. Hunt, '12, became pastor of the Presbyterian church, Palmyra, Mo., Oct. 1. During the previous seven years he was pastor of the Riverside Presbyterian Church, St. Joseph, Mo.

Jean Shewell, '20, is teaching the Bible in each of the eleven grades of a large cotton-mill school at Greenville, S. C., in addition to her regular primary grade work.

Helen E. M. Henderson, '19, (nee Helen E. McQuilkin) and Mr. Henderson are doing missionary work among the Koreans in Hingking, a town in Manchuria, seventy-five miles from the railroad. Their son, Bruce Hayes Henderson, born Oct. 17 last, has the distinction of being the first white baby born in Hingking. Mrs. Henderson says, "Scattered through this vast country are Christian churches—constantly growing groups who remain true to the faith, though persecuted on the one hand by the Japanese, and on the other hounded for money by Korean independence agents."

C. G. Steward, '18, pastor of the First Methodist Church, Flatriver, Mo., and J. W. Maxwell, '20, songleader, recently conducted a two-weeks campaign at Belgrade, Mo. There were 19 professed conversions.

Since leaving the Institute, Mabel E. Shultz has been doing pastoral work in the United Brethren Church, Swanton, Neb.

Mabel E. Allen is now located in Chungking, China.

Hazel Ryckman, '19, is now stationed in North Nigeria, West Africa, among the Rukubas. The attendance at the mission services there has so increased that the hut which served as a meeting place has been replaced by a church.

Howard D. Jane, '22, is pastor of the United Brethren Church, Odon, Ind. Since he graduated from the Institute he has been studying at the Oskaloosa College, Oskaloosa, Ia.

George C. Crockatt, '13, is now pastor of the Hyde Park Presbyterian Church, St. Joseph, Mo.

E. H. Lewis, '20, is a member of the Ohio United Conference of the Evangelical Church, and is stationed at Fairhope Evangelical Church, Louisville, O.

During two years, A. E. Danly, '02, and his wife have been doing mission work at various points in Oregon. They are working in association with the Presbyterian church.

Doris James, '16, has been teaching for more than two years in The Piney Woods Country Life School for training colored children in Christianity, character and service. Only one other white person is connected with the institution.

B. Estella Zimmerman, '11, A. Fern Houser, '10, and Miss Tallet, a former evening student, are conducting a day school, orphanage, and Bible training school for young women in Guatemala, Central America. Their Bible training course is adapted from the Moody Bible Institute course. About 150 are enrolled in the day school.

Dr. A. W. Lagerquist, '90, missionary of the China Inland Mission, is working at present in Taichowfu, Chekiang, in a district suffering from flood and famine.

M. F. Rasmussen, '14, has been pastor of the Ensley Baptist Church, Ensley, Mich., for nearly four years. He conducts a well-attended Friday night Bible class, teaching the Scofield Course.

T. P. Sims, '22, is now teaching the Bible in a high school in Chattanooga, Tenn.

Bernard B. Sutcliffe, '04, formerly of the Institute Faculty, now pastor of Calvary Presbyterian Church, Portland, Ore., recently closed a very successful ten days conference with Mr. H. A. Ironside as principal speaker. Dr. W. B. Hinson was also on the program.

D. Lauck Currens, '14, now pastor of the Schwamb Memorial Presbyterian Church, Charleston, W. Va., preached a series of sermons in January as follows: How Jonah Spoiled His Name; How a Fish Saved His Life; How He Made a Million Converts; How He Pouted Over Others' Religion.

Greetings to the Institute family have been received from the following mem-

bers of the December, '22, graduating class: Margaret Gruenewald, Luella Shaver, Helen Shellenberger, Muriel Sim, Lloyd S. Erb and Raymond D. Fortna. On the train eastward, following graduation they had a "real Moody Institute fellowship service in song and testimony." All but one stopped over at Niagara Falls. From there they branched off to their homes in several different eastern and southern states.

Rev. Norman H. Camp '01, who some months ago returned to Bible teaching and evangelistic work after three and one-half years as superintendent of the Chicago Hebrew Mission, attended the Founder's Week Conference with Mrs. Camp. Since October 10 he has held five Bible teaching meetings in various southern towns and cities, chiefly in North Carolina, assisted by Rev. H. W. Roth, as music leader.

Helen R. Honeyman, '22, assisted her father, Rev. R. M. Honeyman, in evangelistic meetings at Inwood, L. I., N. Y., in February. There were sixty-four professed conversions. They will have two more campaigns for the spring and one Bible conference, and then take up work in connection with the Bible conferences at Montrose, Pa., for the summer.

Dr. J. H. Ralston officiated at the funeral in Chelsea, Okla., January 29, of Mrs. D. Rees-Jones, who departed to be with the Lord, January 26, soon after the birth of her first-born son. Rev. D. Reese-Jones, for two years pastor of the Chelsea Presbyterian Church, is an Institute graduate of 1916, and Mrs. Jones had worked for a time in the Correspondence Department. All the Chelsea churches united in the Sunday evening service at which Dr. Ralston preached, and on Monday virtually the entire community attended the funeral. Mrs. Rees-Jones was loved and respected by all.

BORN

To Roy E., '21, and Mrs. Shaffer (nee Ruth Thiers, 20) a daughter, Ruth Marie, Jan. 27, Greenfield, O.

To Lloyd P. and Mrs. Henderson (nee Helen E. McQuilkin, '19), a son, Bruce Hayes, October 17, Hingking, Manchuria.

MARRIED

H. P. Elson, '95, and Estelle Cook, Nov. 16, Tangier, Morocco, North Africa.

DIED

Mrs. Rosetta Ryan Morrison, Aug. 18, at 910 Tyndall St., Pittsburgh, Pa.

Paul Bevier, son of E. D. Bevier, '95, Jan. 16, at Pittsburgh, Pa.

Mrs. Mary E. Rees-Jones, wife of David Rees-Jones, '16, Jan. 17, at Chelsea, Okla.

NEWS OF AUGUST CLASS, '20

Harry G. Briault is a missionary in Parahyba, Brazil, under the Evangelical Union of South America.

Ruth Tenny, of the Bolivian Indian Mission, S. A., writes of the opposition the mission work meets at the hands of the government officials and the priests.

Mr. and Mrs. Aldridge are doing evangelistic work in Gloversville, N. Y.

Dorothy Arnold is employed at the *Evangelical Press*, Harrisburg, Pa.

George S. Vget has a pastorate in Lilesville, N. C.

Leslie Anthony, college student at Mt. Pleasant, Iowa, asks to be remembered in prayer.

Mrs. Marguerite Bengston is busy in a congregation in Cicero, Ill.

Carolyn F. Boyd has been working among the Indians at Elbowoods, N. Dak.

M. O. Burford is employed by the Y. M. C. A. School of Piano Tuning and Repairing, Philadelphia Pa.

Louise Conant is caring for two children at Evanston, Ill.

Marie J. Curtice has been a missionary in Rubio, Venezuela, S. A., since December, 1921.

Warren M. Cleveland is completing his first year in the Northern Baptist Seminary of Chicago. He expects to go as a missionary to Central America.

Irving M. Ellis, student at Mercer University, Macon, Ga., is taking a combined course in arts and Christianity.

Hester E. Field is working at the Presbyterian Mission, Taiku, Korea.

Alta D. Fralick is secretary and visitor in the Highland Baptist Church, West Highland Park, Mich.

Albert C. Hakim is a student at McCormick Seminary, Chicago.

Lois E. Henderson sailed for Korea on June 23. Her address is Taiku, Chosen (Korea), care Presbyterian Mission.

Mary T. Hoffman of the China Inland Mission, Tsinchow, Kansu, reports that conditions there are very unsettled, due to the war.

Olga C. Johnson is a mission teacher at Chungju, Chosen (Korea).

Fannie and Arthur Jensen of the Franson Memorial Bible School, Bergblaats, Transvaal, South Africa, expect to open a Bible School for native evangelists in January, 1924.

Sara Kunkle is in Chicago taking chiropractic and attending classes at the Institute.

Jack Kelewae is attending the Xenia Theological Seminary, St. Louis, and preaching in the United Presbyterian Church, East St. Louis.

During the pastorate of Howard Keithley in Silvis, Ill., the church and Sunday-school attendance has greatly increased.

Sarah Lackey is attending Wheaton College, Wheaton, Ill.

Greta H. and B. F. Lloyd have been working in several Illinois churches. They expect to enter upon their new field near Springfield, Ill., in June.

Ranier McKenzie is a missionary in Chosen (Korea).

Mrs. Pattie Mather-Eakins is working with her husband in the mountains of Tennessee.

During the year that Helen J. Noordeweir has spent in Cairo, Egypt, she has averaged six hours study daily on Arabic. She calls Cairo "the intellectual citadel of the great Mohammedan world."

Milton G. Nelson is pastor of the Swedish Free Church, Oakland, Neb.

Richard and Mrs. Nyburg are doing evangelistic work, gospel singing, and children's work in Michigan, Ohio, and South Dakota.

Grace Overbury sends in an encouraging report of the work at the Chicago Hebrew Mission.

Mrs. Arthur G. Peterson, together with her husband, is in La Victoria, Venezula, engaged in language study and preparation for definite mission work there.

Jennie Redpath is at the Institute assisting Miss Rader in the Registrar's office.

Fern Ruckman is pastor's assistant at the Centenary M. E. Church, Hammond, Ind.

Mrs. Ida Sandholm-Riley, 2478 Berwyn Ave., Chicago, writes that she and her husband have spent four happy months in England, preaching and teaching.

Mabel E. Shultz has been appointed pastor of her home church, Sutton, Neb.

Helen Sinclair is finishing her junior year at Wheaton College.

Mabel Sloan is engaged in evangelistic work in Kansas. She has been assisting Evangelist O. L. Martin.

Mr. and Mrs. R. T. Smith are working in the neglected rural districts of northwestern Iowa under the direction of the American Sunday School Union. They have organized twenty-three Sunday-school, two young people's societies, two mid-week prayer groups, and two Bible study classes.

Frieda Stettler has been engaged in home mission work in the coal-mining districts of West Virginia.

George Sagen, who is graduating from Wheaton Academy, is student pastor of the Baptist church, Russell, Ill. Last summer he conducted revival services and missionary work in Montana, Wyoming, and South Dakota.

W. Harvey Sproule is pastor of the community church, Mason City, Ia.

Olive B. Taylor is Bible school missionary of the First Baptist Church, New York City.

Mrs. Ruth Thiers Shaffer, Mr. Shaffer and two children, expect to sail for Africa in September as missionaries under the A. I. M. Board.

Armenia Thompson teaches in a school in Lingayen, Pangasinan, Philippine Is.

Charles W. Teasdale teaches two Sunday Bible classes and a Thursday night young people's class in a church in Oak Park, Ill. He has applied for service in Africa under the African Inland Mission.

Edward Ton, who is a student at McCormick Theological Seminary, Chicago, will be assistant pastor of the Church of the Covenant during the coming summer.

Evert Top is attending McCormick Theological Seminary, Chicago. He still serves the same church as during his last two terms at the Institute.

Vera Whitchurch is teaching in Leotl, Kan.

Mrs. Yates has been engaged by the Atlanta Presbytery to organize and revive Christian Endeavor societies, women's auxiliaries, and Sunday-schools in twenty-two counties in Georgia.

Elliott W. Zoller will be graduated from the Evangelical Theological Seminary, Naperville, Ill., in May. He has been ordained and appointed to the Evangelical church, Mich.

John W. Duvall, D. C.
PALMER CHIROPRACTOR
Hours: 1 to 6 & 7 to 8 P. M.
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1714 N. LaSalle St. Chicago.

ATTENTION!

Moody Monthly Readers

Now is the time to renew

Do not put it off

Get your pen

Do it Now

RENEW!

We thank you.

PUBLISHER'S STUFF

Our readers will appreciate the following letter from a missionary in the field, among the many to whom we are sending the Moody Bible Institute Monthly from our Missionary Fund. Will those subscribers who have so kindly contributed during the past year, read this letter, that they may know the blessing their contributions are bringing to the workers. We will be very glad to receive additional remittances for our Missionary Fund as the demands in this way are greater than the supply.

"Yongch'ang, China, Nov 20th, 1922.
"Dear Friend:

"I do not know who you may be but you must be a friend in sending me the Moody Monthly all this time. Accept my thanks though belated. The only reason I have for not acknowledging the gift sooner is, because it is difficult to write and thank a person when you do not know who they are. I have enjoyed the Moody Monthly very much indeed and thank you so much.

"I am in a new field, the station having been opened a little over a year ago.

"On January first of this year I opened a dispensary and up to the present date five thousand two hundred people have been helped medically. Many, many more have come in but had to be turned away either my medicine giving out, or else they were not within my power to help them. I only endeavor to treat simple ailments. They bring in the lepers, palsied and the blind, and even idiots and expect me to heal them. Very old people come in and expect me to cure them. I told one group of women one day if I could cure the ailments of all you old people then none of you would ever die; then they all had a hearty laugh.

"Many understand clearly what you say while others do not understand a single word for the simple reason their mind is occupied with the height of our nose, the complexion of our skin, the color of our hair, etc. The ground needs to be prepared first before one can plant seed. "We need much prayer.

"ANNA KRATZER.

Many subscribers may wonder what the Publishing Agent has been doing with the letters they sent in during December, and later, in regard to the plan proposed to send the Moody Bible Institute Monthly to all subscribers for a brief period after expiration. Some said "do it"; some said "don't." Some said "make them pay"; some said, "trust them." Some said, "anybody ought to know they could not get along without the Moody Monthly." Others said "they would forget to pay." As the Publishing Agent wanted something on the subject for this number of the magazine he picked up two letters coming to his desk from the Subscription Department on the subject, and quotes the same below:

"————, Kansas.
"Moody Bible Institute Monthly:

"In reply to your question about renewals will say that any person who wants to do right should write at least a card and tell you to stop the monthly or renew it. If they do not have the money at the time, tell you about when they would have it. This would obligate them to pay about the time they said they would. However, in my judgment the best and safest way is to notify them month before their subscription expires and if you do not get a reply in time to continue without losing a number, stop it till you hear from them. You know they can renew any time they want to. The old saying is, 'a thing worth having is worth asking for,' and it is the only safe method to do business. Renew my subscription for one year beginning with the January number. Find enclosed check for same. "Yours truly,

"————, "————, Mississippi.
"Moody Bible Institute Monthly:

"In December I had one of your 'What would you do?' letters, in regard to continuing to send your Monthly to subscribers after subscription had expired. I wanted to write you then to do just what you are doing to me now—*continuing* to send my magazine after my time is out. Any one who would want it discontinued would write you, and if they did not would certainly pay for the numbers they received. I know of course this cannot be collected by law, but believe you would lose more by discontinuing the magazine in cases where the subscriber wanted it continued, but would not take the trouble to take the matter of renewal up again. * * * I cannot think of any one reading the Moody magazine and not being willing to pay for it. The day may come—we can never tell—when I may not be able to pay for it, but I will certainly say so. I often receive calls for subscriptions to the Moody Bible Institute work, and there is nothing in which I am more interested, than the work the Institute is doing, not even the work of my own (Presbyterian) church, but what am I to do. The church is *always* needing money to carry on its home and foreign work, and I have pledged myself to support its needs. * * * Long life to the Moody Bible Institute, and the principles it stands for. Some of us take what the magazine says, as "the law and the gospel," so do not fail us. I am enclosing my subscription.

"Yours truly, "————"

The Publishing Agent cannot tell you how much he appreciates the kind letters received from subscribers

THE PACIFIC GARDEN MISSION'S NEW QUARTERS

The Pacific Garden Mission, which in the last forty years has never closed its doors to the needy at 67 West Van Buren Street, and in which has been converted many a bum who later has made a name for himself known the length and breadth of the nation, will be moved into new quarters at 650 South State Street, it was announced by the trustees.

Meeting at 29 South LaSalle Street in the offices of the National Life Insurance Company of the U. S. A., were wealthy Chicagoans, who for years have taken time from their business to devote it to the interests of the Pacific Garden. Those present were Albert M. Johnson, president of both the mission and the life insurance company; Charles E. Coleman, Thomas S. Smith, John Nuveen, George W. Dixon and Louis A. Crittenton, general superintendent. The transfer of the deed to the new three-story home of the mission has just been made by them.

Founded by the Clarkes in 1877

Founded in 1877 by Col. and Mrs. George R. Clarke, the mission was first situated at 386 South Clark Street. Five years later it was moved to the Van Buren Street address, where, despite changes, panics and disasters, its doors have never been closed a single night to the needy."

"Billy" Sunday and "Mel" Trotter Converts

"Billy" Sunday, America's most widely known evangelist, is probably the mission's most famous convert. In a letter, dated 1902, Billy relates the story of his conversion. In company with other baseball celebrities of the day—about 1887—he heard singing of hymns and was invited by Col. Clarke to attend services.

" 'Good-bye, boys, I'm done with this way of living,' I told my friends," wrote Sunday. "I went every night for a few weeks to the mission, when one night Mrs. Clarke invited me forward to the altar. I went and professed faith in Christ."

The long list of those saved from the flotsam and jetsam of Chicago streets in those days, includes Mel Trotter, another widely known evangelist, whose sensational divorce proceedings were in the public eye a few months ago; Harry Monroe, successor to Col. Clarke, as superintendent of the mission; Dick Lane famed safe-blower and burglar, and later intimate of Melville E. Stone and H. H. Kohlsaat; Dick Callahan, west-side gangster and "pal" of the notorious "Butch" Lyon; Robert Atkinson, who, salvaged from the slums in 1890, is now a missionary in Japan, and Bob ("Razor") Fenton most famous pickpocket on the western hemisphere in his day.

Until the new State Street mission is thrown open for service, the Van Buren Street haven will continue to do business, greeting nightly audiences with its single and familiar message—"The Son of man is come to seek and save the lost."
—*The Chicago Daily News.*

MISSION TO THE BLIND IN HEATHEN LANDS

This mission has headquarters at Victoria, Australia, Mr. Robert A. Byers being president. The movement is interdenominational, and the objects are the rescuing of blind children from lives of hopelessness and degradation, and providing for their physical comfort in Christian surroundings; to increase the output of the Braille literature for the blind; to extend home teaching; to send out evangelists, Bible women and teachers, especially in the East where the blind are in such great numbers and where their existence is so pitiable. The income of the organization for the year ending September 30, 1922, was a little over £600, and practically all expended. The treasurers are Minnie Alsop and Jane Hind, 102 Union St., Windsor, Victoria, Australia.

The Gospel in Print

William Norton

THE MAGIC GATEWAY

I turned the cover of a book,
And found it was a gate
Into a field where one might look
Unwearied, soon and late.
The dreams of every land and sea
Were all about me there.
Kind spirits came and talked with me,
And flowers bloomed everywhere.

I saw the years that long had sped,
The wondrous scenes of yore.
The mighty past gave up its dead;
They lived and spoke once more.
The greatest minds that ever thought,
And hearts that ever beat,
Came, and their richest treasures brought
To lay them at my feet.

—Clarence E. Flynn, in *N. Y. Advocate*

WHY GOOD BOOKS?

Every congregation cannot hear the most judicious or powerful preachers; but every single person may read the books of the most powerful and judicious. Preachers may be silenced or banished, when books may be at hand; books may be kept at a smaller charge than preachers; we may choose books which treat of that very subject which we desire to hear of. Books we may have at hand every day and hour, when we can have sermons but seldom, and at set times. If sermons be forgotten, they are gone. But a book we may read over and over until we remember it; and if we forget it, may again peruse it at our pleasure or at our leisure.—Richard Baxter.

"SOWING" TRACTS

The seed is the Word of God. The "living" Word has properties of life. If we sow this seed God will see to it that it is multiplied and that the harvest will be for His glory. He has said, "My Word shall accomplish that whereto I sent it."

Tract distribution enables one to "sow beside all waters." We cannot all use the human voice, but we can send out these little messengers for Christ. We can reach those near at hand as well as those in the uttermost parts of the earth. They can go where we cannot; they speak without getting tired; they know no fear; their going costs little; their usefulness can be multiplied without end; they do not even need an audience-room. They can go into homes, cars, shops, factories, stores and even on the streets. Scoffs, jeers and taunts have no effect on them. They stick to their story and tell it over and over again. They find their way to shut-in ones with perhaps the only message they ever receive. They work while we sleep. Their work is endless and will continue after we have gone. When we get "home" we shall be thrilled with the life-story of these little messengers.— *Heartsease Leaflet.*

ANSWER THE CALL!

Many thoughtful men and women, with full or part time at their disposal, are conscious, we believe, of a "call" to carry the glad tidings of full and free salvation to a lost world—or to that part lying near them. Such a divine prompting should not be turned aside or smothered. The reader need only consider how influential a book, a pamphlet, or even a tract has been with him to appreciate what such a message in print might be to another person. An individual, a family, yes, and even a community, has been mightily stirred by the Spirit-directed reading of the printed gospel. Was the need ever greater than now? Was the means of transportation any more convenient? Were good books to those interested ever more accessible for sale and distribution?

DEVOTIONAL BOOKS OR THE BIBLE?

Many so-called devotional books have been given to the world. They have large value for some, and the world is richer because they have been written. It is no disparagement of such books to say that in so far as they are substituted for the Bible they do injury. If one has time for these and for the world's greatest book of devotion, well and good; but they cannot take the place of the Bible. At best they serve to call attention to the transforming truths which are given to the world in the Word of God. Those who would find comfort in their grief, strength in hours of weakness, hope when discouraged, who would know God as revealed in Jesus Christ, will be helped by nothing so much as by thoughtful study of the Book of books.—*The Baptist*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 1, to 31, 1923 inclusive:

Africa Book Fund: 2 Contributions, $6.00; **Alaska Book Fund:** 2 Contributions, $10.00; **Army and Navy Book Fund:** 2 Contributions, $7.80; **Hospital Book Fund:** 3 Contributions, $18.00; **India Book Fund:** 3 Contributions, $155.00; **Latin-America Book Fund:** 16 Contributions, $177.36; **Lumber Camp Book Fund:** 239 Contributions, $613.35; **Mountain Book Fund:** 2 Contributions, $102.50; **Pioneer Book Fund:** 41 Contributions, $485.01; **Prison Book Fund:** 133 Contributions, $1,046.68; **Railroad Men's Book Fund:** 1 Contribution, $2.50; **Seamen's Book Fund:** 4 Contributions, $78.50; **Free Tract Fund:** 6 Contributions, $4.01.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from January 1 to 31, 1923, inclusive:

Army and Navy Book Fund: To three points in two states: 24 Colportage Library Books, 70 Evangel Booklets, 25 Pocket Treasurys.

Hospital Book Fund: To nine points in five states and one province of Canada: 127 Colportage Library Books, 80 Evangel Booklets, 41 Emphasized Gospels, 141 Pocket Treasurys, 25 Tracts.

India Book Fund: To two points in India: 6 Colportage Library Books.

Latin American Book Fund: To fourteen points in seven countries: 767 "All of Grace" and "The Way to God," in Spanish.

Life Saving Station Book Fund: To eleven points on the Pacific Coast: 88 Colportage Library Books.

Lumber-Camp Book Fund: To five points in five states: 116 Colportage Library Books, 515 Emphasized Gospels, 65 Evangel Booklets, 665 Pocket Treasurys, 1 Bible.

Miners Book Fund: To one point in U. S.: 25 Colportage Library Books, 20 Evangel Booklets, 25 Pocket Treasurys.

Mountain Book Fund: To two points in two states: 36 Colportage Library Books, 24 Evangel Booklets, 25 Pocket Treasurys.

Pioneer Book Fund: To sixty-nine points in eleven states: 2486 Colportage Library Books, 1781 Evangel Booklets, 1175 Emphasized Gospels, 2271 Pocket Treasurys, 500 Tracts.

Prison Book Fund: To one-hundred thirteen jails, reformatories, and state penitentiaries in thirty-six states: 5002 Colportage Library Books, 3022 Emphasized Gospels, 3438 Evangel Booklets, 5741 Pocket Treasurys, 31 Testaments, 648 Tracts.

Seamen Book Fund: To one point in U. S.: 150 Colportage Library Books, 105 Evangel Booklets, 100 Pocket Treasurys.

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MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

JAMES M. GRAY, *Editor.*
J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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NOON-DAY PRAYER TO BE INSTITUTED UP-TOWN IN NEW YORK

Announcement is made that beginning New Year's Day, a service for prayer will be conducted daily from twelve to one o'clock.

A representative committee, which will have these meetings in charge, has secured for this purpose the assembly room of the New York Bible House, No. 5, East Forty-eighth Street, New York City, because of its central location and the interdenominational character of the Bible Society.

In view of the widely felt need for spiritual awakening, the committee has issued this call for special prayer. No controversial topics are to be discussed. The meetings are to be specifically for prayer, and not for biblical or doctrinal discussions. The co-operation and attendance of all Christians are earnestly desired.

Founder's Week Conference Number

MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | April, 1923 | Number 8

The picture at the left is a view of the inland waterway and bay, Ocean City, N. J., great family resort, where the Moody Bible Institute will hold a Bible Conference, August 9-19.

The picture at the right is a view of the Wenona Falls, showing over-hanging Rock Shelter on a half-mile-high summit of the Allegheny Mountains at Eagles Mere, Pa., where the Moody Bible Institute will hold a Bible Conference, July 6-15.

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HOT COALS FROM A BURNING MESSAGE

Professor J. Gresham Machen of Princeton Theological Seminary thrilled his large audience during Founder's Week Conference at The Moody Bible Institute, when he presented the issue between the so-called liberal and conservative branches of the church today. Below are two of the high points of his message, which appears in full on page 349 of this issue of the Monthly.

"The chief modern rival of Christianity is not Mohammedanism or Buddhism, but the naturalistic liberalism, which is almost dominant in our large ecclesiastical bodies today."

Referring to the words of Christ, "Ye shall be my witnesses," he said: "It is a complete misinterpretation of these words if you say that the witness is merely what Christ has done for you in your own souls.—Paramount in it is the witness to the plain historical fact of the resurrection of Christ.—When a witness gets up on the witness stand it makes very little difference what the cut of his coat is, or whether his sentences are nicely turned; the important thing is that he should tell the truth, the whole truth and nothing but the truth. That is the important thing for the Christian preacher and for every Christian worker today. —We should tell the story which is at the basis of Christianity and tell it straight, and full and plain."

For thirty-six years The Moody Bible Institute has recognized the need for men and women grounded in the great truths of the Bible, fearless on the witness stand, and determined to tell the truth, the whole truth, and nothing but the truth. To meet this need it sent out during 1922, from its Day Classes alone, 244 witnesses who had completed their training. During the same year the total enrollment in its Day and Evening Classes averaged about 1,400.

Any Christian having $100.00 or more to invest, and wishing to cooperate in such work, should write for complete information concerning the Institute's Life Annuity Contracts. Give the date of your birth when writing. Address:

THE MOODY BIBLE INSTITUTE

153 F INSTITUTE PLACE **CHICAGO, ILLINOIS**

Moody Bible Institute Monthly

APRIL, 1923

EDITORIAL NOTES

"*He that heareth my word, and believeth on him that sent me, hath everlasting life.*"—John 5:24.

One day when Napoleon was reviewing troops, the bridle of his horse slipped from his hand and his horse galloped off.

Cut from the Loaf

A private soldier ran, and laying hold of the bridle brought back the horse to the emperor's hand, when he said, "Well done, captain."

"Of what regiment, sire?" inquired the soldier.

"Of the guards," answered Napoleon, pleased with his instant belief in his word.

The emperor rode away, but the soldier threw down his musket, and though he had no epaulets on his shoulders, no sword by his side nor any other mark of his advancement than the word of the emperor, he ran and joined the staff of commanding officers.

They laughed at him, and said,

"What have you to do here?"

He replied, "I am captain of the guards."

They were amazed, but he said, "The emperor said so, and therefore I am."

And he was.

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Concerning Christian Education

The Federal Council of the Churches in America recently broadcasted an address from one of its secretaries urging a more unified program of Christian education, and laying the responsibility upon the Sunday-schools, the week-day church schools, the private schools, and the public schools. He said that the standardizing educational agencies of the country are on record that when the schools teach the Bible as effectively as they teach other subjects, Bible literature will be accepted for admission to college.

One wonders just what is intended by teaching the Bible and Bible literature. If it were limited to a knowledge of the facts, the contents of the Bible, and the whole Bible, it would be a happy day indeed when the Christian educational program would be so unified. But if it means the *Shorter Bible* instead of the Bible which God gave us, and if it means the modernistic interpretation of the Bible based on the findings of the destructive criticism, the longer such a unified program is postponed, the better it may be for the Christian religion pure and undefiled.

If pastors and other Christian leaders of this country would be put in touch with a practical method for teaching the Bible, the real thing, to our boys and girls in day schools, let them address Rev. A. L. Lathem, D.D., of Chester, Pa. His plan is so highly valued by the Moody Bible Institute that a place is found for him periodically in its curriculum, in order that its students may be qualified to introduce it in their future fields of service. He is also as far as possible, on every program of its Bible conferences throughout the country for the instruction of the pastors who attend. But a postage stamp is all that is necessary to obtain a copy of the annual report of his own school, which is an eye-opener to a serious and earnest reader. Ask him for it.

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A Course in Jewish Missions

We consider this subject of sufficient importance to all our readers for editorial attention. It was first spoken of in our issue of December, 1921, when it was stated that for some time a feeling had been growing among Christian Jews, and also among Gentile Christians engaged in Jewish evangelization, that the time was ripe for a forward movement to bring the gospel of Christ to the lost sheep of the House of Israel.

Hitherto a hindrance to greater progress in that direction, it was also stated, had been a lack of proper training on the part of missionaries to the Jews, both Jewish and Gentile. Only comparatively few had been fully equal to the task, which calls for a knowledge of Hebrew, Jewish history, Rabbinic literature, and the Yiddish dialect, not to mention Messianic prophecy with its Jewish interpretation, and the refutation of it from the Christian standpoint.

The Moody Bible Institute had long desired to add such a course to its Educational Department, but the opportune time had not seemed to arrive until the Hebrew Christian Alliance learning of the Institute's desire, and sharing in it, appointed a committee to advise with the Institute and secure students.

Correspondence was immediately begun with a Jewish Christian scholar, Rev. Joel Levy, who a month later accepted a call to the chair of Jewish Missions in the Institute, and whose letter was published in our issue of March, 1922.

Mr. Levy was taken seriously ill soon afterwards and passed away June 11 (see an appreciation of him in our issue of August, 1922).

Since his death, the search for a successor has led to the selection of Rev. Solomon Birnbaum, director of Emmanuel Neighborhood House, Baltimore, Md., who was the unanimous recommendation of the educational committee of the Hebrew Christian Alliance.

Mr. Birnbaum is an Austrian, in which country, and in Constantinople, he received his early education. In the last-named city, and while still a student, he confessed Christ and was baptized in the United Free Church of Scotland, but dates his real conversion to Jesus Christ later under the benign ministry of Pastor Dolman, head of the Church of England Mission to the Jews in Wansbeck, near Hamburg, Germany. Pastor Dolman has been more or less in constant touch with Mr. Birnbaum in the intervening years, and speaks of him both as a student, a worker among the Jews, and a Christian man, in the highest terms.

Coming to England to continue his education, Mr. Birnbaum entered London University, taking his theology at St. Johns Hall, Highbury, from which institutions also have been received commendatory letters. He took his B. D. from the University in 1914, and in 1916 honors in the Semitic languages and comparative religions, in St. John's Hall. Some of this latter work was by correspondence while he was engaged in gospel work in Leeds and London, under the London Society for Promoting Christianity amongst the Jews.

Mr. Birnbaum enters upon his work in the Institute about May 1, and the earnest prayers are desired of all our readers interested in the salvation of the Jews, that the blessing of God may rest upon the work then to be inaugurated. Contributions toward the support of the chair will be welcomed, and the cause will be furthered also by extending the information throughout the evangelical churches of the world and in gospel missions to the Jews.

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Russia's Awful Impiety

A correspondent deeply interested in the evangelism of Russia and acquainted at first hand with conditions there, would like us to refer editorially to that which took place in Russia January 6, the Russian Christmas, and which has been spoken of as staging the most impious ceremonies of which history gives any account.

The effigies of some thirty gods or prophets of religion, including one of

the Supreme Being, were paraded through the streets of Moscow and finally burned as a protest against all religious faith. Newspapers carried cartoons ridiculing everything which decent people respect, even if they have no personal knowledge of the things of God. The authorities of Russia were a party to it, or, if it was not officially inspired, it was at least permitted and condoned.

The whole proceeding was spoken of as a war against heaven, and it seemed to be an advance step by a seething, sinful, lawless world to throw off all restraint and control, either by God or man. Surely Satan is preparing the world for his superman, the Antichrist, with all his reign of hate, terror, and anarchy. It is the red star of bolshevism flaunting its challenge against the white star of Bethlehem.

Our correspondent assures us, however, that the people of Russia are by no means all in sympathy with this red propaganda, but that many of them are eager to hear and to receive the Word of God. It is a strategic center, and the enemy presses hard against it, for he well knows its importance. Will God's people be equally alert to press the battle to the gate in getting in the Scriptures to Russia and aiding in the evangelizing of that great land? Material aid for the suffering is certainly a pressing need, but hundreds are interested in its supply where one thinks of the Bible and the gospel and the deeper needs, both present and future, of human souls. We will continue to forward any means placed in our hands for that purpose.

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The European Reparations Tangle

It seems to us that all sensible people ought to agree that the Administration program for solving this difficulty is the only practicable one. That program was placed before the world with Secretary Hughes' customary lucidity in his address at the meeting of the American Historical Association (New Haven), when he said that an independent commission of men competent in financial affairs could accomplish more than a general international conference. He had no doubt that Americans would be willing to serve on such a commission, which might be kept free from responsibility to foreign offices and from all political instructions. One distinction that he made clear is that while this problem is really a world problem, both economically and morally, yet it is primarily European for the reason that it cannot be solved without the consent of the European governments, and so far as America is concerned, she has never been asked to serve in the role of arbiter among the latter.

One can but echo the inquiry of Secretary Hughes, "Why should not governments invite men of the highest authority in finance in their respective countries to do this thing, men of such prestige, experience and honor, that their agreement on the amount to be paid and on a financial plan for working out the payments, would be accepted throughout the world as the most authoritative expression obtainable?"

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For Better Juries

The verdict in the first of the trials in the Herrin (Ill.) massacre acquitting the prisoners, brought into bold relief "the presence and potency of a poison in the veins of the body politic, which, if not cleared out, will incur the death of American democracy in this section of the country."

The words quoted are from the *Boston Evening Transcript*, and strange to say, they do not refer to the Herrin case at all, but to the report of a retiring attorney-general of Massachusetts as to the state of things in the jury system of two of the principal counties in that state. The plain meaning of these revelations is, as the editor of the *Transcript* says, that "our jury system is on the point of breaking down through the debasement of the material of which juries are composed, and their susceptibility to corrupt influences and to those of class and prejudice."

Time and again in other states judges have felt that juries rendered verdicts so greatly at variance with the sworn testimony and proved evidence presented that they have discharged them from further service in their courts. And what more can judges do?

But the *Transcript* thinks that the people at large can do more. It thinks that a commission of citizens might be established to select properly qualified men for such service. But we doubt it. It might be possible in a few communities, but not in most, certainly not in our large cities, unless the whole nation were as aroused to the danger as when recently we were attacked by a foreign enemy.

In the judgment of the MONTHLY however, here is where the power of the pulpit should be displayed. The preachers of our land can do more to lay the ground work for better juries than all our courts, legislators, commissions, and newspapers combined. They can thunder, not at our officials, not at our political systems, but at sin in the human heart and its consequences before the bar of God. They can insist upon the supreme authority of the Bible and they can devote their precious opportunities to the explanation and enforcement of its holy text. They can make men see that there is such a thing as being held accountable for perjury and bribery and every corrupt and corrupting influence. They can make them believe that hell is a reality, and that there is a time and place where "there is no shuffling," and where

"The action lies
In his true nature."

It is often charged against Christians who believe in the Bible "from cover to cover," and especially those of us who are looking for the coming of the Lord, that we are too mystical in our ideals, that our heads are in the clouds, and that we have no real interest in the political and social status of the world about us. But rather is the opposite the case, and if those who take the other view would only join us in a real old-fashioned revival of the Whitefield, and Finney, and Moody kind, based on the inspired Scriptures and kindled by the preaching of the great doctrines of our holy faith, the fountain heads of justice in our courts would begin to show the results.

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Two Ways of Looking At It

The *Chicago Daily News* in an editorial on "Signs of Church Progress" cites approvingly the conference at Cincinnati from which came the announcement that the Methodist Episcopal church and the Methodist Episcopal church South are nearer to complete re-union than ever before. But the *Southern Methodist* thinks that such a union would be simply the surrendering of Southern Methodism to the rationalists. If such should be the case it would exhibit a queer kind of "church progress," would it not?

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Advertising Bible Truth

We have had our attention called to a copy of the *Muskogee Times-Democrat* containing a paid advertisement entitled, "How Christian Science Contradicts the Bible," which occupies a space of four and a half by eleven and a half inches, and must have cost a good many dollars. As to its content, it appears to be part of a sermon by Rev. A. C. Dixon, D.D., now of Baltimore, which is sufficient to guarantee its virility of statement and its harmony with the truth. The layman who paid for it has embarked on a form of Christian propaganda which is one of the best possible in our day. It is not new, but it does not begin to be employed as it ought to be, and we commend it with great earnestness to all who have the means to employ it.

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Broadcasting Sermons

The First Presbyterian Church of Seattle, Washington, of which Dr. Mark A. Matthews is the pastor, has a machine in operation by which he is talking to thousands in homes, hospitals, public institutions, and camps. Some of his sermons have been heard as far as Logansport, Ind., and Alberta, Canada. The service is sent out three times on Sundays, at 11, 2:30 and 7:30, and Dr. Matthews is now trying to extend the work from a national as well as a religious viewpoint. He is trying to raise money to purchase transmitting sets for magno-vox phones in logging, construction, and milling camps where large numbers of men are gathered every Sunday.

We know Dr. Matthews, and are confident that when he speaks on either religious or national topics he speaks

true to the Bible on the one hand and the constitution on the other. Therefore we take pleasure in making this announcement of his plans and his appeal to friends throughout the country for the twenty-five to fifty thousand dollars he is asking for their accomplishment.

Dr. Matthews has completed about twenty-one years of service as pastor of this great church in Seattle, whose record for home and foreign missionary work is among the first in the land.

Misrepresentations of Darwinism and Its Disciples

By William Jennings Bryan

An Address before the ministers of Chicago and others, at the Moody Bible Institute

LADIES and Gentlemen: It is a little embarrassing to speak twice on the same subject on the same day, and in part to the same audience, though I take it for granted that some, possibly many, of those here this afternoon will not be out tonight, and so I have wondered how I could divide up what I want to say without too much repetition.

The difficulty is, that if you have a way of presenting a thing that you think is the strongest you know, you do not like to take a little less strong manner of presenting it, because you want to give the very best to each of the audiences.

I feel like a minister I heard of who did not object to preaching the same sermon twice. He said if they remembered hearing it before, it was worth repeating, and if they did not remember it, it would be new to them.

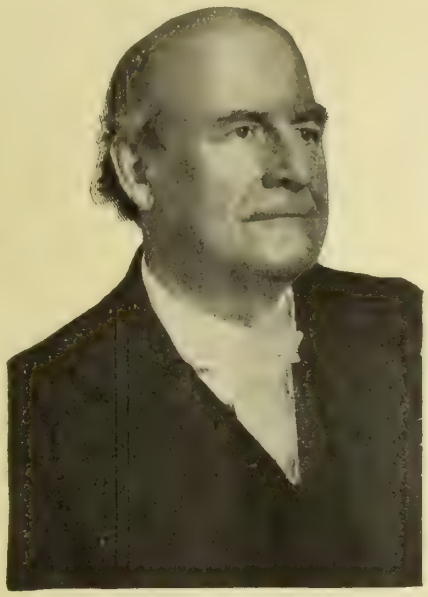
Now here is how I solve this problem; I think the audience this afternoon is a little different from the audience I will have tonight; that is, I think that this afternoon there is probably a larger percentage of live, earnest, religious workers than I will have tonight, and therefore I will say some things that I will not need to say tonight, and they will be more appropriate this afternoon because they will help you in the work that you have to do.

No Republicans Present

I do not suppose that I have a single person in this audience to convert this afternoon. This audience is much like one I had at a high school down near Jacksonville, Ill., in 1884; that is, this is religiously like that politically. As I went from the rear of the little school house up to the front, one of the Democrats stopped me and whispered, "Hit 'em hard. There isn't a Republican here." He thought that was a good audience where I could hit the Republicans because there were none there.

As a matter of fact that is not my idea of an audience, and I have very seldom had one like it. There are always some Republicans who will slip in to disturb the peace. I would rather speak to an audience with Republicans, if I was making a political speech, than an audience of Democrats.

Now this may seem strange to you but I will explain it. I heard of a criminal lawyer, who said he did not like to defend a man who was innocent. Whenever he defended a man who was innocent he was oppressed by the thought that by some mistake of his that innocent man might be convicted, and the thought of being responsible for such a blot upon a man's life was so great that he just did not like to defend an innocent man. But he was willing to defend a guilty man for if he was sent to the penitentiary he deserved it any how.



Hon. Wm. Jennings Bryan

You may get from this story why it is that I feel more free when speaking to Republicans than to Democrats. When I am speaking to Democrats I feel they are all right, and I cannot do them much good, and might possibly do them harm, and the responsibility that rests upon me when I think of doing a Democrat harm is too great. When I speak to Republicans I know I cannot hurt them and I may help them.

And so when on a religious subject, if I am speaking only to Christians, there is not the opportunity to do good that there is where there may be some who could be brought to say that I presented arguments they had not heard before and that I had convinced them. When I am talking to an audience like this, all I can hope to do is to increase the enthusiasm, and that is a great deal.

Politics Applied to Religion

You will pardon me if, after the experience I have had in politics, I apply in religious presentations something of the rules I have applied in politics. I found a long while ago that there were two things I had to bear in mind in a political speech. One was to convert those who were opposed to me, but that is the smallest part; the largest part of a political meeting is to increase the enthusiasm of those who are with you that they may go out and do more individual and effective work.

In other words, the primary object of a political meeting is to raise the temperature. Now Democrats, and Republicans too, vary in temperature from just above freezing up to the boiling point. The Democrat who is just above freezing must be handled very carefully, for a little drop in the temperature—and he is gone. But if you can raise him up to the boiling point he will take care of himself, and so it is with you.

Now I want this afternoon, more than tonight, to raise the temperature. If there are any Christians here just above freezing I want to raise them to as near the boiling point as possible. Why? Because when they get to the boiling point they work. I want to increase your religious zeal.

The speaker in politics furnishes arguments for the masses to use. The number of converts made at a political meeting is not large, but if the speaker can present the arguments to those who are with him, they can go out and with his arguments in their own opportunities make more converts than can be made in any meeting.

And so this afternoon I am coming to you not as a minister, but just a layman, and I want to say this to you: the only embarrassment I have in making a religious speech is, that when the papers accept my religious speeches they are apt to leave the impression that I have turned aside from politics to religion. That was suggested recently by a man who introduced me, that I had suspended my political work to engage in a different kind.

This is a mistake—I have not turned aside from politics. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." As a citizen I am interested in the form of government. There is nobody more interested, and I stand ready to defend popular government against anybody on earth.

I am interested in the perfecting of government. I tell the people that they should prize American citizenship; it is the greatest in the world, and the way to prove that you believe in it is to recognize the responsibility, and as a citizen take part in making that government as good as human wisdom can make it.

I do not ask the people to think as I do, but I ask them to think. I would rather have a man think and differ from me than just agree with me without thinking, for if I should happen to make

a mistake, those who follow me without thinking will follow me into error; but if I can make the people think, I will trust their arriving at a true conclusion.

The Right Is Sure to Win

I learned from my father, and I have grown in the conviction during the years, that God stands back of every life with an arm strong enough to bring the victory. The moment I decide a thing is right, I have not the slightest doubt of a final triumph, no matter when it may come. I do not try to guess how fast a reform is going to grow. It is easier to tell the direction of the wind than to measure its velocity. I can be sure a thing is going to triumph, but I do not know how many things are going to delay it and how many things are going to hasten it.

My observation is that more things come unexpectedly to hasten a triumph, than things to hinder it. And it is my faith in the ultimate triumph that makes me patient and willing to wait. I believe every citizen ought to be more anxious for the triumph of that which is right than for that which he thinks to be right, for he may be mistaken. So much for politics.

Whenever I go into politics I agree with those I am working with, I do not care what religion they may have; and when I come to discuss religious subjects I do not care what politics a man may have.

But I am here this afternoon to do religiously what I have been trying to do politically for forty years. I have been doing this politically upon a large scale and in a national arena, but the plan is the same; my methods are the same; and my purpose is the same; and that is to advance the triumph of truth.

I believe we ought to be perfectly frank with each other; that every difference of opinion ought to be fought out, and one of the things that is going to help to do this is to clear away the underbrush so that the man who fights the Bible will have to fight with his face toward the foe and his whole body in sight.

Driving Them into the Open

Now I cannot do everything, but there are certain kinds of work I can do, and this is one of the kinds—bringing men out from under cover. I heard a story once, I do not know whether you will understand it or not. You may not be far enough west to see the point but it applies to this case. A man, a cattle man, was riding in a car one day, just a day coach. It was a warm summer day and just in front there was a bald headed man. After a while the cattle man noticed the man running his fingers through the fringe of hair. First on one side and then on the other, then back behind the ears, and finally he leaned forward and said,

"Run 'em up in the clearing and you can catch them."

My business is to help run them up in the clearing. My business is to take care of the excuses that men give and make them give the real reason.

I learned that in politics. Sometimes you hear a man make a speech and when he gets through he has not given a single reason that influences him. I feel like going up to him and saying, "Now give your real reason."

That is what I am going to do in discussing this question. Error always hides behind misrepresentation, and the moment we expose the weakness of the opposition—of those who believe in the Darwinian hypothesis, who call themselves evolutionists with various definitions, they begin to hide themselves.

I say to you there has not been a single evolutionist who has made a single honest argument in defense of his position in the last two years, in all their talk in the papers—not one. Every one has hidden behind misrepresentation. Error can never defend itself when it is exposed. It always hides.

Let me show you what they are hiding behind now. Lots of Christians have not the slightest idea what is going on in this country. They have not the slightest idea what the ministers are thinking about on the average, and some of them do not tell what they are thinking about it. They are not discussing the real issues, and if they do, they use language that the audience does not understand.

May I give you

A Bit of Personal History

to show you how I was brought into this? Do you think I was looking for a fight? Do you not think I have had fighting enough for one man? I started in when I was a young man, and I have never been able to get through with one fight before I got into another. It is one "paramount issue" after another, and a paramount issue in politics only lasts one campaign, and hardly through that. It changes from one thing to another. Why? Because new things are coming up all the time. I have never yet advanced a new principle in government. I have never yet proposed a new thing in politics. I have always been defending the old things. Every proposition upon which I have taken my stand has been a time honored proposition. I have been standing for that which had all experience back of it.

I mention this as an illustration, for so it is when I come to this question; I am standing by the old things. I am standing by the Book. You sang just before I began to speak,

"Faith of our fathers, living still."

It is the faith of our fathers that we stand for. I have not asked anybody to believe anything that has not been a creed of the church for hundreds of years. I believe in the Apostles' Creed. I cannot be disturbing the harmony of the church when I stand for what the church has always stood for. It is the fellows who are trying to change the creed who introduce discord, and upon them is the burden of proof.

I never thought of this doctrine of whether man came from the monkey or not, for probably twenty-six years after I left college, aside from the jokes we sometimes read in the paper which usually run about like this:—

A boy came home from college and said to his father,

"Father, I find I am descended from the monkey."

And his father says,

"You may be, but I want you to know I am not."

Now, that is about all I thought of this question for twenty-six years after I came out of college, and I could not have told you until just a few weeks ago whether or not it was taught in college when I was a boy.

A few weeks ago I spoke in Los Angeles, and when I was through a professor who taught me science came up and said,

"Mr. Bryan, I want you to know you did not learn any evolution from me when you were in college."

It made no impression on me, but as I went around to make speeches in colleges I came up against it and felt its influence among the students.

Finally I decided I would investigate it, and I went to the highest authority to find out. I went to Darwin himself. After reading Mr. Darwin's *Descent of Man*, I said, "It is a lie. There is nothing in it." I said more, "That book does not belong in the library of science; it ought to be in the library of humor;" and that is where it is going some day. As soon as I get the time I am going to write a pamphlet on the humor of Darwin.

Well, after that I went on, and did not pay much attention to it. Every time I would make a religious speech I would just put in a sentence or two to indicate that I did not believe in it and went on with my work.

This went along for some years; just incidental references to it, rejecting it. But the war came on, and I had a growing feeling that Nietzsche's philosophy had something to do with the war, and that feeling grew until I got Nietzsche's book and read it, and I found that Nietzsche fathered every atrocity and brutality practiced in the war. He had taken and followed Darwin to the ultimate conclusion.

Nietzsche not only denied God, but overturned every standard of morality. He recognized but one virtue—one and only one—that of power. His doctrine is that you shall trample ruthlessly on anything in your way, and that a man ought not to turn aside from his own progress to feel sympathy or pity.

He praised Napoleon as the greatest man of his century. Why? Because he made war respectable again! He pictured Napoleon with an ideal of France, of him in control of France, and France in control of Europe and the world, supreme in power.

Darwinism Back of the War

When I got to understand what Nietzsche really taught, I found that Darwin had been taken and made the basis of the doctrine that might makes right.

In the summer of 1915, the year after the war broke out in Europe, I was at Winona Lake, president of the Association at that time, and I introduced Rev. A. C. Dixon who had been preaching in London, and he told this incident. He

said that he was preaching in his church in London and was blaming Nietzsche for the war, and when he got through a man came up to him and said in a brogue so German that he wondered how he had failed to be interned, "You mustn't be too hard on us Germans. Remember Nietzsche got his doctrine from Darwin."

Since that time I have read the *Science of Power*, by Benjamin Kidd, an Englishman who takes Darwin and shows the foundation there of the doctrine that might makes right, and who goes on to extend and amplify it.

So I began to feel a little more earnestly about the effect of Darwinism. I had found that Darwin was undermining the Christian faith, and then I found he had become the basis of the world's most brutal war, and then I found that Benjamin Kidd pointed out that he is the basis of the discord in industry. All this on the foundation laid in the survival of the fittest, or the individual fighting for self and no one else; the most cruel, brutal, selfish, doctrine ever proposed in this world, by civilized man! That is the basis of

The Turmoil That Disturbs the World Today

There has never been a time since Christ was born when there was as critical a situation in industry in the world as there is today, and I believe the root of it is in that brutal doctrine of each one for himself and the Devil take the hindmost. It is a selfish doctrine; it destroys brotherhood.

And so I went on, and the more I saw of it, the more I began to feel that I knew something the people ought to know. Therefore, two years ago I went up to Ann Arbor and delivered a lecture on a Saturday night. I had had an invitation before to speak on a religious subject on Sunday, and so when I got up there I said, "I am not going to leave until tomorrow afternoon, and if you want a religious meeting I will be glad to speak."

It was set for twelve o'clock not to interfere with the churches, and there were about 4,500 people in the hall. I gave a part of my lecture, just a part, on Darwinism, and quoted from him. I have not a word to say against Darwin except what I can uphold by what he himself said.

Now a few days afterwards I received a letter from a Methodist preacher whom I had met at Ann Arbor. He wrote a kind letter and said he was so sorry that I had dissented from Darwin as he was afraid I would lose my influence with the people!

I wrote my answer over several times before I got it down where it would go through the mail. I do not recall a letter that made me quite so indignant. Here was a Methodist preacher in the principal Methodist church of Ann Arbor, who not only did not defend the Bible from the attacks made upon it in that university, but who did not want me to defend it for fear I would lose my influence with the thoughtful people!

That was the last straw. I went to work to prepare an address on Darwinism, not like the little one I had delivered there with a few sentences about it; this was all on Darwinism. I printed 5,000 copies of it and proceeded to circulate them.

Afterwards a student wrote me of the criticism it had aroused from a professor. I wrote to the young man and asked if he would circulate my address if I would have some copies sent to him. He said he would, and I went to one of the newspapers whose publisher said he would print my speech if I would buy 2,000 copies. I bought the 2,000 and the young man distributed them. He put notices on the campus, and took some to a book store, and watched the crowd buying them, until the papers were all gone.

The next time I went through there the young man came to the depot and gave me a printed speech by the president of Ann Arbor University, who said, "There is no conflict between science and religion."

If he had stopped there I could have endorsed it, but he did not stop there. He went so far as to say that if you could not reconcile religion with biology, psychology, etc., as taught in that institution, then throw your religion away for science is here to stay!

Challenging the Universities

I say that a man who puts a scientific book above the Bible has no right to a dollar collected by taxation from the people! He has no business to it. Is not the Bible here to stay too? As a man paid by taxation to be the head of a great state institution, what business has he to put science above the Bible? A book on science that changes every few years against the unchanging Word of God?

Every time I make a speech on this subject I hear from somebody else. I went to a so-called Christian college, and after I had made my speech a professor telephoned to the organization responsible for my being there and protested against my being allowed to make a speech like that!

Talk about intolerance! If any church attempted to put out a preacher who was saying "I do not believe one word of the Bible," the newspapers would talk about the intolerance of the church that tried to deny freedom of speech and conscience to a minister, and yet that professor protested against my being allowed to defend the Bible in a Christian college!

I went up here to Madison, and a Methodist preacher told me what a Catholic girl told him. She came out of a class room much disturbed and said: "Professor," for the Methodist preacher was teaching in the University, "our professor just said the Bible was a collection of myths. I do not like to doubt a professor, but I have always been taught to believe that the Bible is the Word of God."

I went to Madison, and spoke there in the gymnasium to 1,950 persons, who paid admission, and I called attention to the fact that in that institution they had a professor who was teaching that the Bible was a collection of myths, and I said a man had no right to assault the Bible before his class when he was paid by the tax payers to teach in the school.

The president of the University sat on the platform and the next day he gave out an interview criticizing the meeting, but not mentioning the professor's teaching that the Bible was a collection of myths!

I have had a controversy lasting about a year and a half with the president of that University on the subject of evolution and the theory of man's ascent, but he has not yet explained why a professor should be allowed to teach that the Bible is a collection of myths.

A Baptist preacher told me, Dr. Straton, of New York, that one of the officers of his church told him that when he was in Columbia University, the professor of geology told his class at the first lesson to lay aside all they had learned in Sunday-school before they commenced the study of geology.

Over in Pennsylvania, I met a man on the State committee of Sunday-school work. He had a son at Yale studying under a professor of whom it is said that no student went out from under his teaching who was not showing the effects of it.

Chicago Public Schools

And so I went on over the country and found in most of our colleges this was going on.

I came here to Chicago, and was lunching at the University Club. At the table sat a man who was teaching in a college in this city.

We came to discuss this subject, and he said,

"Mr. Bryan, let me tell you what my experience was. Last fall my daughter was in her first year of high school. She came home one day and said,

" 'Father, you have always taught me to believe in miracles?'

" 'Yes.'

" 'Well, we are the only ones who do.'

" 'Where do you get that?'

"And she told me her teacher in English literature told them."

Now that was the first year of high school in Chicago.

He said, "I went to the high school and found the teacher and said,

" 'Did you tell my daughter that there were no miracles?'

"She said, 'Yes, sir!'

"But I said, 'Why? What business have you disturbing my daughter's religion?'

"This teacher had just come out of one of the normal schools of the state of Illinois, and she said, 'I am here to teach the truth and that's the truth.' "

These teachers say, "Why do we attempt to inject religion into the schools?"

My answer is, Why do they butt into religion when they are employed to teach in our public schools? What business has a teacher of English literature to tell a young lady in her class that there are no such things as miracles? What right has she to tell a student the Bible is a lie? If she is there to teach simply the things we teach in school, why does

she not let the religion of our children alone?

I was out to California this last summer and spoke on what was being taught in our schools, and a young man came up to me and said he was in high school, and on the first day in one of their classes a teacher called one of the students up and took his hand, and said,

"See this place here? That is where there was a toe once."

And he pulled back his sleeve and said, "See how the hair slopes down? That's because when the monkeys held on to the trees the rain ran down their arms!"

The other day a lady wrote me from Idaho and said, "Mr. Bryan, have you ever seen the little book entitled, *How the Present Came out of the Past*, by Margaret E. Wells, published by Putnam's Sons?"

I wrote a book store in New York to send me this book, a little book in two volumes, which this woman told me they were teaching to the children in the schools in Idaho.

In the first volume on page 13, there is a picture of a chimpanzee, and on the opposite page in child language, just one syllable words, it tells how our ancestors resembled the cunning little apes and monkeys. It had a picture of a house in a tree, and said they lived in the trees, just ate roots and berries and such things. They wore no clothing but probably had hairy skins. This is what they are teaching to the children!

The other day I saw a little item in the paper. (I am telling it just as I saw it, so if there is a mistake it is not mine.) It said two committees, that of the National Educational Association and that of the National Library Association, a joint committee, had recommended twenty books for the libraries, children's books for all the public libraries in the United States.

I looked over the list. *Robinson Crusoe* was there, *Tom Sawyer* was there, but there were no Bible stories there. Not one Bible story book in twenty!

I thought that was strange and then I looked it over again, and I saw, Van Loon's *History of Mankind*. Did any of you ever see it? There is a great deal being said about it in the papers. I sent down to New York to get it, and almost on the first page I saw an illustration of life coming up from the lowest form, up through the animals until finally there was a man waving his hand, a tracing of man down to the animal.

I did not have much time to give it, but a member of my family took it up and came to me and said:

"Did you read through that?"

"No," I said, "I didn't."

He said, "They mention you in there."

I was interested to see where I came in the history of mankind.

It said that when Darwin gave out his hypothesis that answered the Bible story of creation, he was persecuted for a while, and the author added, "Even as I write William Jennings Bryan is talking about the menace of Darwinism!"

There was no place in the library for telling about Bible characters, nothing there worth while for a child to learn, but it was important that they should be told this story and have it illustrated by a picture showing how man came up from the monkey!

Now that is what I have been finding out.

Yesterday morning I was in Des Moines and a member of the committee that invited me there was with me. The train was late, and he sat with me while I had breakfast and regaled me with some things he had found. One of the publishing houses, one of the big denominations, had sent out Sunday-school literature—he is going to get it for me, and if I had it I would tell you what house it was but I do not want to do that until I have the material before me.* He said this had a dialogue between an uncle and a nephew, in which questions are asked and answered, and the uncle traces man up from the animal. And that is among our Sunday-school literature.

I spoke last June at Kansas City. There was some little controversy for a while as to whether I was to speak or not. I was invited, and then it was withdrawn, and then restored and I finally got there.

The audience commenced coming at 2:30 and waited until 9:00, and they were ready to hear. But before I had a chance to say anything on the Bible side, they had a man deliver a lecture early in the program. I got this from a Presbyterian minister who wrote to me, as there seemed to be some fear lest I would say something on Darwinism, and so they had this man give a lecture, illustrated, showing how man came up from the animal.

That is what is going on and what has brought me into it.

I shall have to tell you how I feel about it. If I am going along the street and see a burglar entering a house, I would not care whose house it was, if I do not warn that person, I feel like a partner in the crime. And when I see a brute doctrine entering our schools to take away what is more precious than anything a burglar might find in a house, if I do not warn the parents of the children I feel like a partner with them.

That Kentucky Legislation

Down in Kentucky last year a resolution was introduced, or a bill rather, and it proposed to prevent the teaching in the public school of atheism, agnosticism, and Darwinism, or any other hypothesis that links man with the animals, and provided penalties.

I got the blame for it. I was down there and advocated a measure for prohibiting the teaching of these things in schools supported by taxation, but I am not responsible for that bill.

I happened to be away from home. I had met the author of the bill in one of my meetings, but I was not there, and did not get a chance to see it until some time after the legislature had turned it down.

I said he ought not to have put in any penalties. We are not dealing with the criminal class; we are dealing with educated people who think they are doing a great service when they tell people they are descendants from the animals. All we need is a law making it unlawful. All we have to do is to declare it unlawful; we do not need any penalties.

The papers took it up, and as I say, I got the blame for it. I have nearly always been mentioned in connection with that bill.

And what did they say? They said that we were trying to take Kentucky back to the Dark Ages! We were trying to deny freedom of speech and conscience, and they had prominent people connected with the church interviewed, and they declared that it would be a great mistake to shackle learning, *and not a paper told the truth.*

We were not attempting to shackle learning, we were not attempting to suppress truth. And, my friends, not a single paper told them that it was defeated by one majority because the president of the State University, and the professors, *stated in writing that they were not teaching it.*

That is the way they beat it by one vote; by declaring that they were not teaching it, and yet all those papers talked about Kentucky wanting to go back to the Dark Ages, by shackling the truth!

But, my friends, they *were* teaching it and they cannot hide behind that any more.

An Oligarchy of Scientists

A few days ago they had a meeting of scientists, whose Association is said to contain 11,000. It was said to be for the advancement of science. They met at Cambridge, Mass., where Harvard University is, and passed a resolution, declaring that they believed in organic evolution in plant life, in animal life, including man, and protested against any legislation that attempted to prevent the teaching of this in the schools.

Now that Association held it's last annual meeting at Toronto, Ont., December 28 a year ago last December, and Mr. Bateson came all the way from England to speak on evolution. This was the same Association and Mr. Bateson a distinguished scientist who specializes on biology, spoke on evolution and took up every effort they have made to find the origin of species, and he told those people that never a single effort had succeeded.

Every man in that Association knows that they have never yet been able to find one single species that ever came from another, and Mr. Bateson says, "We still have faith in evolution, though we have our doubts about the origin of species; but do not be discouraged, we may find it tomorrow!"

Now that is the latest thing that a scientist of prominence said to those people, and yet they hold a meeting this year and resolve that they unanimously believe in it; and insist that there shall be no law against teaching it.

My friends, I want you to know that there is set up in this country an oligarchy, 11,000 scientists against 40,000,-

**Picture Story Papers* (May 14, 1922), Methodist Book Concern.

000 of Christians, who impudently declare that the Christians have got to pay them their salaries but cannot direct as to what they shall say.

History gives us no example of any such oligarchy in all the past. Despots of the past sometimes put on the taxes heavily and took the money themselves, and sometimes appointed favorites above them, and sometimes killed those they disliked; but that is all they ever did. But here we have the so-called scientists who have taken the right to fashion the religion of this country for 100,000,000 people, and want you to pay them for it! They take your religion away from your children, and when you say anything, they say, "Do we not have freedom of speech in this country?"

Now I want to give you the issue. Do not let them fool you. They say we are going to interfere with freedom of conscience. Not a bit of it. I never heard a person who announced that he was opposed to freedom of conscience. We believe that in this country an atheist has as much right to be an atheist as a Christian has to be a Christian, and I shall oppose any law that attempts to bind any man's conscience.

Nor would I interfere with freedom of speech. I believe an atheist has as much right to teach atheism as a Christian to teach Christianity. I believe an agnostic has as much right to teach agnosticism as a Christian to teach Christianity. Can they ask anything more?

But the time has come when the atheists and agnostics think they have more rights than the Christian has in this country. They are not satisfied to have the rights we have. They want privileges that we do not have. If a Christian wants to teach Christianity in this country, what does he have to do? He must build his own college. If a Catholic wants to teach Catholicism he must build Catholic schools and colleges. If Methodists want to teach their interpretation of the Scriptures they must build their own schools and colleges. Every denomination has its own college and it teaches Christianity according to its own interpretation.

Now if the Christian must build a Christian college in order to teach Christianity, then an atheist must build an atheistic college if he wants to teach atheism. Do you know of any atheist colleges? There is not one college in the United States with "Atheistic" above it, nor one where they say, "Come all ye who want to hear agnosticism." Why? Because there is not a person in the United States who would sacrifice to contribute to any such college to teach any such doctrine. Christians will sacrifice because they believe in the doctrine they preach. What atheists and agnostics expect to do is to come in and take charge of the tax payer's money, and in public institutions in a Christian land draw salaries and sponge on the public while they take from the children a faith that is priceless, and substitute a brute doctrine that brings him down to a level of an animal and takes all his aspirations away.

That is what is going on in this country and what I want Christians to know, and when they know it just leave it to them. They will stop it without violating any principle, but in harmony with the spirit of our land.

What Does Mr. Bryan Believe?

There have been quite a number who honored me by their attention, and in attempting to answer what I said, have asked, "Does Mr. Bryan believe the earth is round?" "Is Mr. Bryan going to dispute the law of gravitation?"

What has that to do with this subject? If anybody disputes the law of gravitation, have him throw his hat up in the air and watch it come down. If you want to prove that the world is round ask anybody who has gone around it.

But suppose you said to some man, "I do not believe the law of gravitation," and you threw your hat up and watched for it to come down and it did not come down but stayed up there. And then suppose he should say to you, "Oh, but wait a million years, you cannot expect it to come down all at once."

Are you going to put evolution in the same class with the law of gravitation? Why, my friends, the law of gravitation was here before Newton was, and it was not changed in the slightest afterwards. If a man threw his hat up in the air before Newton came it came down just the same. Newton simply put into scientific language a fact that was and of which everybody had knowledge. Did that disturb Christianity?

And about the earth being round. Why if anybody says it is not just say, "Go on around it." Anybody can prove it. Is that like evolution?

Here are two things, and they say, "These are just like evolution."

What is the difference? In the first place, nobody has ever been able to prove evolution. Darwin says there existed about 200,000,000 years ago a few germs of life on this planet. And when we say, "Darwin, are you sure of that?" He replies, "That is my best guess."

Then we ask, "What does your son think about it?"

"Well," he says, "my son thinks it was about 57,000,000 years ago, but my son has not had as long to guess as I have so he did not make it quite so long."

"Darwin, did anybody ever guess less than that?"

"Oh, yes, some say it was only 24,000,000."

"Did anybody ever guess higher than that?"

"Oh, yes, some guess as high as 306,000,000."

You will understand how incorrect they are when one man guesses ten times as long as the other, and thinks he is equally credible.

They are trying to show you how much better a religion they can build on evolution than on the Bible, and they say they can prove that all animal life came from one germ, and all plant life came from one germ, and back of these two is the germ from which both of them came.

That would have been a great time to live when only one germ had two children, one animal, and one plant! And yet they want you to believe it; and if you do not believe it then you are an ignoramus!

Compliments of *The Continent*

I had been called everything it was possible for men to call me, and cursed in every known language. But I had to wait until I got into this subject to find out what a really mean man I was. *The Continent*, a Presbyterian paper, had a nice editorial about me, but wound up by saying, I had never counted for as much intellectually as morally. Just think of it! Even a Republican never questioned my intelligence. That was left for the Presbyterians to do. After I had been in political and intellectual life constantly and actively for thirty-three years, and had come up against about everybody in this country one time or another, some little fellow sitting in a back room in a religious newspaper office says, "Mr. Bryan does not know anything, so he cannot understand this subject!"

If there is anything I can prove by documents that stand among such men, it is that I am an educated man, educated according to their standards. My parents believed in education. My father was a scholar, and my parents said I was to have an education and I was called in and told their decision. I am not trying to claim any great beginning; they deserve the credit, and the land in which I live and the age. They told me I would spend two years in the academy and four years in college and take up my law studies afterwards—and I did.

I studied everything they put in the course and passed in all of them and then they said, "William"—no they called me Mr. Bryan, by the time I graduated, "Mr. Bryan, this little piece of paper certifies that you are a Bachelor of Arts." Three years afterward they gave me another little piece of paper, and said, "This shows you are a Master of Arts."

Then I went to a law school and studied everything in the course and passed every one, and when I finished they handed me a little piece of paper, and said, "Now, Mr. Bryan, you are a Bachelor of Law." Then three state universities sent for me, and I made a speech, and got a little piece of paper saying that I was a Doctor of Law. Then three colleges sent for me, and I made speeches there, and they each gave me a little piece of paper which they said indicated I was a Doctor of Law. So I have six of them. I do not use them, but if these fellows don't quit calling me an ignoramus I am going to have some cards printed and do what I never did before, put those letters—LL.D., six times, a whole string of them up and down that card.

Common Sense Needed

If it requires diplomas and degrees to understand this subject, I have got them to burn—but it does not. It just requires common sense. Every person in this audience can understand it just as well as any scientist, whether he traces his ancestry to the jungle or whether he

was born of God. God did not make these important things so hard to understand. Whenever you find anything hard to understand remember that it is not a fundamental thing.

Why, my friends, do we not select juries without any educational basis! There is not a state in the Union that requires you to present a certificate of learning to be on a jury. A jury, not one of which ever went to college, can fix the death penalty to hurl a soul into eternity. A jury can decide a question of property—on one side a man with a hundred millions, and on the other side a man who has not where to lay his head. They decide questions of the family, of marriage, or divorce. Questions of the guardianship of children are decided by a jury of no educational qualifications, and yet these men tell you you cannot tell until you have gone through several colleges, whether Christ was conceived of the Holy Ghost and born of the Virgin, and so you will have to let them tell you.

My friends, that is not true. If Darwin's descendants ever sue me for slandering their ancestor it will not disturb me because the burden of proof is on them. When the trial is called, and the sheriff goes to the window and calls out, "Oyez, oyez, witnesses for Darwin please come into the court," not a one will come.

Then the sheriff will turn to me and say, "Mr. Bryan, since the burden of proof is on the plaintiff, and since his witnesses are not to be found, you will not need to call yours."

But I will say, "Please, judge, for the sake of some of these professors let me call my witnesses."

And when he asks me for their names, I will say, "Just take an alphabetical list of all the species in the world—about a million and a half—animal and vegetable, and ask them one question, judge, just one question:—

"Has there ever been any change in your family?"

Every one will say, "Not in my family."

Now who could not decide a case with no witnesses on one side and a million on the other? Does it take a professor to decide that? It must take somebody who does not care for facts to decide for Darwin against all the evidence against him.

Nebraska Against Africa

They have never been able to secure any worth while evidence to connect man with the brute and they cannot find it. They think they have frequently. Somebody found a decayed tooth in Nebraska, just one tooth in a gravel pit. There was no skeleton there, no skull, no jaw-bone, just one tooth; and he hastened to New York, and asked Professor Osborne to examine it. Osborne was so excited that he called in other doctors and they held a post mortem on this animal with one tooth, and solemnly decided that that tooth came from the animal nearer to man than any other that had yet been found! The scientists were just getting ready to settle down in the belief that at last they had overthrown the whole Bible with a single tooth, when somebody in Africa found a skull and decided that that skull was the skull of the animal nearest to man that had just been found, and then they had the scientific world divided into two groups, as to whether the first man came from Nebraska or from Africa!

Well now, I do not care a fig about either one, but when anybody gets into a controversy with Nebraska, I am going to count on Nebraska, for I lived there for thirty years. When it comes to a controversy between Nebraska's decayed tooth and Africa's skull, count me for the decayed tooth.

My friends, do you not think that if they will try to build the philosophy of life upon a tooth or the skull of a monkey man, that it is strange? They are trying to link man with the animal when we are trying to raise man toward the throne of God. They take your boys and girls and turn their attention to the jungles when they ought to be teaching them to look to God for inspiration and to Christ for salvation and guidance.

I cannot talk any longer but I want to express my appreciation of coming here and to have you understand that it makes a great deal of difference what we believe. I want you to take this Bible, this Word of God, and let the world know you believe in it; that you believe in God and that you believe in Christ, for that Christ is the basis upon which civilization must be built.

How Evolution Strikes the Rhymester

MONKEY, OR MUD?

By Rev. John S. Kempster, Lyndon, Ill.

Well, goodness me! whatever next, 'twould give a man the "gapes"
To hear his former ancestors were only grinning apes!
The evolution theory now in some respects is fine,
But let us use our common sense, and somewhere draw the line.
The story told in Genesis is, that Almighty God
Did in His image make a man, and formed him of the sod;
Then as one act did yet remain to now complete the whole,
He breathed in him the breath of life, and made a living soul.
Yet, sad to say, this brief account of how man first was made,
Hath failed to satisfy some folks, and hence their great tirade.
They're forming theories of their own, (we plainly see they're hurt;
It kind of spoils their vanity to think they came from dirt).
Yet dust we are, and unto dust shall every man return;
So let us live and play the man, and well this lesson learn,
Each man to his opinion (my heart now gives a thud);
Let others claim the monkey—I'd rather have the mud.

WHY NOT UP-TO-DATE?

By Miss Mabel E. Kerr, Port Huron, Mich.

If yer sprung from apes and monkeys,
In an evoluti'n way,
Will yer jest perlitely tell me
Why did evolution stay
Way back thar in early ages,
Sted o' keepin' up-to-date?
Why not man a present product
Of the monkey and his mate?

Why the missin' link's still missin'?
Kind o' curious, don't yer say,
Why all natur' has forgotten
This here evoluti'n way?
Peers like God might jest be sayin',
Back a long, long time ago,
In the days of His creatin',
What He meant that yer should know.

Modernism and the Minimum of Faith

By Rev. A. Z. Conrad, D.D., Pastor, Park Street Congregational Church, Boston
An address at the Moody Bible Institute, stenographically reported

AGAIN let me say how gratified I am to be in this great city of Chicago, and to go to the heart of it, and find the heart beating true to the great heart of the Eternal. I cannot tell you how I rejoice in the magnificant service being rendered to the church of God and to modern civilization by an institution such as this.

I am to speak to you for a while on the subject, "The Mistakes of Modernism, the Irreducible Minimum in Christian Belief, and a Triumphant Church."

We are hearing a great deal today about the mistakes of evangelical Christianity from our friends the philosophers. It may not do any harm for us to turn the tables and consider the mistakes of Modernism. I will call your attention to some thirteen of them.

Thirteen Mistakes of Modernism

The first is the assumption that because a thing is modern it is necessarily new. Modernism can make no claim to newness. There is nothing new about it. Certain groups of men have come upon the scene today and declare that for the first time in the history of civilization a true revelation is coming through them to the world, but it is not new. Every utterance of Modernism is only a rehabilitation of things which have been often said.

The second mistake is the assumption that in so far as it may seem to be new it is true and in the line of human progress. But every student of the history of the church knows that the great movements of progress, political, social and religious, have emanated from men whose convictions have been great upon the lines of what we term traditional Christianity. I say it positively and confidently. Modernism can make no claim to the authorship of great forward movements in the nature of ethical reform, of spiritual or of human progress. It takes tremendous convictions to lift the world out of the rut and face people upward who have been facing downward, and forward who were facing backward, and Modernism has not the conviction which will do that thing, because the conviction which accomplishes this is reached in the truth which is absolutely timeless. Newness has nothing to do with trueness. Neither has remoteness nor antiquity. Truth is as timeless as God. Because a thing is modern therefore gives it no prestige with people who think and think profoundly.

The third mistake is that the unaided human intellect can deal successfully with the great spiritual realities, that the unaided human mind can compass all the truth necessary to salvation and human perfection. It is a great mistake, because if it were true the world would have found satisfaction in the world, in the superior attainments or superior men, but the world never found such rest. The unaided intellect is not capable of dealing successfully with the profounder, deeper things of the soul. When we enter into the realm of the soul we must have illumination and greater acumen than is given to us naturally. No man is sufficient to grasp the greater truths pertaining to life here and life beyond without God. He must have assistance, but Modernism proclaims very glibly that nothing is essential except painstaking and persistent inquiry by the natural mind.

Dr. A. Z. Conrad
Photo by Kimball Studio

A fourth mistake is that the Bible is man's ripest and best word about himself and God, and not God's best word about Himself and man, a difference as wide as the poles. With a great deal of gravity Modernists condescend to speak of the Bible as a very superior book, but only on the level of the natural human intellect, the unaided mind, and not supernatural revelation.

Books That Emphasize the Certainties

A fifth mistake is the assumption that when we enter into the realm of religion we are in that of the speculative where absolute certitude is not to be expected. It is Modernism's conviction that there are no absolute finalities of which we can be sure as we can with respect to material things. That is absolutely untrue. We are surrounded by truth when we enter into the realm of theology, and can come to finalities just as absolute as any other truth we may discover.

Park Street Church, Boston

I would commend to students Dr. Harris' book which follows along in a logical way the process whereby man attains to certainty and emphasizes how positively certain we may be with respect to the great matters of the soul. I also commend those two noble volumes by Dr. Madison, *The Growth of the Spirit of Christianity*, in which he shows by contrast what the unaided mind discovers, and what is discovered by the mind resting in the Word of God. These two books furnish a great foundation for extensive study of truth. A third is the greatest book from the standpoint of Christianity given to the world in a decade, that of Edwards, *The Holy Spirit the Dynamic of the Church*. All these books emphasize the absolute certitude of our traditional faith.

Another mistake of Modernism is that sin is a misfortune and that we are victims. That sin is a disease and not a diabolical, iniquitous, damnable thing that comes up through deliberate departure from God and violation from His law. Modernism wants us to treat sin pathologically and not redemptively, but Jesus Christ made a definite proclamation of His conception of sin when He went to the cross to eradicate it.

Modernism makes a further mistake in assuming that the progress of the world is to be accomplished by culture. No one disparages culture. Association with refined things refine the soul, but Modernism makes the mistake of believing that they can save the soul. They can no more save the soul than Lady MacBeth can cleanse her hands by walking to and fro and crying, "Out damned spot"! It did not go at her command. The soul of man can only be cleansed through the cleansing power of Jesus Christ, through His atonement. Modernism therefore is met squarely by the Book.

Again, Modernism presents Christ only as the great example of self-effacement and martyrdom. But his death was vastly more than martyrdom. It was a voluntary sacrifice of life, that man might have life and have it more abundantly.

Lesson from a Steel Plant

Then again Modernism makes the mistake of declaring that prayer is an excellent exercise morally, but not a procuring cause. We hear a great deal of the self-efficient bigotry of man who assumes that God would change any of His plans to meet any human requirements. They say prayer is not a procuring cause but merely a subjective satisfaction through association with the

invisible and real, whereby we come into a more happy relation with God. But prayer is power procuring. It gets us into the presence of God and brings power to bear upon the problems of life.

I stood one day in a great steel plant. I went to speak to the men at the noon hour. Here were hundreds of men who at the signal of the whistle left their tables where they had been working, and as they left there was a silence all through the establishment. These men had been taking great steel shafts and paring them down to one sixteen-thousandths of an inch. Not one had any capability for that. Only a steel machine can do that with hardened steel. I noted when the men went back to their tasks they geared themselves into a great central shaft that ran all through the factory, threw themselves as it were into that power which was turning by a great generating force near at hand. Every man became a thousand men when he called power to his task. That is what prayer does. By faith we gear into the infinite, and when a man has learned the secret he discovers that prayer is a procuring cause, and not merely a helpful exercise.

Modernism inveighs against creeds, and says that a creedless church makes for freedom and self-expression. Does it? On the court house in the city of Worcester, Mass., these words are written: "Obedience to law, that is liberty."

What is a creed? An orderly statement of great truths and our individual conception of them.

Why this inveighing against creeds? As a matter of fact a creedless church is a spineless church, a church that never does anything in the way of reclaiming men or establishing missions in far off lands. The church with a creed believes things, and the church that believes things, does things.

Why is it that the liberal church in New England has made no progress in the last hundred years? Where have they established missions? Have they sent any Livingstone to Africa? Any Judson to Burma? Have they produced a Newton? A Knox? A Taylor? Have they caused any desert places to bloom with the flower of Christian graces? After one hundred years of vast expenditure of wealth they have nothing more to show for it than they had one hundred years ago.

But what is true of the evangelical churches of Boston? They have been multiplied in proportion to their allegiance to truth as stated in the great creeds of the church. These are facts not to be disputed or controverted.

Modernism is simply trying to rid the church of the great statements of faith. They are historic, but are not to be received merely for that, but because they are found in God's Holy Word and are true. I believe in the Apostles' Creed from beginning to end. I love to recite it, but large numbers of New England churches will not permit the Apostles' Creed to be recited because they believe in a creedless church. What they do believe in is an effeminate, ineffective church. This is one of the great mistakes of Modernism.

A still further mistake of Modernism is that the utterances of Jesus Christ are subject to revision by man. His mistakes can be corrected, it says. The moment you take that position you have eliminated all the authority of Jesus Christ. You have made Him a creation of man and not the power of God unto salvation. You hear in some pulpits today, and read in some books, "Jesus Christ was greatly mistaken in this," which to you is a blasphemy, because you believe in the finality of the utterances of Jesus Christ, and that when Jesus has spoken, that ends it. That is final with me. I am willing to risk my eternal destiny on the fact that Jesus has spoken and what He has said is final. Modernism denies this. Therefore, shall we not take issue with it?

"All Scholars," a Misleading Phrase

Then again, Modernism says that modern discoveries and archeology discredit traditional belief. The traditional belief regarding the Bible and the atoning work of Jesus have been discredited by the discovery that man evolves upward and is perfected unaided and without redemption! But the Bible declaration is definite regarding this and meets Modernism squarely and you cannot take both. If you take the Bible you cannot take Modernism.

Another mistake of Modernism—and I shall not have time to dwell further upon these mistakes—have you heard it? "All scholars," have you ever heard that? "All scholars" have repudiated the atoning work of Jesus Christ.

Professor A. P. Fitch came to deliver an address before the Congregational Club of Boston (Lord have mercy on the colleges with such men as instructors!). He came before the Congregational Club and said: "All scholars have come to perfect agreement regarding the person of Christ. He was born the way all of us are born. No scholar of any distinction today, or any man of average intellectual ability believes in the deity of Christ."

Later on, with reluctance, the Congregational Club passed a motion saying: "The Congregational Club believes and glories in the deity of Jesus." *But it was passed by a bare majority!*

"All scholars" as a mark of fine scholarship is a very elastic term. It may have application to one line of thinking or another, but as a matter of fact the profoundest and most intensive thinking is never done except through the indwelling of the Spirit of God. The man who stands nearest to God, manifest in Jesus Christ, will do the deepest thinking, the longest thinking, the strongest thinking, and the most dependable thinking. The greatest scholars of today and of all time, are the scholars who have been under the illumination of the Holy Ghost. "All scholars,"—never allow yourself to be stampeded with those two words.

What Is the Irreducible Minimum?

That is to say, what is the least you can believe and still be truly and honestly called a Christ-ian, a Christ-man or Christ-woman?

What is the least you can believ I will tell you. You must have a beli in the personality of God. There is n much difficulty of conviction ther You must have a belief secondly, in t fatherhood of God. God has a lovi interest in humanity through whi man can have a certainty for well-bein He has a fatherly interest.

You must have a belief also that Jes Christ was God manifest in the fles You have the Bible for it, and the activ ties of Jesus Christ in favor of it.

You must believe in the Holy Spiri He truly is the dynamic of the individu life, and the dynamic of the church.

You have to believe in the necessit of individual regeneration. Modernis stresses social redemption and soci salvation. We hear a great deal of i When these men who are proclaimin social salvation will bring just one, n one thousand, but just one person wh was down in sin and became conscious o iniquity and through the proclamation o social salvation said, "I will arise and g to Christ for cleansing," and the respons has brought a cleansed life, a life mad over by the proclamation of social salva tion, then we will have reason to stop an think a little while. It can show no suc results.

There *is* a social salvation. Bu how? By the salvation of the units o society. By the redemption of the in dividual; the transformation of th individual life. Modernism emphasize sociology as against theology, and talk about better housing as the finest expres sion of humanity; better feeding; bette clothing and environment. Never ha there been a life regenerated by environ ment. To be a Christian you mus believe in regeneration. When you rejec it you reject the essence of Christianity

To be a Christian you must have belief in the resurrection of the dead an the immortality of the soul, and in th judgment to follow, the separation of th just from the unjust. You have to be lieve in judgment before you can believ in Christ. No one has ever found in th Word of God, nor in the utterances o holy men, such pictures of the results o guilt and the results of belief in Christ a Christ Himself has given. He spoke i parables that man might see. He spok in parables because the truth was so tre mendous that was the only way to portra it.

You have to believe in the sufficienc of the inspired Word of God, otherwis you have no Christianity, but only tradi tion. There is no Christianity unles Christ is truly portrayed.

You must have a belief in the triumph of the kingdom, to be a true Christian It is the most wonderful picture eve drawn by human imagination. It ha to be realized by the marvelous portraya of Jesus Christ. With his cross impend ing, the shadow falling upon His path knowing full well His disciples woul leave Him in fear, and His enemie crucify Him, He went on with His por trayal. Then, in that marvelous utter ance He said, "Be of good cheer I have

overcome the world." The victorious Christ! You have to believe in the complete victory of our Lord.

Jesus' Triumphant Return

Another factor in the irreducible minimum is a belief, which I hold confidently, as to the triumphant return of Jesus Christ, concerning which there is no reason for any one to have doubt. I believe in the triumphant return of Jesus Christ, a visible return, and that He will come to His own.

We are living in a time terrible in its manifestations of iniquity and tribulation on every hand. This world has never seen a tragedy equal to the tragedy on a colossal scale which is being enacted in Russia, where guilty men, law-hating men, gospel-despising men, Christ-defying men have undertaken to change civilization, and bring in a new order to humanity. Every crisis of humanity seems to pale into insignificance with the awful calamity brought about by Lenine and Trotsky. They are murderers of the worst type, and on a larger scale than has ever been known. They have no God, no government, no law.

There you have sin as it is approaching its finish. And is it not true that sin when it is finished bringeth forth death? There you have the natural man. If you want a picture of the whole world with Jesus and Calvary left out, see Russia as represented by Lenine and Trotsky and you have it, a dark, black, burning revelation of evil, because it is man giving himself free expression. Self-expression is good when it is the expression of redeemed self, but evil when it is the expression of self allowing sin to control and have the body.

"I Believe in a Triumphant Church"

"It is your father's good pleasure to give you the kingdom."

There you have the proclamation. Our own country is not free from calamity nor any state. None of the cities can point their finger at any other. With our police strike in Boston we can well afford to be quiet when other cities give expressions of lawlessness, such as is manifest in Chicago. And, by whom? Not by the people who own allegiance to the Lord Jesus.

Do you know the ones who will ultimately save the world from its viciousness? It is those who have faith in the redemptive realities to humanity. I long to see America rise in her might and join hands with every other nation and say, "Let us have peace, and peace forever," but that will never come about by conferences. It will only come about through Christian faith and its wider promulgation. But do not despise conferences, for they are more or less creative, but my friends, the great need of today is a new vision of Christ our Lord.

I conclude with this. You and I have nothing to fear. The Lord is a great God and a great King above all kings. In His hands He holds the corners of the earth, and gathers up the mountains as a very small thing. His purposes are not to be thwarted or overthrown by men. If you are on the side of God's Word, Jesus Christ, the apostles, you are on the winning side. I would rather be popular with the prophets, and the poets, and the apostles, and above all with Jesus Christ in glory, than to be popular with the crowd that will honor you with degrees and give you a high position along ecclesiastical lines in proportion as you repudiate traditional truths.

All a man has to do in Boston if he wants to be invited to say prayers in Harvard College is to rise and say, "I have made a great discovery that I have been in error. I have come to complete repudiation of many of the traditions of the church. A rosier day has come, and we in this latter day, with the wonderful illumination granted to us through science and the great discoveries of our day, have now a gospel that is more rational." All I would have to do is to say that, and sometime within the next week or two I would be asked to say prayers in Harvard and conduct services.

My friends, we have nothing to fear. It is our business not to concern ourselves a whit with what man says but only with what God says. Let us take our position firmly and positively. Line up beside Christ. The day has come when every man and woman with convictions must have the courage of those convictions and make declaration of that without fear or favor. It is ours to take our stand firmly by the Cross and fight for the truth in every circumstance. Who are to be the liberators of the future? Those who have the greatest reverence for the law of God. That is liberty. The world is still in bondage; multitudes of souls are still in bondage; a great dark spiritual bondage, who are yet members of the church. They need something of the courageous convictions of those who have the fear of God and know it, and they will yet put things right in the ecclesiastical world. I say confidently, and without hesitation, the hope of the church in America for the immediate future lies with the great Bible institutes. They must furnish the leadership which will conduct the people out of darkness into the marvelous light of truth

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The Witness of Protestantism Against Romanism

By Rev. F. B. Meyer, D.D.

A Thursday morning sermon in City Temple, London, England, stenographically reported for the *Moody Bible Institute Monthly*

"*And they said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*" John 4:42

The Protestant faith, as we are all aware, existed some centuries before the name itself was coined. We may speak of St. Paul, the apostle, as the chief Protestant. But fifteen centuries passed before the 19th of April, 1529, when the Elector of Saxony headed an influential deputation into the great hall of Spiers in order to protest against the emperor's decision to limit the rights of true liberty and religion. These were called Protestants, and their followers derived the same title.

The central thought in Protestantism is from the word "testis" which, as you know, stands in English for "witness." So that every time we read the word "witness" in our Bible, the Roman Catholic reads "testis" in the Latin Vulgate.

Rev. F. B. Meyer, D.D

The prefix "pro" reminds us how in the war with the Boers the word "pro-Boer" was constantly used. Pro means "standing for," "in behalf of," "on account of."

Therefore when we use the word Protestant, we really mean that we bear witness to something that is clearly defined, and that we stand for it, on behalf of it, to propagate it, to maintain it.

Surely the sentences we have already cited as our text and the story out of which they come prove to us the immense power of witness-bearing. Not argument, nothing destructive, but everything constructive, positive, emphatic.

Her witness, on the part of this woman, really brought the whole of Sychar to the feet of Christ; though ultimately they did not rely on her witness because it had brought them likewise into face-to-face fellowship with Himself. And the whole of the city that Jesus had redeemed congratulated themselves that they now knew Him, not simply because of the testimony of the woman, who must have been a soul of great power, or she never would have influenced a whole city as she did, but because they had been brought into personal and living contact with one whom they recognized as the Messiah.

We, therefore, are here today to bear witness, and I want to intimate some of

those great out-standing features of witness bearing which are probably familiar to all, but need to be reiterated on such an occasion as this.

I

We bear our witness as Protestants to the fact that *the soul of man can come into right relations with God through the private study of the Word of God under the teaching of the Spirit of God.*

We hold that that study will commend itself to every thoughtful soul who feels that God speaks to it from its pages. We no more doubt that than we doubt when we are standing on the sea beach that we breathe in the ozone together with the distance of the horizon and the expanse of the heaven above.

The Bible bears its own witness to the earnest and devout mind. I stand there and listen to the Saviour speak. I hear Him talking to Nicodemus. I am deeply moved as He calls sinners to His side and describes them as the lost sheep, the lost money-piece, and the lost son. I come presently to stand before the cross. I see Him dying for me. The sight touches my heart. I come into face-to-face fellowship with the Redeemer and His redemption.

Proceeding, I listen to the great teachers, to Augustine, to Luther, to Wesley, and to others, and I gladly receive the fresh light they shed upon the sacred page. But directly they begin to dictate to me what I shall believe or disbelieve, then my soul revolts. I have received directly the eternal words of life. They may help me along the lines on which I am already thinking, but they have no authority to command this, or the other interpretation to which they may have arrived.

The essential principle of our faith is that the Holy Spirit in His illumination is not given simply to pontiff or priest, but to every humble soul, man or woman, who pores over the sacred page and desires the teaching of God Himself.

We have two or three witnesses: The external authority of the Word of God; the internal working of the Spirit of God, which gives us an intuition which is even more correct in its decisions than the findings of the intellect; the confirmations of experience. And when in this way we have been brought into union with the Eternal, there remains in our minds a certainty.

A friend of mine, going into a room of a Roman Catholic, found Spurgeons' photograph on the wall. She, having expressed surprise, received the answer: "He often helped me." And then, discussing the decisions of the church as far as he knew them, he indicated that he was not at all sure of the ultimate result.

How different from Blaise Pascal, emerging from the Catholic church. He writes (the manuscript being found after his death in 1654), "The God of Abraham, Isaac, and Jacob, the God, not of philosophers and savants, but of those who seek Him. Certitude! joy! with floods of tears."

How little we understand the meaning of that hour, unless indeed, we have passed through it! I think we feel this as we stand together here and face the eternal future, the infinite horizon, with such assurance. So that, with the Word of God on the one hand and the enlightening Spirit on the other, we have a certitude, a certainty, which enables us to face the future and the past.

II

We surely stand and witness as Protestants, that *the church is composed of all those who are united with the Lord on the strength of the testimony of the apostles.*

Directly a soul unites itself by living faith to the Saviour, whether that soul has passed through the rite of baptism or not, if it is brought truly into union with Jesus Christ, apart from all ceremony and teaching and law, that soul is part of the Christian church, inhabited by Him that filleth all in all.

One would have thought scholarship would have saved people from the mistake of thinking that the church was founded on an apostle. Most of us know the difference between *petros*, a pebble, and *petra*, the bed-rock from which the pebble is hewn.

Our Lord had received from Peter that great confession when he said that Jesus was the Christ, the Son of the living God, and Jesus turned to him and uttered that great announcement, carefully choosing His words, "Thou art a pebble, and upon this bed-rock, upon the basis of union with the Son of the eternal God, upon that will I build my church, and the gates of hell shall not prevail against it."

And that Peter took it in that sense is clear, because in his own epistle he says, "To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual structure."

Therefore we dare to affirm that the dying thief who in the last hour cried to Christ, that he, equally with the apostle Paul, or the greatest saint of the living God which has ever adorned Christianity, are component parts in the church of the living God, which was built, not upon Peter, but upon the fact of the eternal Sonship of Jesus Christ.

III

Will you note that also the power to bind and loose, and the power of the keys, is not confined to the apostle merely? We witness to this as *being the function of the whole church.*

In the eighteenth chapter of Matthew this power to bind and loose is attributed to the church meeting in the name of Christ. It is a very remarkable statement.

The church, by her prayer, saved Peter from execution. She has a binding, restraining power over evil. And when the church sent forth the disciples, she was loosing them against the powers of evil.

It is surely an interesting matter to feel that the power to bind and loose is therefore not confined to the apostle. He had the power, and as a man was able to exercise it, but the church has the power also. In her union with Christ she has the same power.

Was it not with the key that Peter opened the door of faith to the Jews at Pentecost, and Paul the door of faith to the Corinthians? Do you not believe that Brainerd opened the door of faith to the Indian, that Judson opened the door of faith to the Burmese, and Carey to the Indian?

And do you not think that the teacher who bends over the infant class is also seeking to unlock the mysteries of the kingdom of God?

There are holy men, there are groups of people who are living evidences that the Holy Spirit has power to restrain evil and to promote good, and to unlock to the yearning, humble soul the treasures of God's grace.

IV

We bear witness also to the fact that *we need no intermediary between ourselves and the Eternal.*

The idea of a priest seems to be indigenous to the thought of man. You remember in Judges where we are told that all men did as they would, Micah invited a priest to his home and said, "Now God will do me good, seeing I have a Levite to my priest."

Men have always longed to get some holy man who would stand between them and divine purity. "Come here," says a man to his fellow, "be free from the fret of life, live wholly before the Eternal and then intercede for me, uplift and comfort me."

That is the ideal of a priest. The priest is called in to baptize a child, to administer extreme unction to the dying. The priest listens to the confession, and pronounces words of absolution. The priest takes the bread and wine and professes to make it into the body and blood of Christ. Against that we protest, believing that the soul through the Spirit has direct contact with the Great Spirit.

None of us know the wonders of our nature. We sometimes have glimpses into ourselves through nature, literature, art, poetry, or music, and we learn the wonders of that nature with which we are endowed, and are content to learn.

We forget that we are endowed with the spirit, which is our aptitude to the eternal as our body is the aptitude to the material. The ego, i. e., the soul of man, stands between two worlds, the eternal and the material, the spiritual and the natural, so that either he can descend from the soul to the body or he can ascend from the soul to the spirit. And when he ascends that spiritual staircase into the upper story of his nature, the spiritual, if the windows are clean, he sees into the eternal, his whole nature becomes illuminated, and the throne of the spirit appears.

Then it is that spirit touches spirit. Then it is we reach out our hearts and almost touch the mountain tops of grace. Then we say to the priest, "Be gone, we need you not"! God will have stooped to us, and we have risen to Him, and our High Priest has entered into the highest, constituting us kings and priests to God.

V

We bear witness also to *the fundamental doctrine of justification by faith.*

Luther was perfectly justified when he said that this is the crucial, the final test. From the moment when Luther's eyes caught the words, "The just shall live by faith," he saw that Jesus Christ was the Lamb slain before the foundation of the world.

When a soul has been convicted of sin, and is in an agony of self-despair, it looks about for help. It is impressed with fear and anguish, until presently the transcendent thought breaks in upon it that in the eternal purpose, and by the grace of the infinite God, the death of Jesus Christ was the eternal redemption for sin.

We are saved, not by our works, but by accepting the extraordinary, pardoning, free mercy of God. We hold that directly a man, by repentance and faith, realizes the pardoning love of God, he enters into close relationship with the eternal world and with God Himself.

Such a faith as that leads to works, but the works are not co-essential with the faith. It knows that it is forgiven, accepted in the beloved, and it enters into union with God and thereafter the fruits follow. But the saved one works down from the cross and not up to it. He is crucified with Christ, and through his death to self a new light and power bursts on him like a river to make glad and beautiful his life.

VI

We also bear witness that *the Holy Spirit is the alone Vicar of Christ.*

This is all-important. To misapprehend this is to misapprehend Christianity.

We believe that Jesus, sitting on His throne, is our Advocate or Paraclete. This is fundamental. But the Holy Spirit has become the Vicegerent as the administrator and representative of the eternal Saviour. And so we believe it to be one of the signs of the apostasy, one of the symptoms of the last days when we find a pope or any man sitting at the temple of God and giving out that he is the vicar of God.

We hold that there is no vicar of God. No administrator for God other than the Holy Spirit leading the church to worship and service. The Holy Spirit is the true Vicar of Christ, and no one else dare to intrude.

VII

Lastly, we come to realize that *our great testimony to the world is, after all, not to the death of Christ so much as to the Christ that died, yea, rather that is risen again.*

Is not this fundamental to your life? We all thank God that we stand on redemption ground. Christ has put away sin; something has been done for us that has not been done for angels. He inherited, not the nature of angels, but human nature, and in that human nature made expiation for the sin of the world.

We can never forget that, and when that is granted, we hear Him saying—it comes floating over the waters as they ripple round the Isle of Patmos: "I am he that liveth and was dead, and behold I am alive for evermore."

When we go into cathedrals and churches of the papal church, we find the image of Christ on the cross everywhere. We are bidden to take the steps of the cross, concentrate our thoughts on the expiatory sacrifice.

If you are going to use this in the sense that Paul used it, in the sense that "I am crucified with Christ," I agree. But surely we must not be always looking *back*, but *up* to the living Saviour, who day by day is ministering to His church as the bridegroom to his bride.

And when we come to the table of the Lord, are we not in the same position as the disciples were that night? He said: "This is my body." But He was sitting there. He said, "This is my blood." But He was there, and able to drink with them.

When we are sitting at the holy table it is not simply to go back long past, but to realize that He is in our midst, breaking the bread, pouring out the wine, having fellowship with us over His death, and the results accruing from it. We are not ever looking back through the centuries, but looking up into the face of Him who is ever present.

Let us believe that the Spirit of God is brooding over our lives, working with the Word. But in addition to all that, there is the thought of the living Christ. We realize the truth of His words, "I am the beginning, the end, the first, and the last."

That is our witness.

I am not here to say an unkind word of men who, though greatly misled, are, many of them, seeking after holiness and purity. This would not add to our argument.

We stand here for those truths for which our fathers died; we cannot forget that. And there are men and women amongst us who would die again. For our own sake, for our children's sake, for our country's sake, we must be Protestants.

When we compare Protestants and Protestant lands with Spain or Spanish America or Ireland, how much we have to thank God for! The advances of the Romish church are very insidious and persuasive, and it becomes us to maintain our clear and undiluted witness to the truths we have here enunciated.

And as we do so, may we hope that those who hear us may say as they said to that Samaritan woman: "We have heard him ourselves, and know that this is the Christ."

Qualifications of a Witness, Legal or Christian

By Hon. C. W. Wells, Owensboro, Ky.

IF this were a sermon, the text would be the words which our Lord, when about to leave the earth, addressed to his disciples, "Ye shall be my witnesses."

We use the word "witness" in two senses. One who merely sees something is said to witness it, and, one who testifies about something that he has seen or heard or knows, is said to be a witness to it.

Christ did not use the words in the former sense, for He uses the future tense when about to leave the earth, and when His disciples could no longer witness Him in that sense.

What He evidently meant was that His disciples should testify for Him. Apparently He was thinking of the contest between Himself and Satan as a litigation, the subject matter of which is the mortal souls of men. Satan claims them by reason of possession, but He claims them by reason of purchase, having given His life blood for them. When, in this great litigation, He summoned His disciples as witnesses, He conferred on them great honor and laid on them great responsibility.

Importance of a Witness

In the administration of justice through the courts, the witness plays an important part. He is a necessary factor in every case where there is an issue of fact. However learned, impartial and able the judge; howeve, capable and eloquent the attorney; however intelligent, honest and unbiased the jury; however faithful the sheriff and other officers, justice cannot be administered, or the law enforced, without the witness. Though you should employ all the attorneys at the bar, you could not recover your property from one who wrongfully claims it, without a witness to testify to facts that indicate that the property is yours. One may be guilty of willful murder or any other flagrant crime, but the most able and eloquent prosecuting attorney can never procure his conviction without a witness to testify to facts indicating his guilt.

Now, just as the administration of the civil and criminal law depends on the witness, so the propagation of Christianity and the outcome of the great contest between Satan and Christ depends on the faithful witnessing of His disciples.

There is a story to the effect that when Christ returned from earth to heaven He was talking with the angel Gabriel about His work on earth. Gabriel asked what provision He had made for the spread of the gospel. He said, "I told it to Peter, James and John, and a number of other faithful disciples, and the plan is that they shall tell it to the others of this generation, and those of this generation shall tell it to the next, until the end."

Gabriel asked, "But suppose Peter, James and John should fail to tell, or

that those to whom they tell should fail, or that sometime some generation should fail, what other plan have you?"

The Saviour replied, "I have no other plan."

The apostle Paul, addressing Christians, said, "Ye are living epistles, known and read of all men." Comparatively few read the written revelation that we call the Bible. Most people form their impression of Christianity from their reading of the lives of professing Christians.

Qualifications of a Witness

Let us consider some of the qualifications of a good witness.

1. He must *know something relevant to the issue.* Generally speaking, his testimony is limited to a plain recital of what he has perceived through one or more of his five senses. He is not allowed to state conclusions arrived at by a process of reasoning. The attorney may argue, the judge decide questions of law, and the jury draw conclusions from facts disclosed by the testimony; but the witness must neither argue, decide nor draw conclusions, but confine his testimony to a simple relation of fact.

Likewise, the Christian witness must know and be able to testify to facts. Creeds are important, but they must be based on knowledge. If a professing Christian only believes that perhaps there is a God, and perhaps Jesus was His Son, and perhaps there is some advantage in trusting in Him, his testimony is not worth much. The good Christian witness is one who can say with Job, "I know that my Redeemer liveth," or with Paul who said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The basis of Christian testimony is experimental religion. Formerly all applicants for church membership were required to relate their "experience." They were expected to have experienced something about which they were competent to testify. The practice has fallen into disrepute, but it is still true that the effective witness for Christ is one who has experimental knowledge of Him.

2. Although the job of a witness seems simple enough, it is nevertheless true that a witness should be *intelligent.* Trained faculties perceive facts more clearly and state them more lucidly. Many good cases have been weakened by the ignorance of an honest witness. Not only should a witness have the power of perceiving things clearly, but a reliable memory and the faculty of expressing himself well. Thus equipped, he is not so likely to become tangled on cross examination. A lawyer is always glad when he can introduce in behalf of his client a well educated witness with a fund of general knowledge, although the things which he wishes to prove by him may be quite simple.

Likewise, while intelligence and education may not be necessary qualifications of a good Christian witness, they are certainly helpful. Trained faculties perceive spiritual truths more readily than untrained, and can certainly express them more intelligently both by word and act. A good education makes one a better Christian witness, and it is especially important that one have a good working knowledge of the Book of books. Paul's advice to Timothy was: "Study to show thyself a workman, approved of God, rightly dividing the word of truth." When we remember that the principal work given us to do is to testify for the Master, this injunction of Paul's might well be translated thus, "Study the Scriptures that you may be an efficient witness."

3. The testimony of a witness should be *consistent throughout.* If the witness says one thing on direct examination and another on cross examination, or if it can be shown that on some other occasion he made statements inconsistent with his testimony, its credibility is reduced. This is a common method of impeaching a witness.

It is equally true that the testimony of a Christian witness should be consistent. Satan is a shrewd cross examiner and knows how to take a witness unawares. If the witness fails on such cross examination—if by his words or his conduct his testimony at any time is inconsistent with his Christian profession, then the effect of the latter is necessarily weakened. One's testimony should be the same whether at home or abroad, or in the company of saint or sinner.

4. The testimony of a witness is *more effective if backed by a good reputation.* On the other hand, if his reputation for veracity is known to be, or proved to be, at all shady, his evidence will have no effect, because the jury will not believe him. Another common way of impeaching a witness is to prove that his reputation is either generally bad, or bad for truth and veracity.

In the case of the Christian witness, a good character is even more necessary. A word of testimony for the Master does not go very far, if there are known flaws in the character of the one who testifies. On the other hand, there is no more effective testimony for the Christ than the consistent, faithful life of one of His followers.

We are familiar with the story of the infidel who sometimes attended the church of which a great preacher was pastor. The preacher made special sermons to refute the infidelity of his distinguished listener. One day the infidel made a profession of religion and presented himself for membership in the church. The preacher was elated. He asked the erstwhile infidel which sermon had convinced him of the error of his way. He replied, "I must answer you truthfully and say that not one of your sermons reached me. I was able to answer all your arguments; but there was one argument which I could not answer. That was the faithful, unwavering life of the humble janitor of this church."

This story helps us to realize the importance of keeping our record clean in the sight of men, if we wish them to heed our testimony for the Master. Our actions speak louder than words.

5. The witness should be absolutely *unselfish.* He should not be subject to any sort of bribe, or color his testimony in the least in order to court favor with a litigant, or with the hope of any sort of reward. Temptations along this line are numerous and witnesses frequently succumb to them and the administration of justice is hindered thereby.

The Christian witness should likewise be unselfish and should never allow his testimony to be weakened by any chance of reward to himself. Satan offers all kinds of bribes and rewards, financial, social, political, and even ecclesiastical, and it is a faithful witness indeed who can always withstand.

6. Also, a legal witness should be *courageous.* If he testifies falsely or colors his testimony in the least, because of fear of a litigant, he deserves the censure of all right thinking people. There are many such cowardly witnesses, and they are the cause of many miscarriages of justice. Many criminals prevent convictions by intimidating witnesses.

Likewise, cowardice causes many professing Christians to wobble in their testimony. Satan is an adept at intimidation. If one heeds his threatenings and fails to testify for the Christ —if he refuses to take a stand for the right, or to oppose evil,—if he fails to throw his influence on the right side, or remains silent when he ought to take a positive stand on any moral, social, political or religious issue, because of fear of what Satan or his followers may do for him, or his, in business, socially, politically, or otherwise, he is as much a traitor to his Christ as the cowardly legal witness is a traitor to his country.

7. Every good citizen should be always *willing* to be a witness. One of the chief difficulties in enforcing all laws, especially the prohibition law, lies in the fact that there is a prevalent indisposition to play the role of witness. For one reason or another most people avoid the duty of reporting or testifying about violations of the law.

While the writer was serving as county judge, good citizens frequently told him of certain violations of the law. When asked to swear to an affidavit in order that a warrant might be issued, they would almost invariably say, "No, no, not me. I don't want anyone to know that I have had anything to do with it." It was frequently difficult, often impossible, to persuade good citizens that it was their duty to take whatever risk was necessary in order to start a prosecution against law breakers; and that otherwise the wheels of justice could not begin to turn.

We have frequently heard a boast something like this, "I never go about the court house. I have never been either a juror or a witness, and will not be, if I can avoid it." Now it is bad enough for one to avoid service

as a juror. If good people decline to serve on juries, they must necessarily be filled by the other class. One who himself avoids such service has no right to complain of miscarriage of justice.

However, it is even more reprehensible to shun service as a witness; for, if one declines to serve as a juror, any other citizen can take his place; but, if one who knows something about which he ought to testify, avoids the duty, no one else can take his place, and the administration of justice is seriously hampered.

That one has never been a juror or a witness is not a thing of which to boast. On the other hand, if one has had an opportunity to thus help in the administration of justice, and has sidestepped the duty, it is a thing of which he should be ashamed.

Likewise a professing Christian should be not only willing, but anxious, to testify for his Master on all proper occasions. Instead of avoiding places and occasions when he may be called on to show his colors, he should seek them. The marching orders say, "Go." There should be no shirking, no reluctance in assuming and meeting the obligation of testifying for the Master on every proper occasion. "Let your light so shine, etc." One of the best ways or a Chriistian to let his light shine is to play well his part as a good citizen, fncluding the duty of being a legal witness when occasion offers. Certain it is that one is a poor witness for his Lord and Master who is unwilling or afraid to be a witness against a moonshiner or a bootlegger. Christianity and good citizenship go hand in hand. They cannot be divorced.

Powers of Destruction Beneath Our Feet

The following appeared as an editorial in the Chicago *Journal of Commerce* under the title "Spectacular America." We reproduce it not merely as an interesting recital of a great natural phenomenon, but as a lay testimony to the inspiration of the Bible, and a warning to an ungodly and unbelieving race of men.—Editors

SIXTEEN years ago a million acres of Alaska were reserved by act of Congress for the preservation of a natural" monument." In this territory was Mount Katmai in its entirety a volcano of great possibilities (as later events demonstrated), and lakes and springs of both hot and cold water. Alaska has yielded many wonders, from boiling water out of the ground, to lava out of mountains, but its most prodigious natural performance occurred ten years ago on June 6, 1912, which scientific men have but lately been able to record with accurate details.

Mount Katmai Exploded

On that date the Mount exploded and blew away into dust two cubic miles of solid rock. The whole top of the mountain disappeared forever in that titanic release of irresistible power from its confinement under the surface of the earth.

Nothing to compare with it in spectacular grandeur, in concentration of force, in the obliteration of an enormous pile of solid rock, ever before was recorded. President Griggs of the National Geographic Society tells us that had it happened in New York City the roar of it would have startled all the central states east of the Mississippi. The sulphur fumes released would have permeated the atmosphere clear to the Rocky Mountains, and all the works of men in the lower part of the Hudson River territory would have been destroyed along with all living things.

What occurred in remote Alaska when the rocky summit of Katmai was pulverized by the mighty strength of the explosion was this:

The trees in the dense forests of 1,500 square miles were flattened to the earth; ashes more than a foot deep were scattered over an area as large as the whole state of Delaware, and the Katmai River, navigable for boats requiring a depth of six feet of water, turned into a vast quicksand five miles wide.

Abroad, the dust stirred by the upheaval spread through the air all over the earth. It was so thick that students of solar radiation working in the Desert of Sahara had to postpone their enterprise for a year.

(Copyright Keystone)

Lofty Alaskan Mountain Ranges Perpetually Covered With Snow—Similar to Those in the Vicinity of Mt. Katmai

The Hint It Contains

There is a hint in this great event of what might happen to our good old Mother Earth as a whole, if the "end of the world" as described in prophecy, should actually occur.

We know little or nothing of the pent up energies imprisoned under the cool shell on which we exist. They are beyond the comprehension of man, immeasurable in our puny conceptions of power. We have penetrated the crust of the earth but a few miles—a mere scratch under the surface, but we have gone deep enough to convince scientific men that the terrific force of intense heat in the great depths is sufficient to wreck the whole world when conditions favor the general expansion of the gases generated in the interior. Volcanoes are regarded as safety valves through which the interior "blows off" at intervals.

Many fear that the removal of vast quantities of natural gas and oil are leaving unoccupied spaces below that later will cause trouble for mankind. We do not harbor such apprehensions, but the performance of Mount Katmai ten years ago, just understood in all its appalling features, *may well convince us that the inspired writers of the Bible revealed a true knowledge of the powers of utter destruction which struggle for an outlet beneath our feet.*

A Secular Editor on Percy Stickney Grant

The following from the Adrian (Mich.) *Daily Telegram* will take the place of an editorial which we have been asked to write on this latest ecclesiastical freak.—Editors.

DR. PERCY STICKNEY GRANT, rector of the fashionable Episcopal Church of the Ascension, of New York City, has had himself and his congregation on the first pages of the newspapers during the last two weeks. One writer congratulates the Gotham rector on his accomplishment, while another sardonically declares it no achievement whatever; that the Rev. Edward Hall of New Brunswick, N. J., whose dead body was found with that of Mrs. Mills, his choir leader, has outdone him so far as publicity is concerned.

Both comments are of a superficial sort although the critics are not entirely to be blamed for taking the case lightly. Dr. Grant belongs in the ranks of a considerable following in the ministry that are extremely self-conscious of their own penetrating intellect and their own revolutionary views upon theology. These men are taken much more seriously by themselves than by anyone else.

For a number of years the New York clergyman has been attracting attention to himself by the saying and doing of unusual things. Back in war time it was through testifying for a preacher who had been accused of connection with a flag burning. After the war he organized a night forum inviting to his pulpit speakers from all classes of life, and this was more or less of a sensation inasmuch as his parish is made up very largely of wealthy and fashionable people. He got on the front pages again when he protested against the deportation of alien agitators, likening their case to that of the Pilgrim fathers who came here seeking religious and political freedom. Two years ago he announced his engagement to marry Mrs. Lydig, a wealthy divorcée of his congregation, and later attacked the church canons on marriage and divorce when the bishops refused to sanction the proposed marriage. A baby was left on his doorstep and he took it into his home until it later died. In the last year and a half he has launched periodic attacks upon church doctrine and upon its interpretation by the authorized officials.

It is perhaps enough to justify a Chicago bishop in a suspicion that Dr. Grant's recent disavowal of the divinity of Jesus Christ and his attack upon the consecration of the church indicate his preference to leave the church as a martyr rather than as a clergyman sacrificing his calling to enter into a forbidden matrimonial alliance.

That is beside the question, however. For our part we are ready to concede that what Dr. Grant thinks of divinity and of church consecration is a matter of his own conscience, and that such a belief in itself is not a subject for criticism. What the church authorities think of them and what they decide to do about them also is a matter of the church's conscience and is out of the realm of public discussion. The point is clearly raised, however, of the propriety of a minister capitalizing his profession and his own particular pulpit by the promulgation of unusual or startling personal views upon fundamental questions of faith and doctrine.

We must confess to little taste for that sort of indulgence. Dr. Grant protests that to deny him the right to air his own personal views from the pulpit is equivalent to denying a citizen of this country free speech in political matters. The figure of speech is weak, for a minister of any faith or creed, as we interpret his position and status, is an ambassador rather than a private citizen. He has accepted, with his calling, a responsibility and a trust to speak for and in the interests of that faith and creed. When his convictions begin to clash with his accepted duty it is time for him to resign his post, just as it would be incumbent upon an ambassador to do so if he found his views differing from those of his people and his government.

If Dr. Grant finds himself in disagreement with the canons of his church that relate to marriage and divorce, or in disagreement on any other matter of doctrine, we believe he should carry his case to the bishops and officials of that church and not to the public. If he has joined the ranks of the doubters and disbelievers, then his place is with them, not in an orthodox pulpit. It smacks of rank self-interest and a warped sense of the fitness of things, if not an actual betrayal of trust, when a minister makes a soap box of his pulpit.

We think the public is apt to be less concerned over doctrinal matters than is the ministry itself. It sees in Christianity as exemplified by the many Christian churches a revelation of fundamental truth that cannot be denied. It hungers for and needs the application of this truth to all phases of life. Christianity does not have to be proved or justified in this day and age. It is a kingdom on earth that is recognized by all thinking people, but it must have, if its interests are advanced throughout the earth, sound, true ambassadorship.

Such ambassadorship has nothing in common with Dr. Grant's tirade about the canons of his own church or his particular views upon divinity and church consecration.

ONE-CENT BIBLES ARE BACK

The largest single Bible order ever placed by an organization in the United States has just been given by the American Bible Society. One and a half million volumes, consisting of the Gospels of Matthew, Mark, Luke and John, Acts and Proverbs, in English and Spanish.

These little books are to be uniform in size, sixty-four pages each, with a separate heavy cover and will be sold throughout the United States and South America for one cent each. This is the first time since the war period the society has been able to produce the volumes at this price. Advance orders to the number of 800,000 have been received.

SERMON ON THE MOUNT

The highest point at which holy communion is known to have ever been celebrated is on Notch Mountain, just opposite the Mount of the Holy Cross, in the Rocky Mountains, where three ministers of the Episcopal church of the Western Diocese of Colorado made a pilgrimage, reaching an altitude of over 13,000 feet. Bishop Benjamin Brewster read the service. The observance of this solemn religious rite in these unique surroundings with the great cross in the background was made possible only after an arduous climb into the snow-capped mountains, starting from Red Cliff, an important mining camp on the Denver & Rio Grande Western Railroad.

Mount of the Holy Cross, Colorado (Altitude 13,978 feet)

A STOMACH'S DIARY

"10:00 A. M.—Oh, dear! Another warm day. Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so juggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

"10:30 A. M.—Two glasses of ice-water have just arrived. It will take all the energy I can pump up in the next hour just to warm me up to normal again.

"10:50 A. M.—Half-chewed breakfast did not satisfy her and she has bought some peanuts and started again.

"12:00 M.—Peanuts have been drifting along steadily ever since. Think she has finished them, too.

"12:30 P. M.—Decided she wasn't very hungry, and instead of a good solid dinner sent me down a cold egg-nog heavy with chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

"1:10 P. M.—More ice-water.

"1:40 P. M.—Was mistaken about the peanuts: she found another handful in the bottom of her vanity bag, and now I am getting them again.

"2:05 P. M.—More ice-water.

"2:10 P. M.—She has been lifting some heavy books and as usual used my muscles, instead of her arm muscles. You see, she's never had any proper physical education—soft, flabby, slouchy sort. Tired me almost as much as a six-course dinner.

"3:20 P. M.—Furtive fellow has brought us a box of caramels. Just heard her say, 'Oh, dear! I don't feel a bit well. The milk in that egg-nog must have been sour.'

"6:30 P. M.—We played a set of tennis before dinner and here I am all tired out and a lot of work to do.

"6:50 P. M.—We were invited by a sissy sport with a belt on his coat to have a soda before going home. Had a lemon phosphate and then had to run for a car.

"7:00 P. M.—Fried 'taters, cucumbers, veal cutlets, catsup, cookies and canned blueberries. What do you know about that?

"7:45 P. M.—We are strolling down to the corner with a knock-kneed guy in a sport shirt and white pants for a pineapple walnut college ice.

"8:20 P. M.—Got home and found somebody had made some iced-tea. She drank two glasses. I tried hard to keep the tea and the college ice separated, but they mixed in spite of me. I go on strike.

"8:30 P. M.—I have sent back the college ice and the iced-tea.

"8:40 P. M.—Returned the blueberries.

"8:45 P. M.—And the peanuts.

"9:00 P. M.—Can't get the doctor.

"9:17 P. M.—Doctor found at the movies. Mother thinks it's a weak stomach she inherited from her father. Knock-knee suggests it's the beastly weather—the big boob!

"9:45 P. M.—Doctor says it is from a bilious temperament. Good-night!"—*The American Journal of Public Health.*

IS BROADCASTING SERMONS WISE?

A clergyman arises to announce that the test of eminence for the ministry hereafter will be the candidate's ability to "put his message across by way of the radio," and numerous other clergymen, agreeing with him, are fitting themselves for this new trying out. The churchmen are digging pitfalls, if not for themselves, at least for the material edifices of religion. If the radio fans are encouraged to sit at home and listen in on broadcast sermons, what necessity will there be for the maintenance of church buildings? It may seem an excellent idea to carry the church to those who will not carry themselves to church, but what is to be the end of it all?—*Eastern Methodist.*

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March 15, 1923.

To Christ's Witnesses Everywhere:

It was reported recently that a certain theological seminary received something like three-quarters of a million dollars as its share of a denominational "drive," and yet it has under its care probably less than fifty students.

Nevertheless, if these were being taught that the Bible is a divine revelation, and if they were being sent out to preach redemption to a lost world through the sacrifice of Christ, what true Christian would begrudge a single dollar?

But when we have reason to think differently, alas! When we think of them as going out to tear down the faith their fathers have built up, we should be insensible indeed if a cry of pain and protest did not arise.

Will not Christian men and women who still believe the "Scripture cannot be broken," and in the Saviour who said so, be entreated to aid a school of the prophets whose students are counted by the hundreds from every denomination, from every state of the Union and almost every country of the world?

What draws these students here? Not boasted human learning, not liberal scholarships, not social privileges, not magnificent buildings, not peculiar doctrines of any kind. Let those in whose hearts the love of God beats ask them what draws them here. Or even better, let them come and see for themselves.

We ask no funds for endowments that later generations may spend according to their own pleasure rather than that of the original contributors. Our need is for current expenses, to put into flesh and blood today, to balance our books at the close of our fiscal year, April 30.

We need more than $150,000 to do this, but what is that in comparison with the millions that are being given today for secondary things by those who ought to put the Gospel first?

Hundreds of readers will see this who could give the Moody Bible Institute in large sums if they would. Where you have given a dollar hitherto please send ten, where you have given ten please make it a hundred, where you have given a hundred please make it a thousand.

D. L. Moody said, "The monument I want after I am dead and gone, is a monument with two legs, going about the world--a saved sinner telling about the salvation of Jesus Christ."

The Institute in Chicago which he founded thirty-seven years ago, is building that monument every day by the grace of God. Will you not help us to do it by sending an immediate remittance? See page 377.

Faithfully yours in Christ,

James M. Gray

Founder's Week Prayer and Bible Conference

Conducted by the Moody Bible Institute

February 5-9, 1923

(Note: In giving our readers a stenographic report of some of the important addresses of the Conference, we have endeavored as far as possible to report the speakers verbatim. Any omissions by the reporters, or errors, are subject to correction by the speakers. Other addresses will be published in our pages as opportunity serves from month to month during the year. We pray this report may bring the same blessing to our many thousands of readers as the Conference did to the large congregations privileged to attend.)

Founder's Week of 1923

By Rev. James M. Gray, D.D.

EACH Founder's Week Conference has its own characteristics, distinguishing it from every preceding one, and that of this year is no exception.

Many remarked on the number of new speakers this year. Professors J. Gresham Machen, of Princeton Seminary, and Leander S. Keyser of Wittenberg College, Rev. W. S. Gottshall of the Mennonite General Conference, Pastor Philpott of Moody Tabernacle, and Dr. Donald McTavish, of Toronto, were all with us for the first time, and all maintained the best traditions of the past for intellectual ability and spiritual unction. Comment was made on the fact that these men who had never met before, or ever stood on a Moody Institute platform, should have found themselves so thoroughly in accord in their views of the truth, and so free and joyful in its proclamation under our auspices. There was an interesting variety in their messages also, apologetics, dogma, the surrendered life, evangelism—all were accentuated without previous arrangement.

Our former students were more to the front in this Conference than at some other times, which gave us much pleasure. Reference is not now made to the Alumni business meeting or the fellowship meetings in the dining halls which are always occasions of social and spiritual exuberance, but to the addresses given by several of the students on Student Day and on Missionary Day,—Miss Palmer, Miss Saxe, Miss Reynolds, Miss Grace, Rev. A. G. Johnson, of Chicago; Rev. J. T. Raymond, of Cleveland; Rev. R. L. Evans, of St. Louis; Rev. Howard C. Fulton, of Grand Rapids, and others.

How proud we were of these men and women as they told us of their work, and exhorted and cheered the younger generation following in their footsteps!

Missionary Day this year was never surpassed, the missionary pulse in the Institute never beat more strongly than now. At least six ex-missionaries are on our staff, in addition to others who have children on the foreign fields. Dr. Glover, the Director of the Missionary Course, was very successful in the speakers he secured for this day, and especially in the case of Dr. Maurice Frater, of New Hebrides, and Rev. Charles W. Abel, of New Guinea. Seldom has any company of Christians been privileged to listen on the same occasion to two such men fresh from scenes of cannibalism, and successors to pioneers like John Geddes and James G. Paton, and the martyrs Williams and Chalmers. Their addresses morning and evening will not soon be forgotten, and the impress of them will remain in the lives of hundreds of consecrated young men and women who heard them. The newspapers, reporting the closing meeting of the Conference on Friday evening, said that 800 young people had dedicated themselves to Foreign Missions if the Lord opened the way. This was too large an estimate, doubtless, but 600 would not be far from the actual truth. To some of us it was the most memorable sight ever witnessed in the Moody Bible Institute.

How much the music contributed to the glad and happy uplift of the Conference! Mr. Bittikofer was on the platform nearly all day long and every day, leading with his accustomed animation, and knowing just the verse to strike up for spontaneous singing at the right time. No one could have failed to be struck with the singular appropriateness of the duet sung so effectively by Mr. and Mrs. Latchaw on Wednesday evening, prior to the heart-searching address of Dr. McTavish on the satisfaction to be found only in our Lord Jesus Christ. But the most exhilarating moments were those when the Auditorium choir (the choir of the four o'clock hour on Sundays), sang at one of the morning hours the "Hallelujah Chorus," and on the closing evening, Mozart's "Gloria." The great address of Mr. Benson on Wednesday evening on "The Earth the Theater of the Universe," illustrated by the stereopticon, and that of the following morning by Professor Keyser on "Creation, the Work of God," made the occasion which all recognized for the singing of the "Hallelujah Chorus," and into which all entered with the profoundest spirit of worship.

This brief introduction to the addresses following, should not conclude without mention of the contribution of real blessing to the Conference which was made, and generally is made, by our Household Department. Mr. Stauffer, the acting head of that department, reported that during the five days of the Conference a total of 11,902 persons were served in our dining rooms, an average of about 800 at each meal. This department also had charge of the lodging of the guests, all of whom appeared to be made comfortable, and invariably spoke of their entertainment with cordial appreciation.

We are very grateful for it all, and do continually say, "Not unto us, O, Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake" (Ps. 115:1).

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Christianity vs. Modern Liberalism

By Rev. J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary

This address is here printed from stenographic notes made at the time of delivery. The substance of the address appears in more extended form—a book entitled "Christianity and Liberalism," which was published in February by The Macmillan Company.

I WILL read a few verses from the First Epistle to the Corinthians, fifteenth chapter, beginning with the first verse:—

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

"But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

"Therefore whether it were I or they, so we preach, and so ye believed."

In the time allotted me this afternoon I shall not try to settle the religious issue of the day, but try to be bold enough to present that issue as briefly and clearly as I can, that you may be aided in settling it for yourself.

But presenting the issue sharply and clearly is by no means a popular business at present. There are many people at the present time who, as Dr. Francis L. Patton has aptly put it, prefer to fight their intellectual battles in what may be called a condition of "low visibility".

Presenting the issue sharply is regarded by them as an impious proceeding. May it not discourage contributions to mission boards? May it not prevent church consolidation and cause a poor showing in church statistics?

But for my part I am glad to tell you that my sympathies are with those men, whether conservatives or radicals, who have a passion for light. The type of religion which delights in the pious sound of traditional phrases regardless of their meaning and shrinks from controversial matters, will never stand amid the shocks of life.

Professor J. Gresham Machen, D. D.

Liberalism a Misnomer

When you get beneath the traditional phraseology used everywhere today to the real underlying issue, you discover that that great redemptive religion called Christianity is being attacked within the church by a totally different type of religious thought and life, which is only the more opposed to Christianity because it is making use of traditional Christian phraseology. That modern non-redemptive religion which is attacking Christianity at its root is called by various names. It is called Modernism. It is called Liberalism.

All such names are unsatisfactory; the latter in particular is question-begging, because the movement is regarded as liberal only by its friends. To those opposed to it it seems to involve a narrow attention to certain facts, and a closing of the eyes to others that are equally vital.

But by whatever name the movement may be called, the root of the movement is found in Naturalism, and by that I mean the denial of any entrance of the creative power of God, as sharply distinguished from his works in nature, at the beginnings of Christianity.

When I use the term "Naturalism" it is in a different way from that in which it is used by the philosophers, but in that non-philosophic sense it expresses fairly well what is really at the root of that which is called by a degradation of the original noble term, "liberal religion."

The Importance of Doctrine

What then are the teachings of modern Naturalism as over against the teachings of Christianity? At the beginning of the discussion we are met with an objection which goes to the very roots of the matter. People will tell us that teachings are unimportant. They will tell us that even if the teachings of modern naturalistic Liberalism are entirely different from the teachings of Christianity, yet the two may turn out to be fundamentally the same, because teachings and doctrines are unimportant. All creeds they tell us are equally good for they all spring from Christian experience.

Well now, my friends, whether the objection is well founded or not, we ought to observe exactly what the objection means. I will tell you what it means, it means that we are falling back into a fundamental skepticism, because if all creeds are equally true, then since the creeds are contradictory one to another, it follows with inexorable logic that all are equally false, or at least equally uncertain. To say that all creeds are equally true is the same as to say that all creeds are equally false or equally uncertain; and when you say that creeds make little difference provided there be a unitary Christian experience, you are falling back into agnosticism which fifty or seventy-five years ago was regarded as the deadliest enemy of the Christian church. That enemy has not been made a friend, but has been made only more dangerous, by being received within our walls.

Christianity they will tell us is a life and not a doctrine. Now that seems to be a devout and pious utterance, but it is radically false all the same, and to see that it is false you do not need even to be a Christian, you need have just common sense and common honesty. For when you say that Christianity is this or that, you are making an assertion in the sphere of history. You are not saying what you think ought to be true, but what you think actually is a fact. When people say that Christianity is this or that—some have ventured the absurd assertion that Christianity is democracy—when you say Christianity is this or that, you are making an assertion in the sphere of history. It is just like saying that the Roman Empire under Nero was a free democracy. It is possible that the Roman Empire under Nero might have been a great deal better if it had been a free democracy, but the question is whether as a matter of fact it was a free democracy or not. So when you say that Christianity is a life, not a doctrine, you are making an assertion in the sphere of history, because Christianity is an historical phenomenon exactly like the Roman Empire, like the kingdom of Prussia or the United States of America.

What Does the Charter Say?

Now before you can determine whether Christianity is this or that, you have to go back to the beginning of the Christian movement. At the beginning of the life of every corporation is the incorporation paper, commonly called the charter, and in this paper are set forth the objects of the corporation. It is conceivable that other objects may be more desirable than those set forth in the incorporation paper, but if the directors use the name and resources of that particular corporation to pursue these other objects, they are going *ultra vires* of the corporation. It is the same fundamentally with Christianity. It is conceivable that after further investigation we may have fresh views about it. It is conceivable that the

founders of the Christian movement were wrong, and that we in the twentieth century can better their program. It is conceivable that they had no right to legislate for all subsequent generations. That is a matter for us to determine in the light of the evidence, but at any rate the founders of the Christian movement did have an inalienable right to legislate for all generations that should choose to bear this name of Christian.

Therefore, if you would honestly determine what can bear the name Christian, you have to go back to the beginnings of the Christian movement. Now the beginnings of the movement constitute a fairly definite historical phenomenon; there is a certain agreement as to what Christianity at its inception was, possible even between Christians and non-Christians, because we have certain sources of information which are admitted to come from the first Christian generation, like the passage we read today—sources which give us definite information about the beginnings of Christianity.

The Christian movement began a few days after the death of Jesus of Nazareth. I can see no good historical justification for calling anything that existed before the death of Jesus of Nazareth, Christianity. At any rate, to be cautious, I will say that if Christianity existed before that time it existed only in a preliminary stage. Evidently after the death of Jesus of Nazareth there was a strange new beginning among His disciples, and that new beginning began the movement which caused the spread of the Christian religion out into the world.

Now, what was the character of the movement at its beginning? For one thing, it was not merely a life as distinguished from a doctrine. Do not misunderstand me. It certainly was a strange new kind of life; anybody who came into contact with those early Christians recognized that they were living an entirely different sort of life from the people around them. It is perfectly clear that the first Christians were living a new type of life, a life of strange purity and strange unselfishness.

Something Happened

But how was that type of life produced? I will tell you the way modern leaders of the church would have expected it to be produced. They would have expected the first Christian missionaries to go forward and say: "We have been in contact with a wonderful person, namely, Jesus of Nazareth, and our lives have been changed by that contact. We call upon you, our hearers, to submit yourselves to the contagion through us with the life of Jesus of Nazareth."

That is just what people are saying today. That is what modern men would have expected the first Christian missionaries to say, but as a matter of historical fact they said nothing of the kind. They produced a new type of life not by exhortation, not by the contagion of personal influence, but by the proclamation of a piece of news; they produced it by the account of something that had recently happened.

That seemed a strange thing to the people of those days—to change men's lives not by telling them to be good, but by giving them an account of things that had happened. It seems strange today, it is what Paul called the foolishness of the message. It seemed to be an absolutely foolish way of trying to change the lives of men, but to the historian it is perfectly plain that that is the way they went at it.

Do you want me to tell you what the first Christian movement was in Jerusalem? They did not say, "Submit yourselves to the spell of Jesus Christ and be children of God the way Jesus was a Son of God," but they said, "Christ died for our sins according to the scriptures; he was buried; he has been raised on the third day according to the scriptures." It was an account of things that had happened and an account of the meaning of the happenings, and when you get those historical facts with the meaning of the facts you have Christian doctrine. Christ died—that is history. Christ died for our sins—that is doctrine. We have that at the very basis of all Christian work; it was there in Christianity in the first century, and today Christianity, as then, is founded upon the account of something that happened.

What I mean can be summed up in the first chapter of Acts—the eighth verse—"Ye shall be my witnesses in Jerusalem, in all Judea, and Samaria, and unto the uttermost part of the earth."

Now it is a complete misinterpretation of these words if you say that the witness is merely to what Christ has done for you in your own souls. That is not the way the words are meant. Paramount is the witness to the plain historical fact of the resurrection of Christ. If there is some skeptic here, I do not need to argue with him about the historical value of the book of Acts, or whether Jesus really spoke these words, because all historians, whether Christians or not, ought to admit that it is a good summary of what the Christian movement at its very beginning was; it was a campaign of witnessing, an account of historical facts; Christ died; He was buried; He has been raised.

The Christian Worker a Christian Witness

Well then, if the Christian worker is fundamentally a witness, it is important, despite modern impressions about it, that the Christian worker should tell the truth. When a witness gets up on the witness stand it makes little difference what the cut of his coat is, or whether his sentences are nicely turned; the important thing is that he should tell the truth, the whole truth and nothing but the truth. That is the important thing for the Christian preacher and Christian worker today. Do not misunderstand me. It is a sad thing if you tell the truth with your lips and if your life belies your message, because then the more true the message the greater your sin, for you are bringing despite upon the truth. On the other hand, it is a sad thing when a man uses the gifts God has given him in order to proclaim things which are false. Therefore, the first thing is that we should tell the story which is at the basis of Christianity and tell it straight, and full, and plain.

It *does* make a vast deal of difference what our teachings are, and it is the fundamental business of the Christian church today to set forth the teaching of Christianity truly and plainly in opposition to the teachings of the modern rivals of Christianity. And the chief modern rival of Christianity is not Mohammedanism or Buddhism, but naturalistic Liberalism, which is almost dominant in our large ecclesiastical bodies today.

What then, briefly, are the teachings of Christianity over against the teachings of Liberalism? We have just said that Christianity is an account of something that happened, not something that always was true, but something that happened about 1900 years ago, when God saved man through the atoning death of the Lord Jesus Christ.

But before you can understand that gospel, that account of something that happened, you must know first something of God, and second something about man. These are the two great presuppositions of the gospel message, and it is these presuppositions, as well as the gospel message, to which modern Liberalism is diametrically opposed.

It is opposed to Christianity in its view of God, and in its attitude toward God. Now in the Christian view of God there are many elements, but one element is absolutely fundamental, and gives consistency to all the rest. It is the awful transcendence of God, the awful separateness of God; and it is that element in the Christian presentation of God upon which despite is being cast everywhere in the modern liberal church, because it regards God as fundamentally just another name for the great process of nature as it is. We find ourselves in the midst of a vast process, and to that vast process is applied the name of God. That is what people mean by the immanence of God.

Now do not misunderstand me. God according to the Christian view is immanent in the world. God is everywhere—"closer to us than breathing," but immanent in the world not because He is identified with the world but because He is the Creator of it and upholds the things which He has made. The fundamental thing in the Christian notion of God is the sharp distinction between all created things and the Creator who is the explanation of all mysteries.

It is strange that men can call that a new vision of God which obscures the distinction between God and man, and involves God even in the sin of the world! How men can call such a view of God a new revelation is strange, because pantheism as it is called, is just as old as the hills, and has always been with us to blight the religious life of man. Modern Liberalism even when not consistently pantheistic, is at any rate pantheizing since it seeks to obliterate the sharp distinction between God and man, and involves God in the sin of mankind. Very different is the holy and living

God of the Bible and of Christian faith!

Liberalism Denies Sin!

In the second place, modern Liberalism differs from Christianity in its view of man. It differs because it obliterates the distinction between man and God in the way I have said, but it differs in a more fundamental manner still. At the very basis of modern Liberalism in the church is a loss of the consciousness of sin. You can examine the religious literature of the present day, the Sunday-school lesson helps and the sermons, and you will find that the characteristic thought through the whole of them is a profound satisfaction with human goodness. The modern preacher has no words too strong to express his scorn of the Christian view of the awfulness of sin.

A few months ago I stopped in a distant city and went to what seemed to be the leading church. It was the day when the new Sunday-school teachers were inducted into their office; and the preacher preached a sermon about Christian education and told his people, especially those who were to train the young, that formerly there had been a terrible view that children were lost in sin and needed a Redeemer. And he got a laugh from his congregation by quoting the old theologians about the awfulness of sin under which all men were born in this world and the need of redemption in order to escape the righteous judgment of God. He said, "People really used to believe that all children were born in sin and needed the Saviour, Jesus, but we have learned in these days that it is our duty as Christian teachers merely by the teaching of Jesus to draw out the good that is already in them."

The question arose in my mind why he quoted the theologians, why he indulged simply in the vulgar ridicule of them, when he wanted to cast ridicule upon the doctrine of the retributive justice of God; because he could have raised a better laugh if he had quoted the words of Jesus!

Jesus said more awful things about the terribleness of sin and the retributive justice of God than any man, and it is exceedingly strange how men at the present time who claim to have Jesus as Master (they speak of him always as "the Master," but they do not speak of him as Lord or Saviour), who claim to have Jesus as their authority in the sphere of religion, will proceed in the same breath to cast despite upon the things which are at the very center of His teaching, and at the very center of Christianity, as is the awfulness of the guilt of sin.

Do you want me to tell you what the fundamental fault with the church today is? It is this—the modern preacher, whether in the Sunday-school class, or in the home or in the pulpit, is feverishly engaged in an absolutely impossible task. He is engaged in calling the "righteous" to repentance, in trying to bring men into the church, and at the same time permit them to retain their pride in their own goodness. Even our Lord did not succeed in calling the righteous to repentance, and probably we shall be no more successful than He. At the very basis of Christian preaching is the mystery of the consciousness of sin and that is produced by the Holy Spirit, and when a man comes under the conviction of sin his whole attitude is changed.

These are the two presuppositions of the Christian message—the Christian view of the awful holiness of God and the Christian view of the terrible guilt of sin. God could only bring sinful man into His presence through the atoning death of Jesus Christ our Lord, but the account of that gospel is found in the Bible and with regard to the Bible modern Liberalism differs fundamentally from Christianity.

The Bible Absolutely Unique

The Christian view of the Bible of course makes the contents of the Bible absolutely unique. You might have all the ideas of the Bible in some other book, but you would have no Christianity; because Christianity is an account not merely of things that always were true, but an account of something that happened, and unless the thing really happened then we are still hopeless under the guilt of sin. It all depends upon the question whether, as a matter of fact, the eternal Son of God did take our sins upon Him and die instead of us on the cross.

According to the Christian view of the Bible it not only contains an account of something that happened, but contains a true account, and thus there is added to the Christian doctrine of revelation the Christian doctrine of the inspiration of the Word of God, and upon that doctrine despite is everywhere being cast today. Men are always talking about the "mechanical" view of inspiration, which makes the Biblical writers little more than stenographers. But as a matter of fact the Christian doctrine of inspiration does not deny the human characteristics of the biblical writers, nor display any lack of interest in the human means that these writers had for gathering their information, but it holds that by the Spirit of God these writers were preserved from the errors which are found in other books, and thus gave to us the only infallible rule of faith and practice.

The Seat of Authority According to Liberalism

But what does modern Liberalism substitute for the authority of the Bible? Sometimes a totally false impression is produced that it substitutes the authority of Jesus.

That is altogether false, because when asked what they consider the authority of Jesus, we discover that modern Liberalism rejects a great many of the recorded words of Jesus. It does not believe that Jesus ever spoke some of them, because in His recorded words in the gospels are some things most hateful to it. Modern Liberalism says that not everything recorded of Jesus in the Gospels was spoken by Jesus, and we must sort out the words which were spoken by Him and reject the rest.

But suppose we press it further. We shall discover that even in the reduced Jesus of modern liberal reconstruction there are some things abhorrent to the Liberal church, and modern Liberals if pinned down to it will say that they do not believe everything Jesus said was true, but they will say they are still Christians, they are still His followers, because they still hold to the central life purpose of Jesus.

Well, what was the central life purpose of Jesus? According to the Gospel of Mark the central life purpose of Jesus is found in His atoning death. "The Son of man came not to be ministered unto, but to minister, and give his life a ransom for (instead of) many."

These words are of course abhorrent to the Liberal Church. But when you ask what the central life purpose of Jesus was, you will find you are in the mire of dispute, and that they will accept as authoritative only a few of the sayings of Jesus, not because they are His sayings, but because they happen to agree with their own opinions. The real authority of the modern Liberal is not Jesus, but it is, as men say, "Christian experience."

But what do you mean by Christian experience? What do you mean by Christian experience as authority? Surely you do not mean merely a majority vote of the organized Church. Do you mean, then, individual experience? But this is endlessly diverse, and therefore what you will have substituted for the true authority of the Word of God, is no authority at all but the shifting emotions of sinful men.

But people say what a foolish thing it is to depend upon a book! *It all depends upon the book*, my friends. The Reformation of the sixteenth century was founded upon the authority of a Book! May that Book again set aflame the world, and may the present bondage give place again to the glorious freedom of the sons of God!

The Christian View of Christ

When you come to the contents of the Bible everything points to the central figure—Jesus Christ. What is thought of Christ, first, by the modern liberal church and second, by Christian men?

At this point a further perplexity arises, for ask the modern liberal preacher his view of Christ, and he will say with great conviction, "I believe in the deity of Christ, I believe that Jesus is God."

We hear much like that today. People say, "Why, after all, this great preacher is most orthodox because he believes in the deity of Christ, and those who are objecting to his presence as a leader in the church, are mere uncharitable heresy hunters.

Do you not see, my friends, that, when they say Jesus is God, the value of that utterance depends upon what they mean by God? That little word "God" is not a bit more beautiful than any other English word. The value of it depends altogether upon what you mean by it, and when the modern liberal preacher says he believes Christ is God, he may mean God exists in all the world, God exists wherever life pulsates through humanity, and only appears

fuller and plainer than any other place in the life of Jesus.

That is what is often meant, and of course that is very far from the Christian faith. Very often when he says Jesus is God, he means to use the term in this way: "We have given up," he says, "the old notion that there is a Creator and Ruler of the world. We know nothing about that—that is metaphysical. The word 'God' is useful merely as expressing the highest object of men's desires." So when they say Jesus is God they do not mean that Jesus is the supreme ruler of the world, but simply that Jesus, though a man like the rest of men, is the highest thing we know.

Such men are further removed from the Christian faith than Unitarians. Unitarians at least believe in God, whereas these men speak highly of Jesus, call Jesus God, only because they think low of God, not because they think high of Jesus.

In another way also such men are inferior to Unitarians, inferior in the plain matter of honesty. When they say, Jesus is God, the truthfulness of that utterance depends altogether upon the audience addressed. I do not mean to deny that such liberal preachers do believe in the very core of their hearts that Jesus is God, they certainly mean that. But the great trouble is, they know perfectly well those words are going to be taken by the simple minded hearers whom they address in a way totally different from the way in which they mean it. They are offending therefore against the fundamental principle of truthfulness of language. The assertion, "I believe that Jesus is God," is truthful before an audience of theologically trained persons who understand the modern way of thinking about God, but if it be addressed to a simple minded people, then the language is untruthful and all the best motives in the world cannot possibly excuse it. Nothing can possibly excuse language which is not in accordance with facts.

Simplicity of the Cross

Liberalism is different from Christianity also as to salvation. What is the way of salvation according to the Christian account? Two aspects are to be distinguished. In the first place, the basis of it all is in the atoning death of Christ. According to Christian belief that is a very simple thing. Men talk about the theory of the atonement as though it were a subtle thing, but you can put it in words of one syllable. We deserve eternal death. The Lord Jesus Christ, because he loved us, died instead of us on the Cross.

That certainly is not incomprehensible. It is mysterious in its depth of grace, but it is a thing that a child can understand. Do you want me to tell you what is difficult? It is not the simple Bible presentation of the death of Christ, but the manifold modern effort to get rid of that simple presentation of the Cross in the interests of human pride.

The modern liberals pour out the vials of their scorn upon the Bible presentation of the Cross of Christ. They speak of it with disgust as involving a "trick" intended to placate an "alienated God." Thus they pour out their scorn upon a thing so holy that in the presence of it the Christian heart melts in gratitude too deep for words.

People talk about Christian experience. My friends, where can Christian experience be found if not at the Cross of Christ, at that blessed place where a man knows that in a great mystery the guilt of his sin was taken by the Holy One, and borne instead of him on the Cross?

The very nerve of the Christian view of the Cross is that God Himself makes the sacrifice for our salvation. Where can love be found except at the Cross of Christ, the one who died, the just for the unjust? "For God so loved the world that he gave his only begotten son." There, and there alone, is to be found the love that is love indeed.

The New Birth

This work of Christ is applied by the Holy Spirit of God in the new birth. You will hear very little about the new birth in modern preaching. Modern missionaries will tell you, you must give up the thought of winning individual converts in mission lands. For the new birth they are inclined to substitute "the social gospel." But at the very centre of Christianity are the words "Ye must be born again."

Justification by Faith

That is the work of the Spirit of God, the application of the work of Christ. But in applying the work of Christ the Spirit makes use of faith. People who have found salvation know what it means.

Liberals talk about faith in Jesus, but they mean simply admiration of Jesus. They talk about it as if the basis of the Christ life were "make Jesus Master in your life." The Y. M. C. A., in recent years, has put the declaration of purpose to live the Christ life as somehow being on a par with the reception of the salvation which is found in the Cross of Christ. I do not see but that that is the exact opposite of faith. That means that you are trusting in your own works. Faith means not that you *do* something, but that you *receive* first the gracious gift of God. When the Lord Jesus has died for you you accept it without work of your own. You accept the gracious thing He did. And then by God's help the good life follows.

Victory Assured

Christianity is fighting a great battle today. It is one of three great crises in the history of the Christian church. One came in the second century when Christianity was almost engulfed by paganism in the church in the form of Gnosticism. There was another in the middle ages when legalism was almost dominant in the church, similar to the modern legalism which appears in the liberal church. Christianity today is fighting a great battle, but I, for my part, am looking for ultimate victory. God will not desert His church.

A SIGNIFICANT MANIFESTO

Some months ago a group of eminent English leaders, including Dr. L. P. Jacks, editor of the Hibbert Journal; Dr. A. E. Garvie, and Dr. W. B. Selbie, issued a manifesto, in which this note was sounded: "Civilization itself seems to be on the wane . . . the nations are filled with distrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. . . . It is becoming increasingly evident that the world has taken the wrong turn, which if persisted in, may lead to the destruction of civilization."—*The Christian Century*.

AN UNUSUAL EXPERIENCE

March 21

Just as we are about to go to press with this issue of the Monthly, several page proofs are lost in the snow; not exactly lost, but snowbound. The storm of Sunday, March 11, cut us off from wire communication with our printers, but mail continued to reach us during the week. We were almost through and sent the last page proofs Saturday, March 17. That night Mt. Morris, Ill., was completely cut off from the outside world by the snow storm. The Publishing Agent sent telegrams and requests for long distance phone connection without response. Tuesday morning we started for Mt. Morris and learned only when arriving at Oregon that it was impossible for a train to get through. Engines with plows and large crews were working at both ends of the line. We secured a ride with a farmer on a bob sled—having to detour from the regular road—several feet deep with snow in many places—and drive six miles over fields and side drives to our destination. Here we are trying to complete the forms and hoping every hour for the most welcome toot of the locomotive with our precious proofs. If your copy of this issue is late you will understand we have been working under difficulties, both with the increased size of the issue, and the storm to handicap us.

The Publishing Agent.

A Good Prescription—

Renew Your Subscription—

Avoid Conscription

God or Matter, Creation or Evolution, Which?

By Professor Leander S. Keyser, D. D., Wittenberg College, Springfield, O.

MY address this morning is the first of a series on "The Problem of Origins." The subject is divided into three parts: (1) The origin of the universe: (2) The origin of man and woman; (3) The origin of sin and salvation.

There is one book in the world, and only one, which throws a clear light on the problem. On the other hand, the speculations of men have always been obscure, uncertain, and unsatisfying both to the intellect and to the heart. That book is the Bible—a book pretty well known in the Moody Bible Institute, if one may judge from the number of times it has been referred to, read and quoted since I have been in this auditorium.

The origin of the universe—how much speculation has been expended upon that problem, and most of it futile! It has remained unsolved by science or philosophy. But turn to your Bible—and see how simply and rationally the problem is solved; for at its very threshold the Bible says, "In the beginning God created the heavens and the earth." Is not that beautiful and uplifting?

At this point I must break into the logical sequence of my discourse to explain an important point. It is this: There is no contradiction between the first and second chapters of Genesis. Dr. Driver—like many others of the Graf-Wellhausen school—in his *Introduction to Old Testament Literature*, tries to show that these two chapters contain variant accounts of the creation, and cannot be reconciled. For that reason he and the critics of his kind accept the documentary theory and the composite authorship of Genesis and the whole Pentateuch.

Now, the reason why some critics see contradictions between these two chapters is that they have failed to find the true key to their interpretation. Let us see if we can discover it. The first chapter gives a general account of the creation of the whole cosmos, including man. Then the second chapter, so far from giving another and a discrepant account, describes more in detail just how God brought man into being, body and soul, and then proceeds to tell how He prepared the garden of Eden as man's habitat.

Therefore, since the two chapters narrate different historical events, there can be no disparity between them.

On this matter, and others of like importance, I call your attention to Dr. Keil's commentary on the Pentateuch.

A Confession of Faith

Before going further, I would like to make a confession of my faith—and I make it with a bounding joy, namely, that I accept *ex animo* the first three chapters of Genesis (and, of course, those that follow) as *actual history*. I do not believe that they are myth, legend, allegory, or mere Jewish tradition.

Professor Leander S. Keyser, D. D.

My conviction is that they describe precisely the origin of the universe, of man and woman, and of sin, and then add the proto-gospel promising that the seed of the woman should bruise the serpent's head.

May I add (I hope without boastfulness), that I have arrived at this conclusion after years of study and investigation, also after years of Christian experience, which were preceded by a season of deep doubt and virtual infidelity. I do not know how to account for my Christian experience, except by the creative history recorded in the early chapters of the Bible, telling me, with the rest of the Book, that the God who made me a new creation in Christ Jesus also created the world and all that is therein.

Oh, how satisfying it is when you can rest upon this inspired history, my brethren! How reassuring to the soul that longs for certitude and reality!

While I seem to be talking around my theme thus far, I have been steadily coming to it—the origin of the universe. The discussion is based on Genesis 1:1: "In the beginning God created the heavens and the earth."

Note—"In the beginning *God*"! Can one think of a better way to begin the universe than to begin with God? It begins with the transcendent Being, who existed before the beginning of time. How majestic the initial teaching of the Bible!

"In the beginning God *created*"! The verb is *bara*, to bring something into being that had no prior existence. What does that mean? It means that God is a personal God, all-powerful and all-wise. Otherwise He could not have created this vast universe *ex nihilo*. What a conception for a man to achieve and express in the childhood of the world? Such a conception could not have come up from beneath; it must have come down from above—from God Himself. And note what it means for our comfort. If God created the universe, each of us may come boldly to the throne of grace with a child's trust and simplicity, and say: "Father of this vast universe, I lay my hand in Thine; lead Thou me in the way Thou wouldst have me go!"

"In the beginning God created the heavens and the earth." That completes the symphony. How did Moses know that the rest of the universe is greater than this little earth on which we live? He mentions "the heavens" first. He lived centuries before Ptolemy, Copernicus and Galileo, and yet, when he describes the creation of the universe as a whole, he names the heavens before the earth. Still, he gives most of his attention subsequently to the earth, because it must have been revealed to him that the earth was to be the arena of the greatest transactions conceivable: the creation and history of mankind and the redemption of the human family through the incarnation of the eternal Son of God. It is marvelous, the wisdom of this biblical writer!

Evidence of Supernal Wisdom

This initial verse proves the Bible to be of divine origin. I cannot conceive that a book written in the primeval history of the human race could begin its narrative in so divine and majestic a way without divine inspiration. Other religions never rose to the conception that God created the universe *ex nihilo*. All of them tell you that the gods were evolved out of the primeval *all*, or substrate, of the universe and then began to operate in crude and absurd ways upon the material of the cosmos, trying to mold it into shape. Even Plato and Aristotle, wisest of the Greek philosophers, never were able to lift their thought to the conception of a pure divine creation, but believed that matter was eternal, and that God merely its framer and artificer. On the other hand, the writers of our pure monotheistic Bible, mastered the exalted conception that God created the universe, and therefore is its complete Sovereign and beneficent Upholder. Is it not a proof of supernal wisdom?

At this point a difficult question may arise. Where did God come from? Who made God? There are few people who have not been puzzled at times over that perplexity. It was the problem that troubled poor Professor Tyndall in his day. He says that he often could not sleep at night for worrying over the question, Who made God?

Here is the way to deal with it—at least it is one way: There is something now; the universe is here, and we are here. Since there is something now, there must have always been something; for if there ever was a time when there was nothing, nothing could have ever been. Therefore there must be some ultimate reality which has always been, which has existed from eternity.

Now, what kind of an ultimate and eternal reality are you to posit and believe? Is it not infinitely better to

accept a personal and all-wise God than mere crude, unconscious material substance? Let us not be groundlings! If you believe in God, in the personal, infinite, all-powerful and all-wise God, then you have some One on whom to rest your soul in perfect serenity and satisfaction; and you may know that sometime all your perplexing problems will be resolved, your sins forgiven, your diseases healed, and your afflictions comforted and allayed. That is the only way to live a stabilized life in this world of sin and mingled joy and sorrow.

Differing World-Views

In the next place, we shall examine briefly, a few world-views that differ from the one presented in the Word of God. There is materialism. This is a materialistic age. Many of the so-called scientists of the day have gone over utterly to this philosophy, and seem almost to glory in the fact that they have crowded God out of the world. And yet materialism is a very crass and superficial view; it holds that the only entity is matter; those higher realities—mind, soul, spirit, these the materialist declares are nonexistent. Thought is only the result of secretions in the brain, just as bile is the result of secretions in the liver. Do you not see, therefore, that the materialist thinks in the lowest terms possible? He seems to be incapable of thinking along the higher lines, in purely psychical, ethical and spiritual terms. Is it not strange and sad that there are people, some occupying high places in educational circles, who actually glory in the denial of the existence of the soul and of all spiritual realities?

But wherein lies the weakness of this crude theory? Let me propose a few questions to the materialist: If matter is the only reality, how could personalities like us men ever have evolved out of impersonal substance? Can something higher and nobler come out of something lower merely by means of resident forces? *Ex nihilo nihil fit.*

What the mind craves is an adequate philosophy; what the soul desires is an adequate religion. And surely materialism does not posit an adequate religious or philosophic basis of the universe, and especially of the higher and finer phenomena it exhibits! If you will put the personal, omnipotent and omniscient God portrayed in the Bible back of and in the universe, then, and then only, do you have an adequate basis and cause for all its phenomena.

Let us look at the question from another angle. Belief in God, or in some kind of a supernatural being, is all but universal. No tribes have been found, however low in the scale of civilization, who do not have some kind of religion, some conception of the supernatural. Religion seems to be inborn. Some one has said that "man is incurably religious."

And, besides, in many heathen countries the religion of the people is the most dominant force in their lives. Now, if there is no entity existent but material substance, and yet it has made almost all the peoples of the world believe that there is a God, then, by that very token, material substance must be a *universal falsifier!* Therefore, its testimony cannot be accepted on any subject. Even when it makes the materialist believe only in material substance, it may be fooling him! So I repeat, materialsim is an utterly inadequate philosophy.

Another humanly devised theory says that matter is eternal, therefore it was not created. Plato and Aristotle held that view; so did the Gnostics and Manicheans, heretics of the early Christian centuries. Plato and the Gnostics maintained that matter was evil. Aristotle denied this, although he held that God was only the framer and artificer of the universe, but not its creator.

What is lame about this theory? It is this: There cannot be two eternals subsisting side by side, nor two infinites, nor two absolutes. The absolute and the relative may subsist simultaneously, but there can be only one absolute and self-existent Being. Therefore to say that God and matter are both eternal is a contradiction, a metaphysical impossibility. The biblical doctrine of God as the eternal Being and the Creator of all finite and relative existences is again triumphant.

H. G. Wells' Theory of a Finite God

A few words must be said regarding the modern doctrine of a finite God. John Stuart Mill held that view; so did William James, the psychologist; so does H. G. Wells today. Since sin and suffering are in the world, they try to exonerate God from blame by declaring that He is finite, and therefore could not prevent their occurrence. Then they add, that we are in the world to help God out of His dilemma, and perhaps some time He and we together may succeed in winning the victory over evil.

What shall we reply to the exponents of this theory? It is a hopeless and helpless doctrine. It makes God a helpless being, and that is fatal to anything like solid hope and comfort. If God was not strong and wise enough to prevent the advent of sin into the world, how will He ever be able to overcome sin? Our assistance will do Him no good, because, since He created us, our strength can add nothing to His power. Indeed, since the majority of people in the world do wrong and add their opposition to Him, that would only seem to increase His burden, and make Him the more feeble. So, you see, what an inane doctrine it is.

The only doctrine that puts courage and fiber into the human soul is the doctrine that God is supreme, all-powerful and all-wise, just as the Bible portrays Him. Then it follows that since He permitted sin to come into the world, He knew that He could deal with it adequately, and in His own good time overcome it. May you and I be on His side when that time comes, so that we may share His triumph and be partakers of His glory!

And what shall be said of the theory of evolution so much in vogue today? This is so great a subject that it would be better to deal with it at length and in detail when it is touched upon at all. Yet there are a few propositions I wish to present for consideration.

The advocates of evolution seem to hold that it is sufficient to account for all things. Instead of remaining modestly in the realm of empirical science, its exponents are ambitious to formulate a philosophy of the universe. So we must enter the domains of both science and philosophy in dealing with the theory.

First, we ask, how can evolution account for the origin of matter and force? Could matter and force have evolved out of nothing? Can evolution account for the origin of life, or self-consciousness, or conscience, or spirituality?

"Evolution" means to *roll out.* Could something roll out that was not previously rolled in?

Evolution is a series of gradual and progressive changes brought about by means of resident forces. That is practically Le Conte's definition, and it is the only scientific one, the only *bona fide* article. Could the non-living evolve into the living by means of resident forces? Could the non-conscious evolve into the self-conscious? Could the non-moral evolve into the moral? Could the non-spiritual evolve into the spiritual? Is it not an axiom of human thought that every effect and event must have an adequate cause? The necessary answer to these inquiries will prove that naturalistic evolution is utterly inadequate; its champions are guilty of the logical fallacy of violating the law of causality.

How the Term "Evolution" Is Misused

There are those, however, who advocate "theistic evolution." I have nothing but the kindliest feeling for those who are making so desperate an effort to salvage theism and Christianity and at the same time hold on to the evolution theory. But from the viewpoints of both science and philosophy their efforts are futile, for the moment God is introduced as personally active in the process, that very fact nullifies evolution itself, which means progressive changes "by means of *resident* forces."

If God enters personally into the process, something new is constantly being injected from without to make it progressive and push it forward; and surely that is not what the scientists mean by evolution. That God does *develop*—note the word—many things in a gradual way, no one will deny; but that is miles and miles away from what is meant by evolution.

Thus the proponents of theistic evolution misuse the capital term, "evolution" in the argument. God creates and preserves and develops, but He does not evolve—unless you use the word "evolve" in an elastic and unscientific sense.

Should it be said that, when God created the primordial material—perhaps the universal ether—He endued it with all needed potencies for its subsequent evolution, and then left it to itself, to be controlled by secondary forces, we reply: That would be the Deism of the seventeenth and eighteenth centuries, which spent its force long ago and proved its futility. It would mean an *absentee* God or a mere *spectator* God—a view

repugnant even to the "modern mind," which insists on the divine immanence in all cosmical processes. Thus theistic evolution is shown to be a contradiction of terms.

I propose in the place of all these humanly devised theories the doctrine of Christian theism, which includes at least three terms in accounting for the cosmos —creation, miracle and development. Let us not suppose that we can exhaust all the manifold divine operations with only one term. Let us not be afraid to use as many terms as are needed to account for the universe and all its diversified phenomena. Only in that way can we prove ourselves to be both Christians and philosophers.

God the Unifier

The rest of our time will be devoted to a few of the positive theistic arguments.

Note the rationality, the "sweet reasonableness," of the biblical world-view. If God created the universe, we can account for its unity; for it is a cosmos, not a chaos. The word universe is derived from *unus*, one, and *verto*, to turn; therefore it means "turned into one." It is a *uni*-verse.

If the one God created it, as the Bible teaches, then it must be a unity, an organism, because it was brought into being by one mind. Is not that true philosophy?

What does philosophy always try to do? It always tries to find the unifying principle amid all diversity. Men intuitively believe that the universe is one, else they would not call it the universe. Now, what is the greatest and deepest unifying principle of which we know anything? It is personality—the *ego* that binds all variety into consistent and vital oneness. It is your egoity that makes and keeps you one and the same being through all the years. That is the reason you always use the first person singular when you think and speak of yourself. You always say "I" or "me," never "we" or "us."

Your body has undergone many mutations. Perhaps it does not contain an atom that it possessed when you were a boy. How many changes have occurred in your mental processes and operations! How often your opinions about things have changed! How different many of your emotions are from what they once were! Your moral and spiritual faculties have undergone many alterations, and yet you are the same person that you were at your birth—the same ego. You said "I" then, and you know you are the same "I" you were in those days. One thing has endured through all the years—your personality; one thing has unified all your life amid all the mutations.

Let us apply our argument to God and the universe. What is the one adequate unifying principle of this universe amid all its limitless diversity? The divine personality, the divine egoity—the self-conscious God who holds all together in beauty and concord. Where else will you find an adequate unifying principle? But granted that this philosophy is true, it *is* adequate. And, thanks be to God it is the philosophy which is taught in the Holy Bible!

"Holy Bible, Book Divine,
Precious treasure, thou art mine!"

Another thought comes to us with much comfort and uplifting power. The biblical doctrine of creation explains clearly the design so obvious in the cosmos. Purpose connotes intelligence and will, and they in turn imply personality; therefore the teleological argument or the argument from design, is valid as a convincing proof of the existence of a personal God. In no other view can you find a rational explication of the obvious marks of design and adaptation in the world of nature and the realm of reason. Why not accept the clear and obvious explanation instead of running blindly after some obscure cause?

The Saint's Security

The biblical world-view has another decided advantage. If God created the universe, He is its complete Sovereign. If He could create the universe, then He can control it. He is its physical and moral Governor. Whatever He may permit in His inscrutable wisdom, you and I may feel secure that the universe can never go beyond His control. To every opposing force, however subtle and powerful, the omnipotent One, is able to say, "Thus far shalt thou go, and no farther; here shall thy proud waves be stayed"!

What a comfort to repose securely on the divine sovereignty! That is why we Christians can always re-echo Paul's great statement, "All things work together for good to them that love God, to them that are the called according to his purpose."

Then, too, we may rely utterly on Christ's promise, "He that believeth and is baptized shall be saved"; for we know that there is no power anywhere that can thwart His decree and purpose. Is not that solid comfort? Will not the doctrine of Christian theism give stability to every believer's life? We pillow our heads on the divine sovereignty.

I cannot let you go without adverting briefly to two more thoughts. The view of Christian theism satisfies man's ethical needs. Why? Because, if you remove God from the universe, you have no basis for morality. There must be an ultimate ground and source of right. Every one ought to be able to see that. If there ever was a time when right was not, right could never have been, for it could not have evolved out of a non-moral basis.

But morality can be predicted only of personal beings with rational intelligence. moral perception and free will. We never call minerals, vegetables and animals moral beings, because they are not personalities. Therefore the ultimate ground of right must be a person—God. Here again the biblical doctrine of theism gives us an adequate philosophy of the moral phenomena in the universe.

The same is true with regard to man's religious needs, which are clamant in the very depths of his being. The biblical doctrine of God as a personal Creator, Preserver and Redeemer correlates with man's religious needs and aspirations, because man can hold real communion only with a personal God. He cannot hold true communion with the impersonal god of pantheism, or the abstract idea of humanity in the Positivism of Comte.

I conclude by reiterating that the biblical doctrine of God offers the only adequate basis and explanation of all the phenomena of the universe, natural, psychical, moral and spiritual.

"We sing th' almighty power of God,
Who bade the mountains rise;
Who spread the flowing seas abroad,
And built the lofty skies.

"There's not a plant nor flower below
But makes thy glories known;
And clouds arise and tempest blow
By order from thy throne.

"On thee each moment we depend;
If thou withdraw, we die.
Oh, may we ne'er that God offend
Who is forever nigh."

WASHINGTON AS A CHURCH CENTER

Many of the religious bodies of the United States have built or are preparing to build church edifices which in a way will be national in their significance. Some of the churches as well are making the city of Washington in a sense the headquarters of educational and religious endeavor.

The Episcopalians already have partly built a great cathedral, which stands on a height commanding a view of the city and the Potomac valley. In a way the building will be a national cathedral of the Protestant Episcopal church in the United States of America.

Two large Presbyterian congregations in Washington are just about to combine and to erect a church building which it probably is intended shall be national in its significance and in its influence. The Universalists are to build a new church which shall be a capital city home for all Universalists, and which, so to speak, will be a sort of cathedral for the adherents of their faith. The Methodists and the Roman Catholics already have several educational institutions in Washington. The Methodists are developing the American university, while the Catholics are developing a university of their own. Both churches have several large and flourishing places of worship in the capital of the country.

The Unitarians are erecting what may be called a national church on the heights of 16th Street. For years the Unitarians worshiped in a comparatively small building in a downtown district. President Taft attended services in this church during the four years of his administration. The ex-President, now the chief justice, is one of the helpers in the work of creating a Unitarian church center in the capital.

Under our Constitution we can have no national church, and it is a good thing that this is so. It seems, however, that the Christian bodies of the country are not overlooking the value which comes from a proper representation of their faiths in the capital of the country.

The Old, Old Story

By Pastor P. W. Philpott, Moody Church, Chicago

YOU will find the Scriptures I wish to call to your attention in Luke 2:16; 24:51, and Acts 1:11, a fragment from each: "The babe lying in a manger" . . . "He was parted from them and carried up into heaven" . . . "This same Jesus who was taken up from you into heaven shall so come as ye have seen him go."

Luke is the author of them all. He is the one writer who gives us a biography of Jesus from the cradle in Bethlehem to the Mount of Olives from which He ascended and went back to heaven.

Indeed there is only one other Gospel that makes mention of the ascension; Mark in a very brief way refers to it. Matthew records His birth, but makes no mention of the ascension; neither does John. Luke tells us the story of His birth and of His ascension, and he tells us the story of His ascension twice.

We get the story from this writer from two aspects. In one he looks back to Bethlehem, and the ascension is necessary to what began there; and in the other, he looks forward to the second advent, and makes that necessary to the completion of things.

In other words if the story of his birth is true as recorded, then His life could not possibly end in undistinguished death like that of other men. There must be something else. The creed which hundreds of thousands recite every Lord's Day, and which states that He was born of a virgin, must of necessity go on to say, "He ascended up into heaven," and add, "From thence He shall come again to judge the quick and the dead."

That is old fashioned theology, and I am surprised that some who recite the creed will take up stones to stone you when you say that you believe it is literally true.

A Time to Reaffirm Faith

I have come to the conclusion that we have reached a time when we must reaffirm our faith in some things that are absolutely essential to our Christian faith, and one of these is the virgin birth of our Lord and Saviour Jesus Christ. There has been for years a wide-spread and determined effort to set aside the authority of the Scriptures. Sometimes they try to exalt the books of men to a level of the Book of God. In other cases they would bring down the Book of God to the level of the books of men, but in either case the effect is the same, the authority of the Word of God is destroyed.

I have a feeling that this leaven that has been filtering through our religious schools is more responsible for the waves of lawlessness that have been rolling over Christendom during the last ten or fifteen years, but especially the last five, than some people are prepared to admit. The last barrier to a condition of absolute lawlessness is the Word of the

Rev. P. W. Philpott

(Photo by Fox Bros.)

living God, and when that is broken down the world will be lawless indeed.

Now in these attacks upon the Word of God the main point has been the virgin birth of Jesus Christ. If we can disprove the record of the incarnation, then the whole house of faith must collapse and we have nothing left.

A little time ago a certain young man was ordained to the Christian ministry, one of a number as to whom it was stated through the press that they had refused to affirm their faith in the virgin birth; indeed, two of them said positively they did not believe it at all, and the other four would not commit themselves. A day or two afterward I was taking lunch with a lay member of that denomination, and as we were talking about the statement, I said to him, "Do you ever expect to hear any of those men preach on the resurrection of Jesus from the dead? Should you ever expect to hear any one of them talk about His ascending up from Mount Olivet and going back to God?"

And he replied, "I don't know that I should."

Of course not. If we doubt the virgin birth, surely sooner or later we shall doubt the resurrection and the ascension, and everything else that is essential.

It was about forty years ago that Dr. Dale, of Birmingham, made the statement, "The storms of criticism now are bursting about the venerable head of Moses, but Moses is not the objective; the time will come soon when the tempest will break about that one holy Head." And the tempest has broken on the head of the Son of Mary, who was the Son of God.

Reasons for Faith in the Virgin Birth

Now we are asked to give an answer to every man who asks us a reason for the hope that is within us, and I want to give you some simple reasons why I believe the virgin birth.

First of all, the records of His birth are stamped with the seal of heaven. When you read the stories of the virgin birth of Jesus as given by Matthew and Luke, you recognize a touch that stamps them as divine. They are as pure as He of whom they speak. That is a simple reason, but it is a good one for me.

And then again, I believe in the story of that birth for the reason that Matthew did. He believed it was the fulfilment of a prophecy made 750 years before. "A virgin," said God to Isaiah, "shall conceive and bear a son, and shall call His name Immanuel." And we may go back beyond Isaiah and the patriarchs to the first great promise God ever made the human family. "The seed of the woman (a unique expression), shall bruise the serpent's head." This is the only instance in all history where a virgin gave birth to a son. I believe that story.

Then, the incarnation is the only explanation of Jesus. There is no other way of accounting for Him; for His perfect manhood; for His miracles; and for His holy sayings. He is the only sinless man the world has known. I believe the world believes He was sinless, holy, undefiled, separate from sinners, yet tempted in all points like as we are, sin apart. There was no response in Him to anything that was unclean, and mark you, friends, the Devil and the world had the microscope upon Him from His birth. Can you explain it? Can you explain the life, the miracle of Jesus in any other words than those of Matthew 1:22, "His name shall be called Immanuel, which being interpreted is, God with us"?

Oh, it was a great day when He was born in Bethlehem of Judea! A great day when God gave His Son "that whosoever believeth on Him should not perish but have everlasting life"!

Why Christ Came to the Earth

Now let me give you what I deem the threefold purpose for His coming.

1. *He came to make God known, to reveal to man what God is like.*

I had a letter from a brother a few weeks ago who had dropped into our church. He said, "I have heard a great many choruses, but never anything that equalled your young men's chorus in the rendering of "Does Jesus Care?" It was wonderful. "But," he added, "your theory about substitution, and Christ's coming to reveal God, and all that, I do not believe. All I need to do is to walk through Lincoln Park some nice spring morning with its flowers and birds. That is a revelation of God to me."

Now I know God speaks through nature. "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

But think of the wonderful scenes our missionary brother threw on the canvas a little while ago. What a wonderful country, what flowers, what fertility, but what darkness, what degradation, what shame, what death, until they heard a name! What name was it? Jesus, precious Jesus!

He came to make God known. Oh, see Him with the sinful, the sad, the sick and sorrowing. Should we ever have known God was like that had He not come?

About two years ago on a cold winter morning at 2:30, my wife said to me, "There is some one at the door."

I went down and there was a man. He said, "Are you the preacher?"

"Yes, sir."

"There's a girl dying, and she wants you to come and pray with her."

"I will go."

He turned to go, and then came back.

"I ought to be fair. It isn't a very nice place.

"I know—I will be there."

When I got to the house I found a girl in her early teens dying, and five or six of her own kind, standing about her.

As I looked upon that child my soul went out in pity and desire to help and save her if I could, but I thought first I would say something about her suffering.

"You have been very sick, my child."

"Oh, yes," she said, "but that's not what is bothering me—I am dying, and I am afraid to meet God. Isn't there a story in the Bible about a sheep that went astray, and the shepherd going after it until he found it?"

"Yes."

"Read it to me."

And I found that wonderful story which never had more meaning to me; and when I got through reading it, I told her the other story of the Good Shepherd who gave His life for the sheep, and then offered eternal life to them without money or price.

Then I knelt and prayed, and as we prayed, she sobbed and sobbed. I never was in a prayer meeting just like that one. When I arose from my knees, I shall never forget the picture! she put her hands together like a little child and said:

"Oh, girls, girls, I am that poor lost sheep, but the Shepherd has come to me, and I just believe He hugs me right to His very heart tonight."

O, I was so glad I believed the old story! What has the new theology to say to anybody like that?

The next morning when I went to call again the undertaker had been ahead of me.

See how much poorer we would have been if Jesus had not come! "No man hath seen the Father at any time. The only begotten of the Father, he hath declared him." He hath made Him known. Oh, bless God forever more!

2. But He came to do something else. Not only to reveal what God is like, not only to answer that great void in the human heart, but to *make it possible for us to go right into the very presence of God* and as children call Him Father, and finally, stand in His presence without spot or wrinkle or any such thing.

And in order to do that He must of necessity die. For without the shedding of blood there can be no remission of sins. He is the Mediator, no angel was worthy, so a body was prepared for Him. The children are partakers of flesh and blood, "He likewise took part of the same that through death He might destroy him who had the power of death, that is the devil."

I am glad He died. It makes it easy for everybody to die who trusts in Him.

I stood by my little boy of seven and a half years, our baby boy. One day a terrible disease came upon him. They took him to the hospital and wouldn't let us see him. But one day they said, "Come." They dressed me up like a doctor and I went in and saw his life going out.

He said, "Daddy, why are you dressed like that?"

"They don't let people come in here without these clothes on."

"Daddy, am I going to die?"

"I am afraid you are, my boy. Are you afraid?"

"No, I am not afraid; Jesus is with me." "But," he said, "I wish some of the others had gone first. It wouldn't be so lonesome then."

Dear little heart, he made it easier for me to go when my hour comes.

See what I mean? People who put their trust in Jesus and who believe the old fashioned gospel die well. Somehow a testimony like that is a great balm for a human heart. Jesus is with me. He not only destroyed the one who had the power of death, but He delivered them who believe out of a life of bondage through fear of death. Believers pass through the valley without fear.

3. He came also to identify Himself with our humanity for another purpose. *He came to carry back our humanity to the very throne of God.* The man Christ Jesus is standing in the glory at the right hand of God. The man Christ Jesus. Years ago I heard Dr. A. J. Gordon say, "That for Christ to become a man and yet remain God, is not more inexplicable than that we should be made partakers of the divine nature and yet remain men." I bless God it is true.

Who was it that got up out of Joseph's new tomb, and met Mary that morning in the garden? She thought it was the gardener, but when He said "Mary," she said, "It is Jesus. That is His voice."

I am glad that death did not change the tone of His voice.

I am glad my mother's voice will be just the same when I meet her in heaven.

Then you remember, when He walked along the way to Emmaus with the two disciples and sat down in their little home, He put up His hands to ask the blessing. They must have seen the print of the nails in his hands then, for you remember they recognized Him and He disappeared!

They hastened back to Jerusalem to tell the disciples, and while they were telling the story, "Jesus Himself stood in the midst!"

Jesus Himself, who had been on the cross three days ago! Up there in their home and then in this upper room! They were frightened at first, but Jesus said, "Fear not, it is I myself; handle me and see, a spirit hath not flesh and bones as ye see me have."

The very same Jesus. They went out with him as far as the Mount of Olives, and while He is in the act of blessing them, He is taken up until a cloud enveloped Him out of their sight.

The very same Jesus, the feet that had trodden those hills in Judea and Galilee, the hands that broke the bread, the face over which the tears flowed as he wept over their city, up to the very throne of God! Stephen saw the heavens open and testified, "I see the Son of man, standing at the right hand of God."

It is the same Jesus, and He is coming back again! I don't want any other. I want to see the same Jesus.

An old friend used to tell of a woman on a flat boat on the Mississippi river who fell over board. A man jumped after her and managed to save her. The passengers thought they would take up a purse and present it to her. "Thank you very much," she said, "but I want to see the man who saved me."

That is the person I want to see. And some day He is going to come from the sky and change these bodies of our humiliation like unto His own glorious body. That state and condition is going to be more real than anything here.

Now, what I long for tonight is that in this conference some man or woman may definitely receive Jesus Christ as his or her Saviour, and look back upon this hour, as some of us can look back to other hours, when the great transaction took place and we were born of God.

It can be yours tonight. I wonder if somebody will say to this company of praying, believing people, "O that I knew where I could find Him!" You will find Him in Christ, if you tonight will let your will go, and say, "Yes," and open the door of your heart to Him.

THE BRITISH AND FOREIGN BIBLE SOCIETY CHANGES LITERARY SUPERINTENDENT

Rev. T. H. Darlow is retiring in April from the service of the British and Foreign Bible Society. He will have the joy of knowing that his literary gifts of a rare quality have been given with rich profit to the society, which serves the best of books. Not only has he superintended the periodical literary work of the society, but he has edited, along with Dr. H. F. Moule, the *Historical Catalogue of Printed Editions of the Holy Scriptures*. This took twelve years to finish. It became at once a standard book of reference, worthy to be ranked with the greatest in this kind.

Rev. Edwin W. Smith has been chosen to succeed Mr. Darlow. He has been a missionary in Central Africa, a chaplain at the front, and an agent for the Bible society, in each of which offices he has approved himself to those who have had the means of knowing him.—*British Weekly.*

The Double Imperative of the Gospel

By Rev. Charles R. Scafe, Pastor, Central Presbyterian Church, Detroit, Mich.

I COME to you tonight with one of the very familiar passages of Scripture, and I suppose that is the reason it has been pressed upon my heart. I could not get away from it. There are other themes I should like to have used but this one seems to be before me always.

It comes under the head of the double imperative. It is found in the third chapter of John. It was the burden of my life when I went out from the Institute to begin preaching the gospel of the saving power of God. It was the need of the world, but I seemed to be unable to present it in such a way that the world would listen, attentively and sympathetically. It nearly always angered folks, and the more I said it the more I could see why it should anger them, and at the same time I could not change the message, for as I read in the third chapter, so well known to you, the climax of the declaration of the Son of God unto Nicodemus, I heard Him say, "Ye must be born again."

As I sought to solve all that meant, I discovered that if Nicodemus needed to be born again there was no one in the world who could claim that he was on a plane of greater religious perfection than he, and therefore could claim exemption from the declaration of the Son of God. No matter which way I turned that message it would ring out clear and true, and I knew that I had to be true to the declaration of Him who loved me and bought me, not with silver and gold, but with His own blood, and the very heart of His message was, "Ye must be born again."

The world resented it, and when I tried to explain why, because Jesus spoke of it, it did not remedy the difficulty. I said, "But here the Lord tells us the reason—that which is flesh is flesh, and that is the reason," but the more I would press *that is the reason*, the more resenting folks would come back and try to justify themselves, and speak of the great attainments of humanity, many of which I had to acknowledge. But I knew that after all they were really wrong, that on account of all flesh being sinful flesh, they must be born again.

I went to the West and preached it, and they told me it might be all right in the East, but they said when you come west you have to change your message.

I went back then to the East, and was asked by a good old Yankee woman why I came east? "Don't you know the wise men came from the East?"

I said, "Yes, but can you tell me the rest of the story?"

"No."

She was a sharp speaking, Yankee woman, and I said, "Very well, let me give you the rest of the story. The wise men came from the East, and went out to the West in order to perfect

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their knowledge, and then they came back east and told their brethren. I was born on the shores of Lake Champlain."

I went to Boston, and held a meeting there, and they seemed to resent this same message. Then I remembered something about Boston, and said,

"Can you tell me about the experiences of this city when the policemen went on strike for twenty-four hours?"

They were telling me many things about the city, historically. They glory in their attainments, but when you mention that thing they do not wish to talk about it. They want to turn their backs on that twenty-four hours. Homes were wrecked; lives were ruined; men, women and children were literally dragged in the dirt. But I said, "That which is flesh is flesh," and "ye must be born again."

I went back to Spokane, Wash., and spoke, and there was a spirit of resentment, but I said, "Can you tell me something about Armistice Day?" No, they did not want to talk about Armistice Day in Spokane.

I am almost afraid to speak now lest I am misunderstood, but I will not go into detail.

Armistice Day had come, and to show special honor unto the American Legion, they said, "A company of the Legion will look after the safety of the city of Spokane, and the policemen will take a twenty-four hour rest."

Now men of the Legion—I am not holding it up against the Legion, I am simply telling facts, that is all. Every boy from the church went out into the army and should be a member of that Legion, but at the same time, these are facts. Spokane blushes to this day when she thinks of the twenty-four hours when they gave the policemen a vacation, and put their safety in the hands of an unstarred company of men. "That which is flesh is flesh." There was no regard for property, or sanctity of life or person in the city of Spokane during that time.

I went down to Philadelphia, and preached there in the Fourth Church, and found a resentment again to this, and I said "Lord, what is the trouble?" There must be something the matter with my preaching because no matter which way I look I see the reasonableness of your demand, "Ye must be born again."

Finding Something New

Then I read that chapter over. I read it over and over. An elder in our church, just recently, as he was reading these chapters in our Bible study class, said, "Why I have found things in that third chapter of John that I had never seen before, and I thought I knew that chapter." So did I. I read it over and over and I saw another word. I saw the same word in another relationship. I heard the lips of Jesus saying to humanity, "Ye must be born again." I saw the result of my preaching on men and women, turning away from it as if it were making an unreasonable demand upon them. They felt as if in some way something was grasping them and pinning them down in some place that was not fit for a man or woman to stand in, and then I listened, and I heard Him say, "I must be lifted up."

Oh, men and women, there a flood of light came over that third chapter that I had never seen before! I knew the sinfulness of the flesh. No one had to tell me about it. I knew the demands of the flesh; no one had to instruct me, but I did not know the great thing He was trying to tell until it was revealed by divine revelation. "I must be lifted up."

I went back to the world and began to preach from the standpoint of the double imperative, and there was more power in the message, and there was a heart appeal that humanity could not resist. I saw all of the harshness going away, and I saw a wonderful thing; Jesus the Son of God, putting Himself under the same restrictions that He places me under. I saw that He had put something on Himself in the same way with the same language that He put something else on me. That in a way linked us up with Him in the same class, in an experience that we might possibly seek to draw back from so far as our own part was concerned, but as I recognized that great union of persons in the work, I gloried to think of His statement, "Ye must be born again."

It came to me to be the most tender of all of His utterances, for He said to me as it were, "Do you not know in order to make that possible, I must be lifted up?"

Lord, if I would enter into that glorious presence I must be born again. If thou wouldst have the satisfaction of thy heart, not willing that any should perish but all should come to repentance, thou must be lifted up!

He has said it, and I knew it to be true. I knew it was true. Oh, men and women, when I discovered that great truth, and said to myself, "Is it possible

that He has descended to that place where He is willing to say even of His own glorious self, 'I must' as well as 'you must'?"

Then I thought a little further, and said, "There is something more to this than that which I have discovered." It seemed its meaning was just beginning to open up. What does it mean to me to be born again? It means the change of the old man into the new. Peter puts it, "Until we become partakers." So may we become partakers of the divine nature.

And then if I must be born again it would bring to me liberation from the nature of Adam and of C. R. Scafe, and that was what I wanted to get rid of. I had fought against it but failed, and tried it again, but here I said, "Well now, there is nothing very great then in His demand upon me, but a humbling of myself to make it possible for me to become a child of God, an heir of God and a joint heir with Jesus Christ." We are to be linked with Him in the work of His kingdom, and then we are to be with Him and to be like Him.

Would I draw back then even from the necessity of the new birth? It is that which we receive that indicates to us whether the price was too much or not. Is it not so? If I pay ten dollars for something and it be worth the ten dollars, I do not grumble about the price. I say I have received my money's worth. But this is so much above that which human illustration can bring to us, for all I have to do is to come acknowledging the fact that I need a change of nature for I am flesh, and then I may find a way into a new nature and relationship.

I said, "It certainly is glorious," but I turned away at once and I said, "But what does it mean to my Lord when He says, 'I must be lifted up'?"

I had you sing that song tonight, "Nor Silver, Nor Gold," because it seemed to give the very thing that I am trying to bring out. "What would it mean to you Lord, in your part of the contract?" And, as I turned to the Word of God I found that He would say unto me, "Well, my part of the contract means that I had to leave the Father's house. My part of the contract means that I was to come into a world of sin and be a partaker of a body of flesh and blood and bones. My part of the contract means that I would be known among men as a man of sorrows and acquainted with griefs. It meant that the world would say, 'His face was more marred than the face of any man.' My part of the contract would mean that they would spit upon me, they would jeer in my face and nail me to the cross, and with your enemy the conflict would wage until my soul should be made an offering for your sin and I should make my grave with the wicked souls, with the rich who were wicked too, and even descend into the place of the dead."

Oh, friend, could I just get you to see all that which came to me! Could I just get you to see that which put the power into this heart of the message of God to me as I went out into the world! I love to go now and say unto them, "Ye must be born again," because I would say to the sinner, "Come now and listen. Jesus links Himself with you in the great plan of redemption."

And as I spoke on that subject back yonder as I did in that church in Philadelphia, there were souls that night that yielded to God who said twenty-eight years ago, "We turned away, for the message seemed harsh." It broke their hearts. Does it work? Oh, how much it will do—the lifting up of Jesus of Nazareth!

An Indian Witness

I stood on the platform up among the pines of the mountains of Colorado. Around us were sitting the Indians. Nine tribes of them were represented. We had slept in the tepee and in the tent. They were gathered about us now ready for the evening meeting. On the platform there was an Indian, not very large, he was in fact undersized, but an active little man, well along in years. We asked him for a testimony and he gave it to us. Briefly it was this:

"I was brought up a warrior from my childhood. When the great rebellion came I went with Custer as chief of his scouts. Up yonder in Montana one day, Custer said to me, 'Monteith, I don't need you any more; you go back home.' I said, 'All right, General, I go back home.' I went back home; next day General Custer he's killed."

It was rather a nice way to put it. He had led General Custer all the way up. Now he told him to go back home. Next day he was killed.

I believe if Custer had kept that man and his scouts, the enemy never could have gotten into his camp.

In his tepee had hung nine human scalps. He wanted to be the big chief of his tribe. It was the goal that he had set his heart on; just to be a big chief. So these nine human scalps; they were all enemies taken in fair battle and fair Indian fight according to their methods of fight.

He said, "You ask me why? I tell you. I was trained that way. I never heard of Jesus until I was forty-two years old."

I shall never forget the flare of his black eyes. There were a number of whites in the audience. He pointed his finger from one to the other, and there came a positive ring in his voice, as he said, "I never heard of Jesus until I was forty-two years old, but when I heard I believed."

Oh, what a dagger! The wild man of the woods had heard once; he believed. Before me were many who had heard many times and did not believe.

And when he believed, the human scalps were laid away, his long hair was cut off; his blanket was laid away, and he stood there an ordained Presbyterian minister.

Does it work? In closing I want to make this statement. I have been in union work longer than most anybody else I know. Most folks who have never been in union work know how to solve the problem right away. Some of us who have been in, however, for a long time know better. In that work there are twenty denominations in one church, and preaching in three different languages, and today it was all brought back to me again, and as I thought of that old Indian, I turned to the Book and I read in the Word of God of certain scenes in heaven, and it said, "The four and twenty elders cast all their crowns at the feet of the Son of God." And I said, "Well, thank God, here is an old Indian who will cast his crown down there one day."

Ah, friends, it is by the great fact of which I have just spoken, "I must be lifted up." "Ye must be born again." What fellowship in that great work of salvation! I am the redeemed; God is the Redeemer; I the gainer of everything; God for the time being seemingly the loser.

And I would say to you students of the Moody Bible Institute go out and cry to the world with all the confidence of ministers of the Son of God, "Ye must be born again," and when you do say it, say it with a joyful ring in your voice, and send the echo of the heart to His own words, "*I must be lifted up.*"

SOME POSERS FOR THE EVOLUTIONIST

If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the mariners' compass before the Christian era and have lost them again? Why should we see today only the pitiful traces of the splendors of the Mogul empire in the palaces and tombs of India? Why should the Hindu race have gone backwards for 400 years? Why should the stupendous ruins of the 12th to the 14th centuries of Angkor in Cambodia and of Borobodaer in Java be pointed to today with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the color into the walls of the Alhambra at Granada be lost arts which perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its own shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced some of the marvelous gold and feather work of the Aztecs and lost the very knowledge of the location of the wonderful ruined cities of Central America?

Surely anyone who is a seeker after truth must recognize that the progress of mankind is really only in certain directions interlaced with retrogression and decadence in others.—James Bowron in *The New Age*.

The Character and Experiences of the Redeemed

By Rev. W. S. Gottshall, Bluffton, O.

I HAVE been at the Moody Bible Institute many a time. I have come in here quietly; I like this atmosphere; I enjoy the association and the fellowship.

I need not say more about it, yet I should like to say what a benediction has come to me through the life of the founder of this Institute. As a young preacher, although I never had the privilege of hearing him, I devoured his printed sermons, and I shall never forget that morning when I took up a paper, and in a heavy headline it said that D. L. Moody had died. I sat down and wiped the tears from my eyes, and those beautiful words he said when he was about to pass over, for he said he never would die, and that is true—"Life is receding and heaven is opening"—I have often used in my addresses.

Then this Institute has helped me. When I was taking charge of a mission in Pennsylvania, a small church of just a few members, we had built a church and paid all the money we could spare and still had fifteen hundred dollars debt. One time a young man from the Institute came, and I talked the matter over with him, and I said, "When you go back to the Institute, ask the students to pray that we may pay our debt." I set a special hour when they were praying at the Institute, and we were praying in that mission, and I can say to the glory of God that it was only a short time when the debt was paid and we had money in the treasury. You helped us to pray.

My theme this morning, as announced by Dr. Gray, is a great one, "The Character and the Experiences of the Redeemed."

I

1. The basis for it is the children of Israel and their redemption, and the first thing that impresses me is this—that *redemption is all of God.* What could the children of Israel do to redeem themselves? Absolutely helpless; they were entirely under the power and domination of Satan. And what can one do to redeem himself? People are trying it nowadays; they have all kinds of schemes to help themselves out of the difficulty, but redemption and salvation is all of God. He is the Ransomer and the Ransom. He paid the price, and paid it to Himself, for God was in Christ reconciling the world unto Himself.

2. And then another thing that is very humbling is the fact that the children of Israel were redeemed, and everybody else is redeemed not because of what they were, or are, *but because of what God is.* Before He redeemed Israel from Egypt He revealed Himself in a way that He had never revealed Himself before. He said to Moses, "Unto Abraham, and Isaac, and Jacob I have revealed myself as God Almighty, but by my name Jehovah (Saviour) have I never been known unto them." So the first impression Moses must have had was that God was going to redeem Israel,

Rev. W. S. Gottshall

not because of what Israel was, but because of what He is. Israel surely was not lovable, but God was love. You and I were not lovable, but God is love, and that is why He redeemed us.

3. Then again we see that *redemption is by blood*, the blood of the Lamb. All the first born of Egypt were under the sentence of death, and it made no difference whether they were Egyptians or Israelites, the first born of Israel were just as subject to being killed on that fatal night as any of the first born of the Egyptians, but God told the children of Israel how to escape, and instituted the Passover. "Kill the lamb, and sprinkle the blood on the door posts and lintel, and wherever I see the blood, there I will pass over."

That word "pass-over" means "brood over." "When I see the blood the judgment will pass over, but I, God, will stay, like a hen that is brooding over her chickens when the storm is coming, that she may protect them from the storm." So the Lord would stay wherever the blood was.

Jesus Christ is your Passover, and mine. The sentence of death that should have struck you and me struck Him, and the judgment now passes over, but God stays, God is with us.

4. We are redeemed from the guilt of sin by the blood, *but it means the applied blood.* It does not make any difference whether they just kill the lamb; they must apply the blood to the door post and the lintel, for if the blood is not there, they will not escape; and if the blood of Jesus Christ is not applied to your heart and mine, we will not escape. Jesus died on the cross to redeem everybody, but unless by faith it is applied to the hearts it will after all, not save us.

5. And then we are saved by God *from the power of sin.* Just as God took His people through the Red Sea, closing the sea behind them, so the Holy Spirit took you and me with Christ through death over on the other side, through the process of the new birth. It is a miracle, and accomplished only by the power of the Holy Spirit.

That was the time that Israel really began to live, because the Word says, "This is your birthday," "This is the beginning of months for you." God took the seventh month and made it the first month. Before that they really did not live.

My friends, is it not true that before souls are born again they do not really live? They may exist, but they do not live, and they will have no credit for anything they do. Thousands of people are going to be disappointed because they think they are doing a great deal of good. They are very philanthropic; they believe that every cup of cold water that is ministered to a needy person will be rewarded; but they will be fooled, because it must be done in the name of Christ, and it will never be done in the name of Christ until you are *in* Christ. You only begin to live when you get into Christ, and then only can you perform any living works; before they are all dead works.

6. Then I notice that when God redeems, *he redeems from and to.* Not only *from* something, but *to* something. He redeemed Israel from Egypt, a type of the world, and from Pharaoh, a type of Satan, into the promised land—not into the wilderness. God never wanted the children of Israel to perish in the wilderness. He did not redeem them for that purpose. They must die for their unbelief, but God redeemed His people for the promised land.

The promised land is a type of the victorious Christian life. God did not redeem you to be a miserable or a weak Christian, but that we might enjoy the fulness of the Christian life.

II

Well, now, what is the particular character of such a people?

1. They are to be first of all, *a holy people.* You know before the children of Israel were taken out of Egypt God, through Moses, told them that they should prepare for the feast of unleavened bread, but they never ate that feast in Egypt. They ate it after they came out of Egypt.

Leaven is a type of evil. The leaven was omitted from the meal offering because the meal offering is typical of Christ's lovely life, and that is a sinless life, absolutely sinless.

So God said they should get ready for the feast of unleavened bread, a memorial of their deliverance from Egypt, just as the Passover was a memorial of the escape from death of the first born. The children of Israel never ate the feast in Egypt.

2. The second thing that is characteristic of redeemed people is that they are a *separated people.* Moses' demand that Israel go three days' journey into the wilderness to sacrifice, is a clear indication that they must be separated from Egypt. Pharaoh proposed four compromises. "Why not worship your God right here in Egypt? What is the use in going out?" But Moses said, "We cannot do that. It would be an abomination to you. The minute Israel begins to kill the cattle

and offer sacrifices, your people will stop us. We must get out of this country to worship our God."

"If you must go out, do not go far." "No," Moses says, "we cannot do that. We must go so far that there will be no desire to come back."

"If you are to go out, leave your wives and children here." But Moses does not accept that.

Then the last proposition, "If you do go, let your wives and children go, but leave your property here, your cattle, your herds." And Moses said, "I will have no compromise; not a hoof shall be left behind; we must have them to sacrifice unto God."

My dear friends, I wish we could appreciate this. God said to Israel, "Do not do after the people of Egypt that you have left behind; neither shall you do according to the Canaanites where you are going," and it is exactly so in the New Testament. That is God's plan for the church, because as God has a people in the old dispensation that are to be a holy and a separated people, so God in any single dispensation has a holy and a separated people.

In the sixth chapter of 2 Corinthians he puts the two contrasts over against each other—righteousness and unrighteousness, light and darkness, believers and unbelievers. There is the temple of Belial and the temple of God. How can these have any fellowship and communion with each other? Wherefore, "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, says the Lord Almighty."

God is in the separating business. He is trying to separate the sinner from His saints, the righteous from the unrighteous, the unbeliever from the believer. But the Devil is in the federating business. He tries to get everything together that he possibly can.

3. Again these redeemed people are a *people for His possession.* He says, "Every first born belongs to me." Why? Because in Egypt every first born had been redeemed by the blood of the lamb, and whatever God redeems He claims, and it belongs to Him. "Ye are not your own," says Paul to the Corinthians. "Ye are bought with a price; therefore serve the Lord with your bodies and with your spirits which are his."

We do not belong to ourselves. Jesus Christ paid the price and we belong to Him. In the sixth chapter of Romans it says, "We are servants of the living God." Now we cannot serve God and Satan. God says repeatedly, "They are mine."

III

And now what are some of the experiences of these redeemed people?

1. The first thing that impresses me is the *joy.* They were singing. When they had crossed the Red Sea and saw their enemies perish in the sea they were singing a song of redemption, a song of joy, a song of gladness. They never sang in the wilderness, but when they came to the end of the journey they sang again.

How was it when you were saved? I will never forget the day when I was conscious that I had my sins forgiven. That was the day when the safety valve was opened and I could not contain myself any more. It was a day of joy. The Christian life is a life of joy and rejoicing.

2. Then they had a *light in that trackless forest.* The Shekinah glory, which is the dwelling place of Almighty God is over them by day and shelters them from the heat of the burning sun. It is a pillar of fire by night and lights up that great camp of twelve miles in diameter. By day and by night they have the presence of God. In the day of prosperity as well as in the night of adversity we have His presence. That cloud was leading them. When the cloud lifted they pulled stakes and moved on, and whenever it rested they pitched their tents and put the Tabernacle right under the cloud.

God came down to us on that wonderful day of Pentecost and is today leading us. The blessed Holy Spirit, one with the Father and the Son, He is our Guide.

3. And then *God made provision for them.* There was nothing in the desert. Pretty soon they got thirsty and could find no water. And when they did find water it was very bitter. That is the place where so many young Christians fall; they cannot stand these tests that come to us in the Christian life. Israel began to murmur and wonder why God had brought them out of Egypt. But God showed them a tree. They did not discover the tree, it was revealed unto them. They put the tree into the water and it was sweet, and you all know what that means. There is a tree that has so much to do with your comfort and sorrow. If we put the cross into our bitter experiences they will become sweet.

They went on and water was again absent, and God said to Moses, "Take thy rod."

You know there were two rods, the rod of Moses which was the rod of judgment, and the rod of Aaron, the rod of Jehovah. God said to Moses—"Take thy rod and strike the rock," and the water flowed out of the rock. It is the rock of judgment, and in 1 Corinthians it is explained that that rock is Christ. The judgment struck him and water flowed from that rock.

Now that water of course is a type of the Spirit. After Calvary comes Pentecost, but there is never a Pentecost before Calvary. There can be no water until the rock is smitten and that rock is Christ. And they drank of that water.

But that is not all they needed. They needed food. There was nothing to eat in this wilderness. God was teaching His people to depend on Him. The wilderness journey is a very barren place for Christians. Israel began to murmur against God again; and they looked back to Egypt and longed for its flesh pots and for its garlic.

It is very deplorable today to see how many Christians have such a longing for the flesh pots of Egypt. They left their hearts back there.

But God sent them manna from the skies—a form of salvation. That word manna means "manhu" or, "What is it?"

John explains it in the sixth chapter of his Gospel. Jesus said, "Your fathers have eaten manna in the wilderness, the bread that came down from heaven, and have died, but I am the living bread, the bread that gives life."

Christ is the life-giving and the life-sustaining bread. Tell me, dear friends, what is it that feeds your soul, that gives you such a satisfying portion that you have no more longing and desire for the flesh pots of Egypt? Can you explain it? It is "manhu." It is a wonderful mystery and always will be.

IV

I would like to speak a little of the conflicts of Israel, because they are important in the conflicts of the Christian. A holy people will never be without conflict.

All our enemies are generally classed under three heads—the flesh, the world, and the Devil. I should like to change the order and say that the Devil comes first, because he is always on the scene, and he is really the beginning factor in all our conflict.

Now there are several enemies of Israel that are typical of our conflicts as Christians.

First, those who represent the flesh, the Amalekites and the Edomites, both descendants of Esau, who was at enmity with Jacob, and in his hatred tried to kill him. They represent that type of the flesh which is at enmity with everything that is good.

The Amalekites attacked Israel in the desert from behind, and you remember how Moses was on the mountain top—a type of Christ at the throne of grace pleading in our behalf. It was not down in the valley that the battle was fought, it was fought up in the mountain where Moses was praying and Aaron was holding up his hands. And it is not down here that our battle is fought, but up there where Jesus Christ is at the throne of grace pleading for us while the Holy Spirit is fighting in us. If the battle is won, God wins, and to Him be the glory.

"WE KNOW"

We know many things from the precious Word. We *know* that we have passed from death unto life; we *know* that whereas we were blind, now we see; we *know* that Jesus ever liveth to make intercession for us; we *know* that all things work together for good; we *know* whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him: we *know* that when He shall appear, we shall be like Him, for we shall see Him as He is; we *know* that when our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens. God be praised for the absolute certainties of the religion of Jesus Christ! "We speak that we do know, and testify that we have seen." And yet we know not, as we shall know, the things which God has prepared for those that love Him.

R. D. Smith,
Secretary of Bible House of Los Angeles.

The Satisfying Life

By Rev. Donald McTavish, D. Sc., Toronto, Ont.

TONIGHT I wish to speak on "The Satisfying Life." The text to which I will particularly refer is in John 4:13, 14:

> "Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

In that much read book, *If Winter Comes*, the author makes his hero say something like this, "One knows what it is, what it looks like with ants. They are plugging about like mad, not knowing one another, nor caring, because they all seem to be looking for something. I wonder . . . I wonder—are we? Is that the trouble? All looking for something . . . You can see it in half of the faces you see. Some wanting, and knowing that they are wanting something. Others wanting something, but just putting up with it, just content to be dissatisfied. You can see it. Yes, you can. Looking for what? Love? But lots have love. Happiness? But are not lots happy? But are they?

"It goes deeper than that. It is some universal thing that is wanting. I think it is something that religion alone can give. But it does not give it to them. Light, some new light to give every one certainty in religion; in belief? Light?"

And here's another quotation I want to read. "A coal merchant, in northwestern New York, said to a man the other day, 'When we were poor we looked forward to the time when we would have our own home. We got that. Then we wanted a summer home and we got that. Then we needed a southern winter establishment, and we got that also. And then a lodge in the woods of Maine. We have them all now, and they are shut up most of the year while my wife and daughters are hurrying feverishly through Europe looking for something. I sit at home and dig for more money to get something else.'"

I think if I talked for an hour I could not picture more perfectly the condition of thousands of people in this very city than those quotations—looking for something. They can never be satisfied with some thing and they do not know it. It is some One they need, and that One is Christ. There is an unsatisfied life, and in this fourth chapter of John you have a picture of one of that great multitude of the unsatisfied in this Samaritan woman. The story is familiar, and I am not going to dwell particularly on the details of it, but here you have a remedy for the unsatisfied life. What is the source of it? Is it available?

Now Jesus Christ, Himself, is the water of life. "The water that I shall give him shall be in him a well of water springing up into eternal life."

Rev. Donald McTavish, D. Sc.

Water! You and I do not know the value of it. You and I have never been thirsty unless there are some here who have lived in tropical countries. You need to travel for hours over the burning sand or blistering rocks with a tropical sun over your head and ten thousand pores of your body crying out for water, to come at last to a poor pool, to try there to slake that awful burning thirst.

That is what thirst is. And yet, my dear friends, there is scarcely a comparison between that condition of the body and the condition of thousands in this world tonight with a thirst of the soul.

I think there is nothing more pathetic than to see people hurrying with their pitchers to this well and that, seeking for water, only to be disappointed. Go out on any street tonight and see them hurrying somewhere to get something that will satisfy that craving of the soul. It will never be satisfied.

If there was ever a man that had the opportunity of gratifying himself with things it was Lord Byron, and you are familiar with what he says at the end.

> "My days are in the yellow leaf,
> The flower, the fruit, the leaf are gone;
> The worm, the canker and the grave,
> Are mine alone."

And there were few men in the nineteenth century in England that had greater opportunities of gratifying his desires than Mr. Wilford Blunt. He traveled all over the world. He particularly explored Syria, Arabia, Persia and Mesopotamia. He spoke Arabic like a native. He had a great stud of Arab horses, and took great pleasure in them; but at the end of his life, according to his diary, when he was dying in sad disappointment, this is what he said:

"A black melancholy is on me caused by my sense of failure everywhere in life. My poetry; my eastern politics; my Arab horses, were all strings to my bow and they have one after another snapped, and today looking through my memoirs I perceive how slackly they are written and how unworthy they are, yet the diaries are full of things that are too important to destroy them and too unimportant to preserve them, and they overwhelm me with despair."

There you have it. "Whosoever drinketh of this water shall thirst again."

Now Jesus Christ is the water of life and He satisfies the soul's thirst in a three fold way.

What Christ Satisfies

1. *He satisfies the soul's thirst for Love.* This Samaritan woman was like a vine torn, or fallen, from its trellis, where it should be growing up into the sunlight and bearing its luscious fruit. It is crawling on the ground, and its tendrils have laid hold on every noxious weed and every decaying and putrid thing. That is the picture you have here. Is it possible to restore a life like that?

Yes. But it costs a great deal. "Being in an agony He sweat as it were great drops of blood falling down to the ground." And on the cross of shame he cried out, "I thirst," just that you and I might have the thirst of our souls forever quenched. And out of the darkness that fell upon that awful scene he cried out, "My God! My God! Why hast thou forsaken me?" Just that He might be able to come to you and me, and say, "I will never leave thee, nor forsake thee," and that we could sing, even if it should be in our dying hour.

> "Yea, though I walk through death's dark vale,
> Yet will I fear no ill,
> For Thou art with me, and Thy rod
> And staff me comfort still."

Yes, it cost a good deal. Paul sought to express that and gathered it up into one brief sentence, when he said, "He loved me and gave himself up for me." That was the wonder of wonders to the apostle Paul.

Now the heart of man was made to love, just as the eye is made for light, and the ear for sound. And the heart can never be satisfied until it finds the true object of love, you can never satisfy the human heart with some *thing*.

You see a child playing with a doll who seems to be perfectly happy, perfectly satisfied. Is it? By and by the sun strikes upon the head of the child and it begins to throb with pain. What happens? The doll is laid aside and the question then is, "Where is mother?"

You cannot satisfy the soul with things. It is a person the soul craves for, and there is only one that can fully satisfy, and that One is the Lord Jesus Christ.

"The water that I shall give him," "he shall never thirst." Even this Samaritan woman had a dim idea of that. "I know that when Messiah cometh he will show us all things." And when the sacrificial blood of Christ touches the soul the sin and the pollution passes away, and we become new creatures in Christ Jesus, and we can sing—

"I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad."

How many people here tonight could say "amen" to that?

2. In the next place, *He satisfies the soul's thirst for Life.* Not simply life to be copied; not some kind of arrangement by which the hand is enabled to copy the headline, and only makes at best a miserable scrawl.

No. Idealism is a defective gospel. That is not it. It is not simply an example or a model that we want, but it is the power to copy it.

How many of us have to confess—"The good that I would do that I do not; but the evil I would not do that I do?

"Oh, that a man would rise in me, that the man I am would cease to be."

It is not simply a copy we want, a model, but we want the power to copy it—and whence does it come?

It comes through the Christ who died for us, and who is willing to dwell in us, and to be to us everything we need. "The water that I shall give him shall become in him a well of water springing up into eternal life."

When we get Christ in us we are independent of circumstances, just the things round about us, that is what the word means—circumstances.

There are many lives that are just like float wood. They are at the mercy of circumstances. They float away in every direction in which the wind blows. But with Christ within us we are independent of circumstances. It does not matter what they are.

Over in the midst of the English Channel a strong fortress has been built on the rocks. Ceaselessly the waves of the Atlantic are beating up against those walls, and you ask how does the garrison live inside? They cannot drink that salty, brackish water. How do they live?

This is the way. They sunk a well down below the ocean until they touched the springs of fresh water, and so they are independent of circumstances. They have water within the fortification for themselves, and it is so with the believer in whom Jesus Christ is enthroned.

You remember that beautiful, wonderful statement of the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall."

If He take away everything what will you do then? "I will rejoice in the Lord, and I will joy in the God of my salvation." Independent of circumstances. That is what Christ does for us. Giving us an age-abiding life. "The water that I shall give him shall be in him a well of water springing up into eternal life."

3. *He satisfies the soul's thirst for Light.* Not upon mere abstract questions of freedom and free will, and fate and testing, but the pressing problems of the human soul; the problems of sin and salvation, He gives light upon that.

Sin is moral darkness. The two persons of whom the sinner is most ignorant are himself and God. He neither knows himself nor God, because he is in moral darkness. The darkness hath blinded his eyes, and the sad thing today is that some are only indifferent to it. They are content to be in that condition and if they are, Christ has no attraction for them.

Now Jesus Christ gave twofold light to this woman. First, He let her see herself, and then He let her see Himself. He met her need for light.

He said to her, "Go and call your husband." Christ cannot overlook sin. He is the true physician, the true surgeon. The surgeon does not go into the hospital to a patient with a dangerous tumor, and cover it over with a pink plaster and sprinkle rose water on it. If he is faithful he takes his sharpest lancet and cuts it out.

Jesus Christ can pardon any sin of any penitent sinner no matter how deep the dye is, but he cannot overlook any sin. He cannot make light of any sin. "Go call thy husband and come hither."

The woman had said, "Give me this water that I thirst not, neither come all the way hither to draw." Yes, there are people like that, quite willing to make a convenience of religion. If religion will give me a better place in society, help me to a better position, add to my store of pleasures, then I will patronize it, but if not, I will renounce it. "Give me this water that I thirst not, neither come all the way hither to draw."

Jesus said to her, "Go and call thy husband." She said, "I have no husband." "Well said, 'I have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband. Saidst thou truly."

What is her answer? "Sir, I perceive—" Ah, do you? "I perceive—," The light is striking into her soul. She sees things now she never saw before. "I perceive that thou art a prophet. You seem to understand me. You seem to know more about me even than to this moment I have known about myself."

But what did she do? You know when a sudden blaze of light comes upon you, you put up your hands to shield your eyes because it hurts. So when Jesus Christ let the light flash into her dark soul it hurt, and she put up what we have learned to call during the war, a camouflage. She wanted to get Jesus turned aside from the personal appeal to the discussion of the general religious question.

Oh, yes, there are thousands ready to discuss general religious questions, but they want to keep away from the personal appeal.

But Jesus Christ would not be turned aside. He tore aside her camouflage and gathered up the truth in that great and pregnant sentence, "God is a spirit, and they that worship him must worship him in spirit and in truth." He left that woman with her soul black with sin standing in the presence of the holy God.

What did she do? She went away we are told, afterwards, and she told her folk in the city, "Come, see a man that told me all things that ever I did."

As a matter of fact Christ did not tell her all things. He could not have done it. It would have taken hours and hours to do that, but that was the way it appeared to her. Her whole past life, blotted with sin was there before her eyes like an open book. "Come and see a man that told me all things that ever I did."

He showed her herself, and then He showed her Himself. To see sin without a Saviour is despairing, and so He says to her, "The water that I shall give him—the water that I shall give him," the priceless satisfying gift. As I have intimated, what was that gift but Christ Himself. In John 6:35, Jesus says, "He that believeth on me shall never thirst."

She expressed the hope that Messiah would come sometime, and show her everything. What was His answer? "I that speak unto thee am he."

That was a solemn moment. There was this woman with her sin exposed, face to face, with the only one who can put it away. That was a solemn moment, because she can do one of two things that men and women are doing all the time. She can yield her life to Christ, or she can rise up and turn her back upon Him and go away.

That is what people are doing now. Perhaps there may be in this audience, those who when the meeting is over will pick up hat and coat and walk out and turn their back upon that very same Christ, as they have often done before, and go away.

You are free to do it. I cannot corner you, and Christ will not if you are determined to do it, but He longs to have you. He longs to give you the very thing that you need!

How He Satisfies

A word now about the availability of it. "I that speak unto thee am he." "The water that I shall give him."

What is to be done with that water if the thirst is to be quenched? Why it is to be drunk, of course. That is a commonplace thing to say but it is important. It is not to be discussed or to be analyzed; that is not the purpose of water. It is to be drunk.

But yet how many are doing that with Christ? Oh, they admire Him all right, they analyze Him, and they discuss Him. They do everything but receive Him.

John says here in this first chapter—"To as many as received him to them gave he the right to become the children of God; even to them that believe on his name." You see He showed her herself that He might bring her to Himself. That was His purpose. She was thinking of a distant Messiah. She was standing in His very presence. She is startled to find herself face to face with Him. What should she do with Him?

You know what she did. What have you done with Him? What *will* you do with Him tonight? Is yours the unsatisfied heart? Say to yourself, "Am I busy day by day, doing this thing and that thing, but am I satisfied? Do I drink, and drink again, and still thirst? Has the thirst of my soul ever been quenched?"

That is the question to ask. "How can I be satisfied? Where can I find Him?" Where better than what He says here, "I that speak unto thee am he."

"Speak to Him for He hears,
Spirit with spirit may meet,
Closer is He than breathing,
Nearer than hands and feet."

He says, "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come unto him and sup with him and he with me." I do not know how the Lord Himself could have made it plainer or simpler than that.

A little girl who heard this statement about Christ coming into her heart, said, "Is that all? Will He come in if I ask?" She was told He would, and she ran away into her room and got down on her knees by her little bed, and said, "Please, Lord Jesus come into my heart." Then she jumped up, and said, "Now He's in."

That is it. If I talked for a week I could not make the thing plainer than that little child. He is here, waiting to be received in all His fulness.

I remember a devoted man of God, Wesley Bailey, telling a story in my church, at Toronto, years ago. He is the founder of the mission to lepers in India and Asia. He said many of the lepers were glad to receive Christ. He brings light into their lives. He is their only hope and comfort. There they are dying by piecemeal.

One evening he was having communion with them. They stand up in a row in front of the communion rail, and a piece of bread is put in the hand of each, and then they are given the cup.

They were standing there one evening, one of them terribly disfigured; his eyes eaten out with the disease; his toes gone from his feet so that he could barely stand; his fingers eaten off; the palms of his hands had lost all sense of feeling; but there he was with Christ in his heart. The missionary put the piece of bread in his hand as he did the rest, but when he spoke the word of reception, all received the bread except this man. He was still holding out his hand, for he could not feel that the bread was in it. The sense of feeling was gone. He was waiting to receive what was in his hand, until a brother leper seeing the situation, said to him, "Take it brother; it is in your hand."

That is it. You do not need to go out of this auditorium tonight to receive Jesus. He is here. I think if He was ever in any place He must be in these meetings where there is such a sense of His presence. Oh, let no one tonight go away without Christ.

A Woman's Testimony to Bible Teaching

By Miss Grace Saxe

AS I look back over the way which the Lord has led me, I feel like crying out with Jacob, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant." I believe the more we get acquainted with God, the more that grows upon every one of us.

Only a few times had I the privilege of hearing Mr. Moody preach, and only once of shaking hands with that great man, but through eternity, I will thank God that He put it into his heart to establish this Institute because the greatest of all the benefits and mercies I have received came either directly or indirectly through this blessed place.

Years ago when I was a careless business girl in St. Louis it was a Moody Bible Institute student who induced me to go to the meeting where I heard for the first time the message which made me consider the lost condition of my soul, and led later to my conversion. And a few months afterward when I was a struggling young convert, another student told me of the Institute where young men and women might get a knowledge of the Word of God. Then, when I came here it was the Institute teachers and lecturers who opened this wonderful Word to me and gave me a love for it, and showed me how to tell it to others. Moreover when I had finished the two years' course, it was still another student who opened the way for me to enter public Christian work, and kept me in that work for a few years almost against my will.

I may say further, that during these years of teaching the Bible, when the battle has been raging and the winds of doctrine have swept the strongest off their feet, I have turned back in thought to the Moody Bible Institute, standing here as firm as the rock of Gibraltar for the faith once for all delivered to the saints, and have gotten new courage to go on.

Miss Grace Saxe

So I say that throughout eternity I will have cause to thank God for having put it into the heart of D. L. Moody to establish the Moody Bible Institute.

Early Experiences in the Institute

I have been asked to say something regarding the work in which I have been engaged. The fact that God has been able to do any work through me ought to be sufficient encouragement to any one who has entered this school for training, because of all the unpromising material, I was about as much so as you can imagine.

I had only been a Christian a few months when I came here. I had never been associated with Christian people much, so I was ignorant of spiritual things, and of Christian conversation, or ways, or thoughts, or feelings. I was wayward, willful, conceited, self-opinionated, and it was very unpromising material indeed that I presented to the Institute.

I was so ignorant of the Bible I hardly knew there was an Old and New Testament. I was so ignorant that I expected when I entered to only remain three months because I thought that by that time I would know the Bible from cover to cover. When Dr. W. W. White, in the first lecture I heard, in the Major Prophets, spoke of the Assyrian situation, or the Babylonian menace, or the ten lost tribes I was all at sea. I had never heard of the Assyrian situation and did not know there were ten tribes, to say nothing of knowing that they were lost.

And then Dr. Gray came along, and said the way to begin Bible study was to begin at the beginning, and read straight through, and ask the Holy Spirit to teach you what it meant, and continue to read it over and over until you *did* understand it.

That seemed sensible, and from that day to this I have urged upon all whom I have advised about Bible study, that however else they may study the Bible, it is absolutely necessary to have an intelligent idea of it as a whole.

The first Christian work I attempted to do in this Institute was not successful. In those days the women students got what was called street visitation work. We were given a certain street which was our parish, the idea being to get acquainted with the people and win to Christ those who were not Christians. Wells Street below Chicago Avenue was my territory.

I was a business woman, and I always wanted to do things in the quickest way possible. So with a great deal of zeal but no knowledge, I started out and rang the first door bell. When the woman appeared, I asked if I might come in and read the Bible and pray, and I found myself on the outside with the door shut.

I thought I had done my part, and I went to the next door with the same message and the same result, and also several other doors. At least I was getting over the ground, and I had no idea

that it would last more than that day.

But at last I came to a house where the occupant said she would be very glad to have me come in. And then came the thought, "What shall I read?"

I opened the book at random and it happened to be in Chronicles. I sensed it that this was not exactly the message appropriate to the occasion, but I thought any other part might be just as bad and I stumbled on. The lady herself led in prayer. I think she took pity on me.

I went straight back and told Miss Strong, who was superintendent then, that I believed successful street visitors were born and not made, and I was sure I could not remain.

But I stumbled along in that way, and after several experiences which I will not tell you, I did really become discouraged, and did not believe I could ever do any Christian work. I would try to finish the course and have the satisfaction of knowing the Bible for myself, but as for doing any Christian work, I had failed so repeatedly, I resolved that I would not try it.

But when I had finished the two years, Charles Alexander came from Waterloo, Iowa, and said several high school girls had just been converted and they wanted some woman to come out and teach them to study the Bible. He had an idea that when people had been converted, they should be induced to study the Bible, and so I was invited to go.

I flatly refused. Never would I attempt anything like that. After Miss Strong had urged me, and Mr. Alexander urged me, and I had refused repeatedly, Dr. Torrey met me in the corridor—I suppose Mr. Alexander told Dr. Torrey I had refused, and he, Torrey, said in his quick short way: "Miss Saxe, there must be something radically wrong with your Christian life. You have been here two years; you have had all the instruction at the Institute, and now when we consider you should try to do this work, you will not even make an attempt to do it!"

Surrendered at Last

That sent me to my room and to my knees, and there I saw Jesus Christ in a new way. It was that day at the end of my two years here, that I really surrendered to the Lord and was ready to let Him have His way. I said "Lord, I will do the next thing that is asked of me.

"Already I had arrangements made to go back into the business of court reporting which I had been doing before I came, but I said if the Lord wanted me to go to Waterloo or any other place I would try.

That very hour I received a telegram, "Won't you reconsider and come out to teach these girls?"

And I did go, but with the feeling that I would show them I was a failure as a Bible teacher and then they would let me alone and never ask me to do it again.

I saw those girls just in the state I had been in two years previous, converted, eager to know the Bible, and I thought I ought to know more than they after two years of study, and so I stayed.

I got a love of teaching the Bible, and from that day until a year and a half ago when I broke down in health, I have been teaching the blessed Word of God.

I followed evangelistic campaigns for three years. After a campaign was over I would stay for a month or two and teach the Bible. When Dr. Torrey and Mr. Alexander went to England, they invited me to go and teach the Bible at the close of their evangelistic campaign, and I had the privilege of two blessed years there. And then a year or two later, I was asked to go to Egypt, and there I spent a year teaching the Bible among the missionaries and native Christians. I was also in Palestine for a few months, and when I returned, Mr. Sunday invited me to join his party to teach the Bible, and for the last ten years I have been with them.

"Billy" Sunday's Work

Many of you I am sure, have been in Mr. Sunday's meetings, and some of you in the Bible classes, but for those not familiar with them I will say, that the object Mr. Sunday had in view when he asked me to join his party, was to get the people studying the Bible, not merely while we are having the campaign, but after the meetings were over.

So I held classes during the campaign following the afternoon sermon, and in the mornings in the homes of the women of leisure, and in the evenings while Mr. Sunday preached in the tabernacle I would hold a Bible class in some nearby town or suburb. For instance, when we were in Chicago we held classes in Evanston, Lake Forest, Oak Park and such places.

Those familiar with Mr. Sunday's work, know that we have cottage prayer meetings in the mornings where a little group of neighbors get together to pray for the meetings and for their neighbors.

We used to have these every day, and at the close of the campaign we used to call those in charge of the prayer meetings together and have them turn them into permanent neighborhood Bible classes. I used to show them how to begin and carry on informal and simple studies.

Sometimes we would have as many as two hundred of these neighborhood Bible classes. Once a month the leaders got together and under the leadership of one selected they would go over the lessons for the next four weeks and then go back to their neighborhoods to teach.

In some places the classes have continued for years. In Wichita, Kan., they continued for eight years. In Cincinnati there are about a hundred neighborhood Bible classes. It depends largely upon the leader, but anyway, after they are organized, a great many go on in different ways.

I ask them to begin very simply and after they have studied in that way for a while and learned that they can get something out for themselves, then go into deeper lines of study.

I do not know how you feel about it, but when I was in the Institute, there was one course of study I did not like at all, and that was Chapter Summary. We had to (when I was here) go from the first chapter of Genesis to the end of Revelation, and answer four questions on every chapter. Live or die, we had to do it.

But since I have been working with these young converts, that is the very method which has been the most successful for getting the largest number of people to studying the Bible.

Improves the Chapter Summary Method

My plan is a little different. Instead of four questions I have ten!

But you would be surprised to see how enthused they get over Bible study. I suggest that they take one book, and stay with that book until they know it. And then take one chapter and this list of questions—the ones that you have and a few others. And then read the chapter carefully and prayerfully, and close the book and try to answer the questions:

"What is the primary subject of this chapter?"

"Which is the most precious verse to you?"

"What are the different things it teaches about Christ?"

"Is there in this chapter any example for me to follow?"

"Did any one in this chapter do anything that I ought also to do?"

"Is there any error in this chapter which I should avoid?"

"Any command in this chapter? Did God command anything that I ought to do?"

"Is there any promise for me to claim?"

"Is there any prayer that I should echo?"

It seems so simple that sometimes people think it is too simple; but where you have young converts and people not used to studying the Bible they become discouraged if it is too hard, so sometimes I get them to pledge that they will try at least two chapters.

When in Dundee, Scotland, I explained the plan to a company of ladies one evening, and the next afternoon I had a class of men and women, and one man said practically this:

His wife came home from the first meeting, and said there was a woman from America there who told them a way to study the Bible. She thought it might be interesting and asked him if he would not join her and try a chapter. She had pledged herself to try at least one chapter. He was reading the newspaper and very grudgingly said, "I suppose so."

He said he knew his wife would not quit talking until he did, so he thought he might as well yield first as last. And she said,

"Which chapter shall we try?"

"It doesn't make any difference to me."

"No, you must choose a chapter."

And so he chose the last chapter of 2 Chronicles although he did not know what was in it.

They began at 10 o'clock, and he grew so interested that they went on until after 12 o'clock.

He said for the first time in his life he felt a sense of power in reading the Bible. He had sat in many Bible classes, and listened to lectures and remembered many facts, but nothing that opened the Bible for him so he could get one thought out for himself.

When I first heard these lectures at the Institute I thought, "Oh my, I never in the world can get anything like that, but when I really tried, and looked definitely to God for the answer to some question, I found the Holy Spirit was no respecter of persons, and that He could teach me some of the great truths just the same as He could these great men.

I always ask them to make these classes evangelistic, and invite all their neighbors whether Christians or non-Christians into the homes. In one class, thirteen different men and women rose at different times and said that they had passed through Mr. Sunday's campaign untouched, that they were not church-going people, but that through these informal meetings, reading and talking over a chapter with their neighbors, they had come to see that Jesus was the Saviour, and were ready to accept him. Every class ought to be a soul-winning class.

Food for Hungry Hearts

I was interested this afternoon to hear Mr. R. L. Evans of St. Louis, speak on the need of the world, and how true his statements were regarding communities and churches! I feel with him that in every community and church there are hungry hearts that do not know what they are hungry for, but who would eagerly grasp hold of Bible study if it were presented to them in a way that they could understand.

In that very town, Waterloo, Iowa, where I first began, one of those girls now has a Bible class, Mrs. H. Fisher, who is doing a remarkable work in Bible study

Another, an alumna, I think, is doing the same. You would be surprised at the number of people she has got interested in Bible study. She has a large Sunday school class; then a class of about forty young school teachers and others; three classes in a neighboring town; and in the high school a "friendship" class. She has ninety students in one high school and about forty in another. She also started two classes in the evenings, following a revival in two different churches.

I believe that this, just as was said this afternoon, is the great need, and I believe the responsibility rests heavily upon us who have had the privileges of this wonderful Institute to try to get people to study the Bible.

The last time I heard Mr. Moody he said one night to the women students—"Get your friends to study the Bible." He repeated it over and over—"Get your friends to study the Bible." That is what we need to do today.

How New Guinea Savages are Enriched

By Rev. Charles W. Abel, of the London Missionary Society

I FEEL it to be a very great responsibility to speak to you tonight. We ought to be on the lookout for great things as the outcome of these meetings, and of the prayers of this great conference.

I am addressing young men and women in a large number of cases who have today heard a voice which has been no human voice, but the voice of their Master. And I am anxious in anything I say at the close of this conference to make that voice more definite and imperative. I would that as the outcome of our meeting tonight there might be an army of men and women filled with zeal for Jesus Christ, who shall send forth a message to the ends of the earth, which will thrill the hearts of those working for our Lord in lonely places.

We have had a tremendous feast today of all kinds of missionary information and inspiration. The need of many fields has been pointed out to us, and in proportion to our opportunity to help is our responsibility.

I want to deal this evening with some phases of missionary work, which are seldom perhaps brought to your notice. I take as my text, or motto, words which the apostle Paul wrote in his first letter to his Corinthian converts, "In everything ye are enriched in him." I want to speak about the enrichment which comes into the life of a backward people like the savages of New Guinea, with their acceptance of Jesus Christ.

1. First, let us notice that these people thirty-two years ago had a very limited mental horizon. For instance, so far as I could see they had *very little knowledge of the past.* They had no history. If a native was asked to look back, he looked, as it were, into a dense fog. He could not tell you anything about his origin, or even about the generation which had immediately preceded him. He tried to forget, and he did forget everything that was behind

Rev. Charles W. Abel

him. That was part of his religion. The past was a sealed book to him.

When the gospel comes into the hearts of a people like this, what does it do for them? Look at the enrichment it is to a man when you clear away the mists from the past and allow him to go back through the great Book and understand God's dealings with Abraham, and enable him to see his own part in that great early covenant; or when you take him back to Calvary, to the cross of Jesus Christ. The past becomes something new and glorious to him.

2. Then, the Papuan had *very little idea of the future.* I am not talking about the future life; he believed in that. But he never planned, as we do, for the days far ahead. I do not think my people ever looked farther forward than nine months. I put it at that period because they used to make gardens, and plant yams and taro, and it was generally from six to nine months before their vegetables matured; but I do not think they ever looked beyond that limited period.

If you were to go tonight and tell the people in New Guinea, who are untouched by the gospel, that some great disaster would overtake them in five years' time, they would not be distressed, because they have no power to project their minds forward so far ahead.

But this is not the case with the Christian people within the community. Two or three years ago a government official and a white man went through my district to procure land. Twenty years ago they would have had no difficulty in this matter. The natives anywhere would have been tempted with a few articles, which are mere rubbish in our eyes—a few yards of turkey red, a small box of fish hooks, a few beads, and the temptation would have proved irresistible. They lacked the foresight which would have induced them to hold their lands for a coming generation. These two white men went to one part of the district and tried to buy land, but the owner said, "No, I will not sell my land. I have children and grandchildren, and they are being educated at the mission station, and I am going to hold my land for them and their children after them."

Thus we have enriched these people to this extent also; we have given them an interest in the future.

3. And, more important still, we have given them *a look upward*, a spiritual vision. What uplook did they have before they heard the gospel do you suppose?

We were speaking this morning about the fearsome spirit-world which environs these people. I have not time to tell about the religion of the Papuan, but everywhere the dark underworld of spirits haunts him. He cannot escape from it:—in his house, or up in the mountains; in his garden, or out at sea on his fishing or bartering expeditions, everywhere the spirit-world follows him, and fills his life with a miserable fear. Their one excuse for inhuman practices is, "We *must* do these things; our fathers did them and the spirits of our fathers

demand that we do them too."

And the gospel comes, and in place of this terror, these people become acquainted with the comfort and power of the Holy Spirit; they are able to look right up into the very face of God, through Jesus Christ. This is the great enrichment.

4. Let me show you what this means to my converts. I am reminded as I speak to you that today on my station in New Guinea, from one to one-thirty, there has been the usual half hour of silence. There has been no hammering, no noise; all industries have ceased. Men and women have gathered together to ask God's blessing upon their lives and the lives of others. This is their daily half hour of prayer. I am reminded of this by a letter handed to me on this platform, direct from New Guinea, written in a native language, by a native convert. How did he know I was here? I suppose I was so rejoiced when I first heard some months ago that I might be asked to come to this conference, that I wrote and told him I might be here, and he took it for granted that God would send me, and so he addressed his message to me here. But he reminds me that prayer is being offered today for me, and for you. I want you to realize the fact that *these one-time savages and these children of cannibals, are today bearing us up in prayer to God.* That is the enrichment, the direct enrichment, which comes to savage people through the gospel of Jesus Christ.

5. But I want to draw your attention to some other blessings which the Papuan has received with the gospel. *Consider his enrichment in learning to give.* When I first went to New Guinea there was no word in the native language to represent "gift" as we understand that word. They had a word, *ainauia*, which meant, "I give you; you give me." It implied exchange. Outside a very narrow family circle there was no such thing as giving without expectation of return.

In those early days we used to be quite alarmed if some one left a bunch of bananas on our veranda; we knew very well the donor expected two or three bunches of bananas in return! It was therefore not an unmixed joy to receive a present! They never gave something for nothing. There was no such thing in those days as a collection in aid of God's work. But, to let you see how matters have changed in thirty years, I went recently into the office of the London Missionary Society and asked the secretary to tell me what the contribution of one New Guinea district was last year, and he looked up his books and said, "I cannot tell you the exact figure for the last year, but I can tell you the total for the last two years," and it amounted to over $5,000. That was not money that they were giving for a hospital for themselves; or for teachers for their own children, though they need a hospital and teachers; but it was money given because they love Christ, for His work in China, and India, and Africa, and wherever the Lord would use it. Have we not enriched the life of our people by teaching them the Christian grace and privilege of giving?

6. Then, *take music.* They tell us there are places in the world—I do not think there are very many, but I know there is one at least, where people cannot sing. They have no ear for distinctions in sound, no capacity for melody. A missionary who lived and worked on an island in the South Seas, call Pukapuka, told me that he might announce any one of two hundred hymns in his church, but his congregation would never vary the tune; they all sang only one note, though they would not all sing in the same key.

When I went to the east end of New Guinea and started my work, I found the natives very deficient in anything that could be called music. When my wife joined me she remarked on their lack in this respect. I told her, what I believed to be true, that these people were doing their best. My wife, however, was not convinced. She felt sure she could improve matters if only to the length of getting the women to sing in the higher register. Patience and perseverance has been rewarded, and today, wherever you go in my district, you will find a choir who can sing and read music. They sing these same anthems and hymns to the tunes which you sing, and they sing them sweetly, and in all the parts. You will even find small children who have learned to read music, and they, too, will pleasingly sing you their choruses, their songs of praise to God.

Preaching From a Boat in the New Hebrides

I want you to consider the great thing that came into the lives of these people who were almost unable to express themselves in song a few years ago, and who can now lift up their voices and their hearts in sweet praise to God. It is something which they certainly appreciate very highly themselves.

7. Then, *take the wonderful enrichment of love.* You heard what Dr. Frater said just now about the lovelessness of the heathen. There was no word for love in our language. In my translation I have twice changed the word I first used for love. We are reading love into the word we have adopted, because they are learning what love is since they came to know Jesus Christ.

When I first went to New Guinea it was the custom all through my district for an infant whose mother died in childbirth to be buried alive in the grave with the mother. You might take notice that you have here a problem in savage life. It *had* to be so. Who would look after another woman's child? There is the problem. Who was to take care of it? Failing the mother, there was no one, and so it had to be buried alive. The heathen are a loveless people.

Some few years ago I told a young Christian man to go to the end of my district to do some work for me, and I gave him a letter for delivery on his way back at a village a little way inland. In a heavy storm my messenger anchored his launch in a safe harbor, put on his oilskin coat, and southwester hat, and proceeded along the native track through the forest to the place where the letter had to be delivered. On his way he passed a man and a woman who were quarreling, and he judged that their disagreement was about an ill-favored child the man carried in his arms. He went on, finished his work, and later in the day, was returning in the rain, when passing the place where he had met these people, he thought he heard a cry. Remembering the incident of the morning, he waited until he heard the cry again. Then he searched in the undergrowth of the forest until he found the child where the mother and father had thrown it out to die. I want you to mark what happened. That man, because his heart was open to the love of Jesus, went down on his knees, took off his oilskin coat, tenderly wound the outcast child in its folds, and carried it to his launch, took it home, and gave it to his Christian wife to mother.

Is not that a noteworthy change? Is not that an enrichment for these once loveless people? And it comes wholly through this great and glorious gospel.

8. Then, again, *let us take education*: the romance of the beginnings of things—teaching these people to read, and to write, and to count. Believe me, it is sometimes hard work. Some of you who are thinking of missionary work make up your minds that this is not play. My people can only count up to twenty. They have a word for each digit of the hand. They say, "One set of digits." That is five. Then they go over it again for the other hand, and say, "Put them together." That is ten. Then, of course they go on to their toes. They go through the same process on their feet, and when they have all their fingers and toes accounted for, they say for twenty, "One dead man." In my church I never give out hymns in the native language, because if I had to announce hymn No. 131, I should never find time for the sermon.

But despite difficulties, we have succeeded in teaching a large number of our people to read and write, and to do many useful and clever things which would have seemed quite beyond their powers when we started our work amongst them. And in consequence of the early training of a new generation, we are dealing today with a body of youth of both sexes which give great promise of still better things for the days to come, and which give us hope that the Papuan will yet make his special contribution to the real wealth of the world.

9. And then I want you to notice the great enrichment which comes into the lives of many of these Christians when we teach them *useful industry in place of their old savage activities.*

A great part of their old savage energy has either been destroyed or forbidden. In consequence of Christian teaching and example they have discarded many heathen practices which entailed much labor. They have also been compelled to abandon their inter-tribal fighting, a practice which, at least in preparation, took up much of their former time and activity. We have therefore been diverting their energies into new and healthy channels: and this again has greatly added to the enrichment of their lives.

I have a boy in my mission who is a son of one of our first converts. This youth, Daniela, is a most excellent cricketer. He plays frequently against the white men in the neighboring township. I had to say to him one day, "Daniela, you can do nothing well, except play cricket. It is a good thing to play cricket well, but only if you can do something else well, something that is worth-while." The youth thanked me for my straight talk to him, and said he would try to do better. Now I want you to follow Daniela's fortunes for a few minutes.

Some years ago I received permission from the British and Foreign Bible Society to translate the whole of the New Testament in the language of my tribe. Previous to that we had been limited to four books only. My growing church was sorely in need of the Epistles and I had translated most of them when the World War broke out in 1914. My manuscript was throughout that long struggle locked up in my safe. It was difficult to explain to my converts that we could not send this manuscript overseas without fear of losing it because the two great Christian countries represented in their island, Great Britain and Germany, were at war with each other. In 1918 I received permission to spend a thousand dollars in printing machinery and to get a qualified printer to come to me from Australia to do some of this work on my station, and at the same time to teach a few of our youths how to print and publish such books for ourselves.

The man came; he turned out to be a capable tradesman and also an excellent teacher. I gave him three youths as his pupils, the oldest of whom, this boy Daniela, was under seventeen years of age. After the printer had been with us three and a half months he told me one day that he would like to return to Australia by the next steamer which was leaving in two weeks. I remonstrated with him and expressed my disappointment that he should be leaving without giving these Papaun youths a fair opportunity of learning his trade. My printer, however, insisted that he had fulfilled his contract; he said that these boys were able to produce similar books to the two he had printed, without his further supervision. This sounded, of course, incredible; but he left by the vessel as he had suggested, after being in New Guinea from start to finish exactly four months to a day. Within that time his machinery had had to be brought over from the port to my station and erected and put into commission.

Kwato Extension Association, Inc. Mission Headquarters in the New Hebrides

Since he left us these native youths whom he taught have issued five books, two gospels—St. Luke and St. Matthew; the Acts of the Apostles; the Epistle to the Romans; and a separate book containing the minor Epistles of St. Paul. I brought these volumes home with me and handed them to the secretary of the British and Foreign Bible Society in London. A little later I received a communication from the society asking me to put their imprint on every copy of these books, and offering to pay me for the cost of producing them. I was to refund them from purchases as I was able to dispose of them to the people of my district. These books are so carefully and skilfully printed that it would take an experienced eye to detect that there was anything at all wrong with the workmanship. That is a remarkable witness to Papuan capacity and determination. It is by no means an isolated instance of their desire to do things worth doing, and to do them well.

So you see we are introducing new interests like this into their life, and these sons and daughters of wild men are being taught to do skilful work as printers, and carpenters, and bookbinders, and what not.

Is not that an immeasurable improvement upon the fighting, and dancing, and useless activities of their old life? And this, too, has come to them with the gospel of our Lord and Saviour Jesus Christ.

In closing, let me say one word as to the enrichment to these people in the opportunity they now have of taking a *personal part in service for Jesus.* They are able to go forth amongst their fellows and tell them what they have experienced themselves of the love and power of Christ in their own hearts. Truly, "in everything" they are "enriched in Him."

MODERN PAGANISM

Bishop Charles D. Williams, of Michigan, in a New Year sermon in New York said:

"There are too many people today who look upon life as a picnic and who say, 'I must have a good time.' * * * They fail to accept the fact that life is a solemn march between eternities.

"National power in this commercial age serves chiefly commercial aggrandizement. Narrow, selfish nationalism and petty, fanatical patriotisms have rent our common humanity everywhere into senseless, suspicious, bitter antagonisms. The result was the explosion of the great war, for which we were all in our several degrees responsible, and which has made Christian civilization a byword and a mockery, and all but wrecked irretrievably the world order. And yet we will not learn. * * *

"Pleasure is the one end of life, the one concern of the thoughts and actions of many. 'I must have a good time'—life is a holiday excursion, a picnic ramble through the world, not a solemn march between the eternities on a God-given mission.

"Jazzitis, as some one has put it—jazzitis, musical and moral, is the characteristic disease of many of our youth.

"These are all symptoms of the new paganism of the day. If it becomes dominant it can end only as the old paganism ended, in destruction of our civilization and the wrecking of our individual lives."

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Moody Bible Institute Monthly

The Missionary Symposium

Presided Over by Rev. R. H. Glover, M. D., F. R. G. S., Director of the Missionary Course of the Moody Bible Institute, who introduced the speakers in the following order:

AARON JUDAH KLIGERMAN
Of the Chicago Hebrew Mission, Representing the Missionary Field in Russia

"Leave the Jews alone" many church members say to us, and some pastors also, "Leave the Jews alone, they are all right, they have their own religion, and their own Bible, and do not want Christ."

I have not time to show you that the religion of the Jew today is not the Old Testament religion, but a man-made religion and very burdensome. The people were once known as a people of the Book, but now there are thousands of Jewish homes where you will not find the Bible, and tens of thousands of Jewish men and women all over the world who do not know a thing about the Bible. Yes, even here in America.

As to the argument that the Jew does not want Christ, you have before you this afternoon missionaries from the foreign field, and you may ask them, if anywhere in this world there is an individual who expresses a wish to know Christ until the Holy Spirit reveals it unto him that Christ is the one solution for his troubles. Once we come in contact with the Jew and show Him that Jesus Christ of the New Testament is the Messiah of the Old Testament, and the Holy Spirit speaks to Him and opens his eyes, then he calls out, "Where is He that I may accept Him?"

As to the dissatisfaction of the Jewish religion, permit me to read to you an extract from a Jewish paper of the present month, which represents thousands of mothers in Israel.

"In memory of my only child, Jacob, who died February 1, 1922. Today is a year since I lost my only child, my son Jacob; a year of hopeless waiting; of days filled with deep mourning and sleepless nights. Walking through the streets I look into every young man's face, imagining that soon you, my love, will come and take away my loneliness, and make it a thing of the past. My child, my companion, my joy, and my friend. I am only waiting for death to call for me. There is no ray of hope for me. Day after day I visit your grave and on the grassy ground do I fall and call for you. A year is gone and what next? There is no hope for me; the same dark path; the same loneliness."

She, my friends, is only a representative of many who have no hope in the Jewish religion. What are we to do for them? Shall we not give them Christ who is the only hope?

WILLIAM G. KENSINGER
Of the Mennonite Denomination from the Congo Inland Mission

I believe that the reason some of the fields in Africa are not accounted for by missionaries, is that when some students come to the Institute they have already decided where they are going. I know when I came here, I had already planned where I was going and what I was going to do, and I did not think so much about permitting the Lord to decide for me.

Then, going out of the dining room one noon, the leader of the Africa prayer band said, "All who want to pray for Africa come to Massey Chapel at 1:15; even though you are not going you can at least pray for Africa."

So I went there and began to pray for Africa, and the Lord put Africa on my heart. Now I am back here to tell you to have an open mind and an open heart and let the Lord Jesus Christ point out the way for you.

There is one thing I have learned in Africa and that is this, that if you want to go to Africa and do not have the love of Jesus Christ in your heart, you had better stay home, because that is the only thing that will cause the African to put away his superstitions and all the things that have been hampering him for generations. The only thing that is going to do any good to the African is the love of Jesus Christ.

In closing, I should like to make two points. In Paul's epistle to the Romans (1:14), we have, "For I am debtor both to the Greek and to the barbarian; to the wise and to the unwise." He realized his debt. And in the next verse he said, "So as much as in me is, I am ready." That is the next point—"I am ready."

MRS. KENSINGER

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life of whom shall I be afraid?" (Ps. 27:1). This verse has comforted me many a time while out in Africa. And another verse that the Lord gave me seven years ago just before I came to the Institute, "Lo, I am with you alway, even unto the end of the world."

Thank the Lord He has been with me alway. We have seen many, many of the dark natives come to the Cross, and we have seen them converted.

And just here it comes to me that two weeks from Saturday we have ten young people sailing for that very field. The Lord is hearing and answering prayer. We came home with a burden on our hearts that more workers might be sent out, and more money, and our prayers are being answered.

We have a prospering work. I wish you could see the bright faces of the natives as they come to chapel, how they shine for Jesus!

REV. W. B. COLE
From the Fukien Province of China, Representing the Methodist Episcopal Mission

A young Chinese Christian pastor came down from his little station up in the hills, and, as is the custom, went in to see the missionary teacher. He said "Things have not been going very well with me lately. I wonder if you have forgotten to pray for me."

And I have had an experience a little different from that. Sometimes things have been going wonderfully well in the work, and I could account for it in no other way except that some one over here was praying for that work.

One of the biggest revivals started down close to me. One of the missionaries was an invalid and could do nothing but pray, but all day he prayed for a revival to come to Hingwha. At that moment a young Chinese pastor whose two children had died was set to thinking about his life and his ministry, and it took him to his knees for two days and nights. He then came before his church and started to preach, and what do you think he preached about. He told in simple language the story of the Cross, how Jesus died for the sins of mankind. He preached to an audience, many of whom were preachers and professing Christians, but who were still unregenerated. And as He told that story they melted in tears, and then started the greatest revival our part of the country has seen. It was a meeting the influence of which is still bearing fruit. It was backed by prayer from this end.

MISS MINERVA S. WEIL
Representing the Reformed Church in U. S. A., also from China

When I was eight years old my mother said in my hearing she hoped some day one of her children would go as a missionary.

Ten years later while attending a conference, I knew that I was the one to have the privilege. There were hindrances then, and later on I became indifferent. But by God's grace, in 1915 I heard Miss Grace Saxe give a missionary address in Philadelphia, and I was one of the thirty-three who volunteered for Christian service. I hoped it might be in the home field, but the Lord was very gracious and allowed me to go to the foreign field.

I wanted to train for Y. W. C. A. work, but God definitely directed my steps to the Moody Bible Institute, and less than two years later just as definitely directed my steps to go under the foreign missions board of the Reformed Church in the United States of America.

Our work is in Shinchow, Hunan, China, 1,000 miles from the coast. It takes us from seven to eight days to travel the last 150 miles.

Under the preaching of His word we have seen many turn to God from the worship of idols. I have in mind one woman who was the first of seven wives. We had the privilege of telling her the

gospel story for the first time. A year later she was baptized. And another who came from what we call the house of widows, because there are so many living together.

She used to laugh right out in the meetings. It amused her to see any one having fellowship with an unseen God. She too was converted, and through her prayers three more were brought in.

Eleven of our women received certificates for Bible study a few weeks ago, and we are to start a Bible training school for women next year.

I covet your prayers. "Except the Lord build the house they labor in vain that build it."

REV. GEORGE WOODLEY
Of the Africa Inland Mission, in East Africa

As I was sitting here I could not help but wish that more of your faces were black. I would feel more at home as I talk to you.

But I want to recommend one thing to you; if you have any foreign field on your heart come to the Moody Bible Institute or some like Institution before you go out.

I have been trying some of the God-inspired Moody methods in Africa. On Sunday night we have our inspirational meeting and our report meeting. I say, "Boys and girls, I want you to go out into the village, out into the gardens and paths, and talk to people as you meet them, one by one and two by two."

We conduct that meeting just as we used to conduct our meetings here when we had our report hour. I would say:

"How many did you speak to this afternoon?"

And their hands would go up, one perhaps would have spoken to one, another to two, ten, fifteen.

Then I would ask:

"What did you speak about?"

And they would tell us and how they presented the subject.

I find that the methods that used to work here at the Institute are working out there.

There has been a great revival of personal work and now through some of the methods of the Moody Bible Institute many people have been brought to a knowledge of Christ Jesus.

Sometimes as I go to the schools far out from the mission station, I wonder how I can get some of the natives to come to the meeting, and then I think of how Mr. Meeker would tell us that he would go up and down the street sometimes and call out that they were having a meeting tonight! And so I start down those paths and valleys, and call out, "Come in all you people, we are going to read in the house of God!"

God is working out there. The African Inland Mission has 12,000,000 people in their wake, but there is still a great need. You can look 1,000 miles this way and 1,000 miles that way, without a missionary at work, without a witness for the Lord Jesus Christ. Although we have more missionaries than any other society in Africa, we are calling for 100 missionaries for this coming year to go out into that dark country.

MISS JESSIE HARRELL
From the Nyasaland Mission, South Africa, laboring under the Dutch Reformed Mission, but now appointed to go back under the South Africa General Mission

I also like black faces. I have had the privilege of being in British Central Africa for five years, and while my little message may have a note of sadness in it, it is nevertheless true.

Mine is a field where there are many nominal Christians, and many missionaries, but there is a great spiritual drouth and I am asking that you will especially pray for the outpouring of God's spirit on us. That is the only thing that will head off the oncoming of Mohammedanism from the north to the south of Africa—nothing but the outpouring of God's Spirit on the missionaries and the native Christians.

There are native Christians in Africa who are just like Christians in this country, only nominally so, and what we want them to be out there is what you want here, out and out Christians. We want them to be missionaries among their own people, and we will never see this unless there is a real out-pouring of God's Spirit that Christ may be made real to them.

Do you know what the Mohammedans say to Christians? They say, "What is the difference? You read the Bible, we read the Koran. You believe there is but one God, we believe there is but one God. You say Christ is the only prophet; we say Mohammed is the great prophet."

So there must be something more than just telling them that Jesus is the Son of God, and also in letting them learn to read it. There must be the opening of the eyes by the Spirit of God before they do the things that they would do if God was really manifest in their lives.

So I pray that God will put it on your heart to pray more for mission work and for missionaries that they may do the work that God has really sent them to do, and for the Christian natives that they in turn may go forth to teach their own people.

MR. VARTAN ATCHINAK
A native Armenian, at head of Bible Lands Gospel Mission, with headquarters in Mt. Lebanon, Syria

I praise the Lord for his great gift of salvation to me. The Bible Lands Gospel Mission, is an interdenominational mission, trying to meet the growing needs of that place, and we are in this country to make known its importance and purpose, in order to get your interest and prayers in the work.

Our brothers have been taken up and compelled to deny the Lord Jesus Christ by saying, "There is no God but one and Mohammed is his prophet." Some who would not say so, had their hands tied behind them, and then they took an axe and slowly chopped their heads off. One convert was burned alive, while praying, "Father forgive them for they know not what they do."

I praise the Lord that when trials and tribulations come they have proved their faith in a God who is able to protect and keep them. The people in those countries have been put through all sorts of persecution to make them renounce the Lord Jesus Christ.

We have a school in Mt. Lebanon, with about 200 children. Of these about thirty-five are from the Mohammedan religion. Sixty-five of them are from the Roman Catholic and Greek Catholic churches. The others come from Christian homes. The Lord is doing a wonderful work. Oh, let us pray for this work among the people of the Bible lands.

MRS. ATCHINAK

I also praise the Lord for His wonderful love to me, because He brought me from darkness into light, and since He brought me He burdened my heart for the souls that are perishing in the Bible lands, and put it on our hearts to start this school to prepare young souls for the work of God, to be native missionaries, for they were saved and they were really on fire for God. I wish I could take you and let you see these schools. When they are recreated themselves, they are willing to present the love of Christ to others, and we are getting beautiful news from the home, how the Lord is blessing. We lately received some letters from them saying, "The Lord is blessing wonderfully here. We are praying for a revival, and the revival is beginning."

A Mohammedan man was converted to Jesus Christ and baptized. His family rose against him and wanted to kill him. He fled away and has been now two years with us, and now he is glad to let others know that he is a Mohammedan saved by the blood of Jesus Christ.

I know another man who came from the college. He said that when he was a young boy he used to kneel down and pray with his mother, but when he went to college he forgot all about it, and became an infidel, but when he came to that school and saw the power of the Lord he knelt down and accepted Jesus Christ.

We are in great need of three consecrated women at least, to go and help us. We have 200 children in the school and many houses are open, but we must have workers.

REV. F. A. STEVEN
Of the China Inland Mission

I have not anything very fresh to say, but I am speaking to fresh hearts, and many who have not heard me here before.

I come as a representative of the church of Jesus Christ in China. The Chinese people and missionaries alike, thank you for your fellowship in prayer, which has meant much and means much today in building up the cause of Christ in that land. I come to beg of you not to slacken in your prayers.

These are perilous times in China as well as in other parts of the world. Not a few among the educated Chinese themselves have drifted and are taking their side along with the Modernists and destructive critics of the Bible. Thank God, a thousand times—thank God, that the great majority of the Chinese Christians and Chinese preachers are standing by the old Book and ring true to its teaching. This was notably true in the great conference held last spring in Shanghai. Whenever a Modernist was speaking there was an ominous silence, and when a man spoke out clearly and fearlessly for the truths of God's Holy Word, then there was evident response in the hearts and in the voices of the Chinese delegates who were present. The church in China is going to become self-supporting, and self-propagating, and self-governing. The Chinese are a virile race and they do not need and do not intend to be longer under the foreign people, but the time of transition and change is a time of real danger, and a time that calls for much grace on the part of the foreign missionary—the grace of humility, the grace to step to the rear.

I pray God that He may choose many, many more young men and young women from the Moody Bible Institute to go forth to China. There are no missionaries in the China Inland Mission for which we thank God more whole-heartedly than for those who have come from this Institute.

REV. C. S. FOSTER
From the South Africa General Mission, South Africa

The African is looking for something that will satisfy his soul. We know the one thing that can satisfy is the Lord Jesus Christ.

I remember hearing a native evangelist tell this story at one time. He said a man came from another tribe into a local village and told the people he had the medicine of life. The people gathered around him and brought their guns and beads, and such things as they had, and put them down at his feet, and he then gave them some of this marvelous medicine that even if a man died he would come back to life again in a day or so. The man left the village with his gifts. A few weeks passed by and one of the villagers was stricken and died, but the villagers were still hopeful. Had they not given him this medicine? Would he not come back to life? And so they left him in the hut; they failed to bury him until his body became a mass of putrification, and then they realized that they had been deceived.

The heart of the African is seeking for life, and you and I have the medicine, the true medicine of life. Are we not debtors to take the knowledge of the Lord Jesus Christ to these people in heathen darkness? The gospel is the power of God unto salvation to every one that believeth; and this is just as effective in Africa as it is in Chicago.

Young men and young women, but particularly young men, what are you going to do with your life? When you look into the future and think of the countless millions in Africa, China, South America, who have never heard the gospel of the Lord Jesus Christ, and then as you think of the sacrifice at the cross of Calvary, you see nothing is worthy of the name of sacrifice that any human being can do in order that men and women may know the Lord Jesus Christ and be saved.

MRS. C. S. FOSTER

There are some here who would gladly go to Africa, or to some other land, if the Lord would open the way, but the door seems shut for you. Perhaps you have applied to a mission and have been rejected because of ill health or some other reason, but still there is a very real work for every one of you to do, as intercessory missionaries if you will only see it. Paul said, "Ye also helping together by prayer for us." For the missionary, and the missionary needs your prayer.

But this afternoon there is more than that. The missionary, the native Christian, the native worker—they all need your prayers. When you consider the years and years of superstition and fear that are behind them and that from their childhood they have been taught to believe in evil spirits, they are afraid not to observe certain customs for fear their own welfare may be at stake. Sometimes we find that when there has been a child with its upper teeth coming through first, we have found that they believe that child should not live; and so they put it out in the bush for the wild beasts, and of course in the morning nobody knows what became of it. Now because of these fears it of course is very hard for the Christians. When these things come up what shall they do? If they come into their lives, if they are sick, what shall they do? They want to live the right sort of life, but only God can deliver them from these customs and break these fears, and oh, how much they need your prayers!

It might be well even for you to consider some field and ask for a missionary for whom you could pray, and write to hear about his or her difficulties and problems, and about the native Christians, and what they need you to pray for in particular, that you may have a real part in some definite place as your field, even if you cannot go.

MISS MARIA ATKINSON
Japan

Friends, I do not bring you a message from Hottentots or uncivilized cannibals, but I bring you a message from a land that is coming to the fore by leaps and bounds, but the message I bring to you is that it is a Christless Japan. Only one tenth of one per cent of the Japanese population has been Christianized. It is indeed virgin soil. The young people of Japan are breaking loose from the old faiths and customs and are drifting, they know not where. They do not know what it is that they need to anchor them, but we know it is only the religion of the Lord Jesus Christ.

On every hand we find open doors. I have been into the homes and into the hospitals, and have sat at the bedside of the sick and dying and I can testify that their religions do not satisfy. Oh, as I heard you sing that song, "My Anchor Holds," and contrast it with the anchor the heathen have—they have no anchor that holds.

Yes, they are looking forward—looking for something. I see a young girl as she goes and looks out of the window and some one says, "What is it that you are doing when you go to the door and look out so?" "There must be a God somewhere that hears and answers my prayer." And when she hears of the one true God, she says, "This is the God I have been feeling after. He is the one I want."

O friends, these splendid young people need the gospel of the Lord Jesus Christ. Then the spirit of God is working in them; He is leading them to see the fallacy of their religions and something beyond, and O I beg you to send out to them men and women well grounded in this old Bible. All the errors in the church that are here at home, you will find out there—Modernism, Christian Science, and all those other things. I would make that appeal to these young people who expect to go out, if you have any doubt whatever in your heart as to inspiration of the Bible, and as to the Cross of Christ, you had better not go to Japan.

DR. GLOVER

Now I have a surprise for you. Some folks want to see some black flesh. Well we have it, so Dr. Woodley's eyes will rejoice. We have one of Africa's sons here this afternoon, a very distinguished son, worthy of our honor. We have the son of an African king, and this son of an African king is an M. A. from an English university; a doctor of divinity; an F. R. G. S. of England; a very distinguished, highly educated Christian missionary leader; president of a missionary society; the principal of an institution for training of native evangelists in the Gold Coast, Africa, Dr. Mark A. Hayford.

DR. HAYFORD

The gospel is the power of God unto salvation. That is a fact and one that is just as true of the African as of the American. My father was a minister of the gospel. He was the king of my country. I was to be the king of my country, but he chose to be a minister of the gospel. He was elected to the ruling house, and he was head of that house, but he became a minister of the gospel, and when I became a Christian I decided that I would find out whether there was anything of power in Christianity. Now I asked, "What was the test where I can find that power which ought to anchor everyone who seeks the Lord and follows Christ." I was told: "This is the victory that overcomes the world, even our faith," and I said, "Shall I put this to the test?" and I as a young man went through many phases of temptation and I felt that every time I was tempted I should run to Christ.

We are trying to impress upon our converts in Africa that the power that overcomes the world is faith in Christ, this personal, loving Saviour, and they find there is power in Christianity. Our people realize the fact that there is something in Christianity.

In that part of Africa which I represent, during the past twenty years we have established forty-five churches, and we have converts numbering about 10,000. The evangelists have gone out with one great hope before the people; they have held out before the people the fact that Christ was able to save them from their sins, to pardon their sins, to save them and to keep them.

MISS N. BROSTROM

From China, Representing the Danish Lutheran Mission

(Miss Brostrom said that she was unable to speak English and Dr. Gray asked her to give a message in Danish. To this he had those who understood Danish respond by repeating John 3:16 in Danish. Then others on the platform gave John 3:16 in their language).

MISS MARGARET REYNOLDS

From the China Inland Mission

"Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known to all men. The Lord is at hand." "In nothing be anxious but in all things by prayer and supplication, with thanksgiving, let your request be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." "My God shall supply all your need according to his riches in glory by Christ Jesus." "Faithful is he that calleth you, who also will do it."

REV. WILLIAM TAYLOR

Of the China Inland Mission; in China for Thirty-two Years

Over thirty-two years ago was the last and only other time I have spoken from this platform, and that was at one of the farewell meetings before leaving Canada for China. It has been a real privilege to labor these years in China.

As our many friends have said, I too can say, that the gospel is the power of God unto salvation, and that we have in China an increasing number of those who are converted, and further, that we praise God for some degree of church growth. In my own field we have some 160 paid Chinese workers; formerly all were supported by funds from other lands; now some thirty of these are entirely supported by the local Chinese churches, and over thirty are partially supported.

In regard to prayer, may I ask your prayers first of all for the home missionary body in facing the present menace of Modernism? It has been estimated by those who know, that about one third of the foreign missionaries in China are to some degree, at least, tainted with Modernism. And then will you pray for the great unreached multitudes of China still untouched? Probably the most liberal estimate made leaves nine tenths of China's 400,000,000 still without the chance of hearing the gospel. And will you pray for the missionaries and for all the workers there, that they may abide in Christ and depend on the power of the Holy Spirit?

And may I appeal to you all as Christian people to live what has been called the wider life; not only the deeper and higher life, but also the wider life, taking into your life the thought of John 3:16.

MR. BRADLEY

Organizing Secretary, of the Egypt General Mission, who has seen service in Egypt

Just a verse from Zechariah 4:, "This is the word of the Lord unto Zerubbabel saying, not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

When speaking to Christian people in the home lands about work among the Mohammedans their thoughts instantly turn to the difficulty. Of course the difficulties are enormous. Apostasy from this religion is punishable by death. But we must not magnify a difficulty into an impossibility. What are seeming impossibilities to man, can become gloriously possible with God.

Politically today, there is a great uniting force in Mohammedan lands, but religiously there is a work of disintegretion going on. Leading men in Egypt, and Persia and in other parts, have ceased to believe in heart in the Mohammedan religion, so here we have a unique opportunity to bring Christ to them.

The doors are open as they have never been before, and thank God there are thousands who would go through fire and water for Jesus Christ, and who are witnessing a good confession for Him in the land of Egypt today.

Let me tell you about one man who was at a meeting of converts. After he was converted his own people became his bitterest enemies, starved him, beat him, had him imprisoned, and finally they tried to soak him in oil and burn him alive; but today he is one of our evangelists doing a magnificent work. Shortly after his conversion he gave a copy of the Scriptures to another Moslem and spoke about Christ. The man spit in his face, cursed him, and tore the Scriptures up and threw them down. He saw that man some years subsequently at one of our conferences for Mohammedan converts, a blessedly saved man.

There was never a time when the Christian needed to pray for kings and those in authority as at the present time. Pray for the decision with regard to Turkey, for if it is not soon settled there is a possibility of an uprising throughout the Moslem world, and all missionary work may come to an end.

* * *

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Quarterly Reports will be furnished to Subscribers by means of the organ of the KWATO PRAYER LEAGUE.

Kwato Extension Association, Inc.

At Dr. Gray's request attention is specially called to the address of Mr. Abel, "How New Guinea Savages Are Enriched," page 366 of this issue.

Publisher's Stuff

By the Publishing Agent

YES, this is a wonderful issue of the *Moody Monthly*!—In more ways than one.

First, the contents—the regular editorial contributions.

Second, the addresses of Founder's Week Conference.

Third, the large circulation—45,000.

Then there is an increasing appreciation by our readers of the Monthly. The editor is getting to know you better because of your kind cooperation, by letters commenting on the editorial contributions.

The writer is getting to know you better by the kind and helpful letters about the Monthly and your advice about advertisements.

If you do not get an answer to each letter it does not mean that your letter has not been considered. We take all your letters and gather from them the general consensus of opinion.

Changes in Policy

We have made a few changes in caring for subscriptions, which are favored by a large number of subscribers.

Your expiration date is to be restored to the addressing label. Some time ago we discontinued this practice as it saved us the cost of making new stencils each year. Now we have a new addressing system and as new subscriptions or renewals are received the expiration date is added to the address. Also the order number is put on the plate. When writing please refer to your order number as it appears on the wrapper.

Subscriptions Extended

For a couple of months we have continued to send the Monthly to subscribers whose subscriptions have not been renewed. It has met with a quite general approval. Those who do not want it can have it discontinued. Those who do want it will have 30 or 60 days longer in which to renew. This is quite an advantage to those who may be ill at the time, or short of funds, or away from home, or not able to care for it for some other reason. But, please let your renewal come in as quickly as possible!

Why wait until your subscription is out? Why not treat it as you do your bank account? Deposit $2.00 for a year, or $7.50 for five years, before your account is overdrawn. Do it now!

A Few Letters in Today's Mail

Read these few letters selected from many received just today—March 15—from subscribers—then you write another letter please—and—remember the missionary fund needs your help to send the Monthly to those at the front. Ten 10-cent gifts are as good as a dollar. Don't refuse because you cannot give largely. If I should ask you for a quarter personally, would you give it for a missionary? Send it along. Now read these:

* * *

"I am not sure when my subscription for the Monthly is due. I prize it highly and do not wish to lose a copy. I send you one year's subscription with this. L. B."

* * *

"Dear Friend: I have two monthly magazines unpaid for. Inclosed please find 50 cents. I intend to send in for one year very soon—so glad you continued the magazine. I will pay for whatever comes soon. Sickness has prevented my full subscription. M. J. C."

* * *

"Find inclosed $10.00 to renew my subscription to the Monthly and the balance to send it to Missionaries, home or foreign. * * * Have been very ill and could not attend to anything. Please excuse delay and thank you for not stopping the Monthly. It is a bright, shining light in these dark days of growing unbelief. Am sending it also to my missionary in China. E. R. T."

* * *

"I am inclosing $2.00 for the renewal subscription of my magazine. For unavoidable reasons I am late with it this year for which I am sorry, but thank you very much for still sending it so I did not miss a number until I could spare the money. Thanking you again, I remain, as ever, a friend of the Institute. L. A. R."

Christian Home Magazine

Greetings to the readers of Christian Home Magazine. We are glad to welcome you to our large and growing circle of the Moody Monthly. By arrangement with Dr. W. E. Biederwolf, and the committee of the Family Altar League, we are transferring all subscriptions to the Moody Monthly list. You will receive the Moody Monthly for the remaining numbers of your subscription. If already a subscriber, your credit with Christian Home will be added to your subscription to Moody Monthly.

A New Building (Remodeled)

Yes, another building has been secured with quarters for the Moody Bible Institute Monthly and the Publication Department of the Institute. A formal opening to the members of the Institute was held February 15. Would you like to see some pictures in the new building? Maybe we can get some for Publisher's Stuff in the near future.

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What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

GRANT'S EFFORT FUTILE

Evening Gazette, (Cedar Rapids, Iowa)

The Rev. Percy Stickney Grant will not have to face a heresy trial because he cast some doubt on the divinity of Christ. Bishop Manning of the Protestant Episcopal church, who demanded that Dr. Grant recant or resign, says there will be no trial because the New York minister does not make clear whether he really doubts Christ's deity.

If Dr. Grant sought to fill his church by stepping into greener pastures of biblical interpretation he has succeeded. If his purpose was to stimulate debate, he has succeeded in that. But if he sought to cast doubt that would undermine a faith two thousand years old he has failed, as have others before him. His effort was a little more conspicuous, but no less futile.

WHEN CIVILIZATION BEGAN

Home and Foreign Fields (Nashville).

Roger Babson tells of a famous debate as to when civilization began. One man argued that modern civilization began with the use of the horse. His opponent took the position that man graduated from the aboriginal to the industrial period with the discovery of the wheel. "Economic history, however," concludes the statistician, "strongly suggests that both of these men were wrong, and that modern industry started at the moment when one man found that he could trust another. With the invention of credit modern industry was born. When a man found that he could trust his brother, then the first loan and the first partnership were formed. Hence it can be said truly, that integrity or truth, a fundamental product of religion, is the foundation of safe industrial growth." And in this principle of mutual trust and confidence is to be found the stability of our Christian enterprises. Let us be as honest in our discharge of obligation to God as we are in meeting our obligations to our fellowman.

ROMISH VIEW OF PROTESTANTISM

The Presbyterian

Significant, too, are these words in a theological journal of the Roman Catholic church. It is not bad for us at times to see ourselves as others see us: "The changed attitude of Protestantism towards the Bible is nothing short of a complete right about face. For the Reformers there was no other rule of faith. In the inspired Word of God was the only truth clearly spoken to men, obviously intelligible, patent to all who ran or read. Now professors in Protestant seminaries throw out, with a careless toss of the hand, whole books of the Scripture, essential passages in the Gospels, any chapter or verse that does not please their fancy. As for faith without works, we have seen that original doctrine of Protestantism stood on its head, until it reads now, not faith without works, but works without faith; or, to put it more plainly, it makes no difference what you believe, as long as you do what you consider right. No wonder that Protestantism has become year by year less religious and more purely social in character. *The day is past when Protestantism thinks its faith worth fighting for.*"

COST OF PROHIBITION ENFORCEMENT

Daily News (Chicago)

In his interesting articles in *The Daily News* on the various aspects of the prohibition question, David Lawrence, using official figures, argues that the cost of enforcing the Volstead act is not nearly so large as the general public has supposed it to be. Indeed, if certain estimates be accepted, the conclusion follows that prohibition enforcement is actually profitable to the government.

Congress, it is said, appropriates $9,000,000 for that purpose, while the total collected by the government in the last fiscal year in fines, taxes and penalties, bond forfeitures, and so on, in connection with prohibition enforcement was $7,770,000. The states, of course, collect fines on their own account. On top of all this there is pending a suit which may yield between $40,000,000 and $80,000,000 to the federal treasury in additional penalties.

The facts and figures supplied by Mr. Lawrence are striking. But a recent discussion in the appropriations committee of the House of Representatives served to disclose items not to be found in the favorable official statistics. Thus it was said by a representative of the Department of Justice that the cost of prohibition enforcement to the federal government was at least $14,000,000 a year, including the $9,000,000 directly assigned by congress for that task. The indirect and invisible items are generally overlooked, but they are as real as the others. Moreover, a deficiency appropriation of nearly $500,000 is asked by the Department of Justice, and prohibition enforcement has played a conspicuous part in causing the deficiency. * * *

The question of cost alone will not, of course, determine the fate of the Volstead act. Moral and social issues are involved that outweigh the economic and administrative. Still, in estimating prohibition costs to the treasury and to the country all proper items should be duly included.

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SEMINARIES AND CEMETERIES

The Continent

One of the few irresistibly humorous jests available for a public speaker in addressing a religious gathering is to say: "Theological cemeteries—oh, I beg pardon, I meant theological seminaries." This is good for a laugh at any time.

To be sure, it is not strictly new. The history of theological education is such that it could hardly have originated at the time of Noah, but the internal aspect of the jest suggests its possible origin somewhere about the time of Balaam. At any rate, it is of a good antiquity. But it is always possible to use it as though it were a fresh inadvertence. The joke goes best if one is denouncing seminaries for not being "true to the old faith," though it must be remembered that the one place in any community which is absolutely true to the past is exactly the cemetery. It would spoil the joke if hearers bethought themselves of that * * *

Seminary was "a term originally applied to a nursery-garden or place where seeds are sown to produce plants for transplanting."

A theological seminary is a place where seeds are sown, where growth occurs, and from which men go out to produce harvests of truth. Any one who would put a cemetery hand on a seminary would wrong the future of the church. But any one who would have a seminary disregard the past and the laws of growth in men and in truth would soon turn it into a cemetery. It stands between the past and the future, responsible for knowing much of both and for helping men to carry over into the future the values of the past without its limitations. Those who man a seminary have no simple task; the one thing they may be expected always to do is to keep themselves and their work vital and growing. But they need not think they can do it so well as to prevent the continuance of so rich a jest as the one which has been mentioned. Without that jest, what would some speakers do?

PERVERTING JUSTICE

Chicago Tribune

James Smith, who murdered a crippled cigar clerk to obtain money to pay a professional bondsman for his release on a previous robbery charge, has been granted a ninety day reprieve by Gov. Small. He was to have been hanged in the Cook county jail today.

Thus does sentimentalism, or the politics which appeals to it, continue to pervert justice. Everything, within reason and without, is done for the protection and edification of the criminal; and almost nothing for the protection and edification of society. A morning newspaper which has been friendly to Gov. Small quotes the governor's son-in-law as saying that his family is not in favor of capital punishment. That may or may not be true. A bit of corroborative evidence is that Gov. Small commuted the death sentence of one Ignatz Potz for sentimental reasons last summer.

But in any case, such reprieves as the present pervert justice. There is no doubt whatever that "Jaunty Jimmie" Smith committed a brutal murder in the course of another crime while out on bail for still another crime. He was to be hanged, not for revenge, but for the protection of society through the example it would set before other potential murderers.

If the law's purpose is to be effective the penalty must follow as quickly as possible upon such crime. Every delay due to sentimentalism, legal trickery, or red tape helps to defeat the purpose of the law, even though the sentence eventually may be carried out. The sentimentalists are never interested in the innocent potential victims of crime, but always in the criminal. Thus, through delays, they develop a popular sentiment that the criminal is being abused and tortured. When he is hanged, if ever, the details of his crime will be more or less forgotten and the hanging will stand out in many minds as an independent incident, only slightly related to any crime. The potential benefit to society will be largely lost and the true aim of justice defeated.

The governor has a legal right to take such action, but in the name of justice to society he has no moral right to do so.

CAMP MEETING IDEAS OF SCIENCE

New York Evening Post

The declaration of the American Association for the Advancement of Science that it believes the doctrine of organic evolution unassailably established is about as important in itself as would be a declaration that it believes in the Copernican theory of the solar system or the Newtonian theory of gravitation. Every person exposed to a high school education knows that while there is a conflict of opinion over the agencies causing and shaping evolution, and while Darwin's work upon this subject has been revised, the fact of the evolution of man and other forms of life is involved in no more doubt than the fact of the earth's rotation.

What we really need is not an assertion of this elementary fact by scientists, but the co-operation of theologians and scientists in an attack upon the purblind dogmatists who are trying to represent science and theology as in conflict over evolution. The British association in its Hull meeting this summer chose a more effective course. It invited the Archbishop of York, Dean Inge, and other clergymen to address it, and they refused to assume any conflict between science and theology at all. Dean Inge declared that the doctrine of evolution had irresistibly modified the outlook of mankind upon not only science but history, politics, and sociology; was it not to modify theology? He pointed out that dogmatic adherence to the letter of the Bible —our "fundamentalism"—requires us to frame religious faith within the Ptolemaic astronomy, but that if faith is to be vital, it must be framed within the vital universe.

Here in America there was a real semblance of conflict between scientific and religious truth when Draper and Andrew D. White wrote their books on the subject. The noisy pretence of a conflict now being kept up is the work of ignorant people who know almost nothing either of science or theology. Representative theologians laugh at them. It might be said that if science and religion are not in collision, their proper relation is one of friendly indifference. In reality, it should be one of friendly co-operation, and Cambridge might well emphasize the fact.

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Young People's Society Topics

John C. Page

April 8

What Are the Wise and Unwise Uses of the Lord's Day?

Isaiah 58:8-14; Psalm 118:24

The two closing verses of Isaiah 58 suggest both the wise and the unwise use of the Lord's Day. The unwise way is expressed in the phrases, "thine own pleasure," "thine own ways," "thine words."

The assertion of self to the exclusion of God is the essence of sin whatever form that assertion may take, whether it be the pleasure of self, the ways of self, or the words of self. The dethronement of self and the enthronement of God in one's being is the ultimate purpose of our redemption and is also our highest good.

The first day of the week reminds us of this truth; it is the resurrection day, the day on which our Lord was raised from the dead. His resurrection marks the beginning of the new humanity in which self is dethroned, for our old man was crucified with Him. The Cross crosses us out. This is the meaning of Galatians 2:20, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me." Not "thine own pleasure" now; not "thine own ways," but a life in which Christ is enthroned. The Christian who apprehends this, enters into the spirit of that verse given in our lesson from Psalm 118, "This is the day which the Lord hath made. We will rejoice and be glad in it." It is a new creation, a new experience, a new day. This attitude will best govern and regulate our conduct in the wise use of the Lord's Day. The day will indeed be "a delight," a day of worship, fellowship and service. "Then shalt thou delight thyself in the Lord," rejoicing in His salvation, glorying in His triumph over sin and death. The renewal of these truths on the Lord's Day leads to a renewal of all our energies, for "the joy of the Lord is our strength"; and thus renewed we enter into the duties and labors of the week, strong in the grace that is in Christ Jesus. Maintain this attitude of mind and heart and there will be no difficulty in using the Lord's Day wisely.

April 15

How Can We Become Truly Educated?

Proverbs 4:1-9

The answer to the question in the topic is found in the seventh verse of our Scripture lesson—"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." There can be no true education apart from this.

It is possible to get a lot of knowledge, knowledge of history, literature, philosophy, and ethics, and yet to be uneducated or unwise. "The fear of the Lord is the beginning of wisdom." Apart from that reverence and regard for God expressed in the word "fear" one cannot get wisdom and understanding, no more than one could have a wheel without a hub. The wisdom that comes from the knowledge of God is the unifying principle in true education. It is indeed "an ornament of grace and a crown of glory." Those who by divine grace have become recipients of the knowledge of God in Christ, realize how utterly vain all else is. When Christ who is the wisdom of God is discovered or revealed to the soul, then the student has a proper center, a satisfying Saviour, a unifying principle. Therefore "with all thy getting get understanding." Without this there will be failure; not failure in making a living perhaps, but failure in building a life.

The principle underlying the education given in our institutions of learning may be seen in the following incident. An honor man in one of our great institutions put the thing in this way, "I passed through four years of hard drudgery. The professors poured in and poured in knowledge on the whole range of subjects in the curriculum; and when I came to the end of the course they asked me to pour it out and I poured it all out and it stayed out." How different it might have been in his experience had there been a proper connecting link, a proper unifying principle.

The school of Christ is a great school. The education of faith is a marvelous experience. The Spirit of God is a wonderful teacher. All the lessons He teaches find their unifying principle in Christ. Concerning life He teaches us that it is indeed a race, strenuous and exacting, but it can be run with patience as we look away unto Jesus who for the joy set before Him, endured the cross, despised the shame and is set down at the right hand of God. See Hebrews 12:1, 2.

April 22

Train for Leadership

Exodus 3:7-12; 4:10-12

Humanly speaking the greatest need of the church and of the world is leaders; men equipped and competent for leadership.

Moses stands out in history as one of the great leaders. In Acts 7:22 we read that he was learned in all the wisdom of the Egyptians and was mighty in word and deed. But the wisdom of Egypt never equips men for the service of God. At the end of his Egyptian training he was ready in his own estimation to

Form that may be used in replying to Dr. Gray's letter appearing on page 346.

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adjust matters of difference between men and nations. In his first attempt at this adjustment he miserably failed and was forced to flee the country (Exod. 2:11-15). Forty years of desert training followed: years of contemplation, humiliation, preparation, and then, when the fulness of time was come, Moses was called of God, qualified and sent out to his great life work.

There is a very real difference between doing something for God in the energy of self-determination, and God doing something through a human vessel yielded to His will. The outstanding leaders in the history of the church of God have been men who have learned this lesson and have realized the truth of Philippians 2:13. Moses himself came into possession of this truth, and it become a vital part of his equipment for leadership.

The consciousness of limitations and the realized inability of self led to the excuses recorded in Exodus 3:11-4:17. There was no sense of inability at the close of his education in Pharaoh's court, but at the end of his training in the desert it is both present and conspicuous. This too may be regarded as a feature in the necessary qualifications for leadership. Over against this however, we must place another quality; namely, that of assurance. As a result of the divine training and command, Moses was sure of God. This is the greatest qualification for leadership. If one is sure of God he will gladly step out and others will as gladly follow.

April 29
What My Denomination Has Meant to the World
I Peter 2:9-12

There is no relation between the topic and the Scripture lesson. Therefore one must choose between the two, or force a relationship which is unnatural and unreal. The Scripture lesson is our present choice. What we are and what we do is the burden of the apostolic message in these Bible verses. Observe the words in verse 9: "Ye are * * * that ye should."

God's people, described in 1:23 as "being born again," are a chosen generation, or, as the Revised Version puts it, "an elect race." They belong to God's new humanity, that new creation referred to in 2 Corinthians 5:17, which began with the resurrection of Christ and to which all belong who have believed in Him unto salvation. These born-again ones form a royal priesthood, or a "kingdom of priests," as in the Revised Version. Compare Revelation 1:6; 5:10. A national priesthood was offered Israel on certain conditions that never were met. The priesthood then passed to the tribe of Levi and the family of Aaron. Now it belongs to all believers in Chirst.

The Old Testament priests were washed, sheltered by sacrificial blood, and anointed with holy oil. Believers in Christ enter into all that this implies. In 1 Corinthians 6:11 it is written, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These believers are constituted a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (v. 5). These sacrifices are referred to again in Hebrews 13:15, 16. They include the praises which we offer to God for his great salvation in Christ Jesus. This is our true spiritual worship, and the kind that the Father seeks. Out from this there flows a life of good works and of communicating to others all that which God has entrusted to us, thereby showing forth "the excellencies of him who called us out of darkness into his marvelous light."

May 6
Lessons from the Psalms—The Prayer-Psalm
Psalm 86:1-17

The seventh verse of this Psalm sums up the philosophy of prayer. There is a sense of need, a resolution of will, and an assurance of obtaining necessary help. This assurance comes from the experience of the past and is seen in verse 13, "Thou hast delivered my soul from the lowest hell." This experience of God's delivering power is the foundation of all prayer.

Our Lord came to deliver us from sin, death, the world, condemnation of broken law, the power of the grave, the judgment of the great white throne, and the lake of fire (Eph. 1:7; Heb. 2:14; Gal. 1:4; John 5:24; 1 Thess. 1:10; Rev. 20:11-15). The realization of this deliverance through faith is accompanied by the spirit and ability to pray (Gal. 4:6).

The Psalmist's conception of God is another feature in this prayer-psalm. Notice the words in verses 5, 10, and 15, "Thou art good; thou art great; thou art full of compassion." What an incentive to pray! Can one refrain from praying to such a being as the God in this Psalm—our God, the God and Father of our Lord Jesus Christ, the God of John 3:16 and of Romans 8:32? So many of God's people do not follow on to know Him, hence prayer is restrained, whereas a fuller knowledge of God would make it abundant and effective.

There is also in this Psalm a consciousness of real need of help from God together with a recognition of relationship to God. The latter expresses itself in the words of verse 2, "I am holy: save thy servant that trusteth in Thee." This means that the writer was separated to God and belonged to God; that he was trustful. This added to his confidence in prayer. The sense of helplessness is manifested in the words of the first verse and permeates the Psalm throughout.

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Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

DEATH AS A SLEEP

A. M. F., Lowell, Mass.

(1) Several passages refer to death as a sleep, such as John 11:11; 1 Thessalonians 4:14. This does not mean an unconscious state. (2) The spirits of believers depart to go immediately to heaven (Luke 23:43; Phil. 1:23). (3) It is not probable that departed spirits know what we are doing.

CONCERNING GOD

M. N., Freeman, S. Dak.

(1) Father, Son and Holy Ghost are three persons in one being or essence. They have different offices, but in work as well as in substance they are inseparably related. (2) God is the Creator of all things throughout the entire universe (Gen. 1:1; John 1:3). (3) In connection with Luke 14:26 read Matthew 10:37. Christ is simply emphasizing the necessity of supreme love for Himself.

THE GREAT TRIBULATION

R. B., Cleveland, O.

(1) Yes, the Great Tribulation is still future, and people will be saved during it. (2) All true Christians probably will be removed from the earth before the Great Tribulation. (3) The "elect" in Matthew 24:22 probably are Jews. (4) The Tribulation is described in the Revelation, chapters four to nineteen. It may cover only the last three and one half years of that period. (5) In some respects the world has grown better, and in other respects not. (6) The Tribulation may be preceded by great revivals.

SEPARATION OR COMPROMISE

E. N., Crystal Lake, Ill.

(1) With regard to sales to raise money for the church see answer to *F. E. P., Chicago, Ill.*

(2) Of course there should never be any compromising of right principles or teachings, but whether one should separate himself from others because of ill-treatment or persecution is quite a different matter. We must exercise loving forbearance with those who differ from us either in doctrine or in practice. They may need merely more light. False teaching and wrong practices are so common that you might not better yourself in some other church. We live in trying times.

BOOKS RECOMMENDED

H. A., Brinkley, Ark.

(1) The *Pulpit Commentary* is considered very good. It is also very voluminous. (2) We know of no place where a correspondence course in New Testament Greek may be had, unless it may be Harper's Course of which inquiry might be made of the University of Chicago. (3) Little choice between *Strong's* and *Young's Concordance.* Both good. (4) *Systematic Theology,* by Shedd, or by Strong. (5) As to something to do in the prayer-meeting, no improvement can be made upon prayer itself. Assign definite objects. Ask for definite requests. Make large use of the Bible by assigning chapters or books to be read by the people in advance of the meeting and to be a subject of consideration in the earlier part of the hour. The Word of God thus feeds prayer.

INCONSISTENT IDEA ABOUT GOD

J. R., Grinnell, Iowa.

The conception of God in the Old and New Testaments are not inconsistent when rightly understood. In the Old Testament illustration of God's severity —ordering the man who had gathered sticks upon the Sabbath to be stoned to death, we must remember that the law had been given only recently. The man was wholly without excuse, and it was needful that an example be made of him at once, else the sanctity of the Sabbath would not be appreciated by the people, and all the good it was intended to bring to them would soon be forfeited. Seeming harshness is not incompatible with love. Strict enforcement of law does not alter the loving character of God. The God of the Old Testament is the same as of the New. Even in the New Testament we are warned that "our God is a consuming fire."

SUBSTITUTIONARY ATONEMENT

A. A., Chicago, Ill.

You are right in surmising that the article you sent contains something radically wrong. The writer is over-zealous to explain away the substitutionary element in the atonement. Atonement is far more than simply "complete surrender to God of the victim," and its purpose is very different from simply "indicating the absolute duty of the offerer and his possessions to belong to God." The wages of sin is death, and sins are not atoned for except by death. Either the sinner or his accepted substitute must suffer the penalty. In Old Testament times animal substitutes were accepted, all sacrifices pointing forward to Christ, "the Lamb of God, which beareth away the sin of the world." Upon the great Day of Atonement one goat was sacrificed to make atonement "because of the uncleanness of the children of Israel, and because of their transgressions, even all of their sins." The death of the first goat was an absolute necessity. In the case of the second goat the iniquities and sins of the people were laid symbolically upon the animal, which then carried them away into the wilderness. Thus the two goats together typified the perfect atoning work of the sacrificial Lamb of God.

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J. J. S., Grandview, Man.

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SCHEMES FOR RAISING MONEY

F. E. P., Chicago, Ill.

Auction sales, bazaars, suppers, and other schemes for raising money for the church are disapproved for the following reasons: (1) They deceive people into imagining they are giving to the Lord when in reality it is to themselves. (2) They lower the standards of Christ's church by commercializing it. (3) They are unnecessary, because Christ has promised to supply all our needs if only we shall serve Him in the appointed ways. More prayer, faithful witnessing for Christ, and fuller consecration of our property would take care of all church finances. (5) They sometimes become substitutes for out-and-out giving to the Lord, which is God's method of financing His work among men. (6) Sacrificial, cheerful giving is a means of grace, and to raise money for the work of the church in any other way is to deprive individuals and the church of great spiritual blessing.

HARD SCRIPTURES

J. T. L., Albert Lea, Minn.

(1) We see no direct connection between Luke 22:53 and the physical darkness from noon to 3 p. m. Satan's kingdom is darkness only in a spiritual sense. (2) The commission in Matthew 28:18-20 was given to all the disciples and not the 144,000 of Revelation 7. The gospel message includes the message concerning the kingdom. (3) The virgins in Matthew 25 represent the friends of the Bridegroom. (4) Some are of the opinion that Jesus prayed in the garden for the removal of the cup for fear lest He die before coming to the cross. (5) We know of no scriptural warrant for believing that miraculous gifts will be again exercised by the church immediately prior to the return of Christ. (6) The teaching of Matthew 11:24 seems to be that the question of privilege and opportunity in the present age helps to determine the degrees of reward or punishment in the coming age. (7) The judgment depicted in Malachi 4:1-3 has reference to those living upon the earth at that time. It is quite distinct from the judgment of the Great White Throne in Revelation 20.

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E. B. C., Tsurumi, Japan.

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C. L. H., Long Beach, Calif.

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W. B. E., Caney, Kan.

The teachings concerning divorce and re-marriage are given in Matthew 5:32; 19:9; Romans 7:3; 1 Corinthians 7:10,11.

O. E. D., Dixon, Ill.

Tithing is a Christian privilege, not a law. Some may not be able to give so much, while some should give much more.

E. B. A., Avon, Ill.

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April 8

Abraham the Hero of Faith

Genesis 12:1-5;Hebrews 11:8-10,17-19.

Golden Text:—Abraham believed God and it was counted unto him for righteousness.—Romans 4:3

1. His Call (Gen. 12:1-5). The human race, as such, had failed, and now we see God's purpose as to the redemption of the race taking shape. Therefore He singles out this lonely man to make him the head of a nation through whom redemption was to come.

1. His Separation (v. 1). He was called to go out of his own country; to separate from his kindred and go to an unknown land. These were all very dear to his heart, but they were to be given up that Abraham might have God and be the father of all the faithful. Abraham was living among idolaters, therefore, he must separate from them. Even his kindred must be left behind for they were idolaters. Following God costs much that is dear and precious to us today. Christians are called upon to separate themselves from the world.

2. God's Gracious Promise to Him (vv. 2, 3). (1) "I will make of thee a great nation." This was fulfilled in a natural way in a great posterity (Gen. 13:16), and in a spiritual seed. See John 8:39, Galatians 3:16, 17. (2) "I will bless thee." God has wonderfully blessed Abraham in a natural and spiritual way and still greater realization of this promise is to come to Abraham's seed. (3) "Make thy name great." Abraham was called the friend of God (James 2:23). Abraham is a universal name. (4) "Thou shalt be a blessing." Untold blessings have come to the world through Abraham and still a greater blessing will be realized when the fulness of God's purpose concerning that nation shall be realized. (5) "I will bless them that bless thee." (6) "I will curse him that curseth thee." Abraham's seed is God's very touchstone. Nations and individuals who have well used Abraham's descendants have been blessed, and those who have cursed them have in turn been cursed. (7) "In thee shall all the families of the earth be blessed." This is the all-comprehensive promise of God because it shall come to the world through the Messiah (Gal. 3:16). While Abraham had to give up much he gained infinitely more than he lost.

3. His Obedience (vv. 4, 5). Without question or delay Abraham took his departure to the unknown land. Though he did not know whither he was going he knew that God had spoken. To have God's command and promise is enough for the child of faith.

II. Abraham's Faith (Heb. 11:8-10).

1. It's Source Was the Word of God. He had heard God's call. Because God had spoken to him he went forward. Faith takes God at His word.

2. It's Practice (vv. 9,10). He never settled down anywhere even in the land of promise. He was a true pilgrim. He was content to pass through the land because his eyes were fixed on a city which had foundations, whose builder and maker was God. The Christian does not settle down in this world as though he was going to make it his home. He lives in the world but is not of it. His citizenship is in heaven. Though we may live in houses of stone and steel they are only tents for our temporary use. They will soon be forgotten.

III. Abraham's Testing (11:17-19).

1. At the Command of God He Offered Up Isaac His Only Son. (v. 17). Going out into an unknown country was simple in comparison to laying his son on the altar of sacrifice. But he who had obeyed God in going out from his country and kindred was now to pass through the supreme test.

2. The Promise of Blessing Was Wrapped up in Isaac (v. 18). It was not a promise which might take any descendant of Abraham, but this particular child. The way seemed dark and the command conflicting with the promise, but faith does not consider difficulties.

3. The Supreme Venture (v. 19). Abraham so completely trusted God that he was willing to go all the way with Him, being assured that God would even raise Isaac from the dead, in order to make good His promise.

April 15

Joseph the Preserver of His People

Genesis 45:3-15

Golden Text:—Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee (Exod. 20:12).

While the climax of the story is reached in Joseph's revelation to his brethren, yet his life should be briefly sketched in order to get the full force of this climax.

I. Loved by His Father; Hated by His Brethren (Genesis 37). The betrayal of the father's partiality increased his brother's hatred for him. His dreams were prophecies of God's dealing with them. Their utterance intensified their hatred.

II. Sold into Slavery (Genesis 37). So intensely did they hate him that they proposed to kill him. This murderous purpose was turned aside by the proposition to sell him into slavery. By this means they would get rid of him and even enjoy some profit from the transaction. So they sold him to merchant men who were going down into Egypt, and in turn they sold him as a slave.

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III. Cast into Prison (Genesis 39). While serving as a slave he was falsely accused and sent to prison. Joseph's character had so impressed Potiphar that he doubted his wife's charges against him. If he had believed her he would have put this Hebrew slave to death.

IV. Made Prime Minister (Genesis 41). Though falsely accused and imprisoned the hand of the Lord was so upon him that he was soon exalted to the throne of Pharaoh.

V. His Dealing with His Brethren. (Genesis 41-44). He dealt harshly with them in order to test their characters. He knew them and knew the hatred which they had toward him; therefore before revealing himself to them he desired to test them.

VI. Joseph Reveals Himself to His Brethren (Gen. 45:1-15).

1. Alone with His Brothers (vv. 1, 2). When his pent up emotions could no longer be restrained he ordered all the men to withdraw. Here alone with his brethren he made himself known to them. There are some emotions too sacred to disclose in the presence of unsympathetic men.

2. Conscience-Smitten Brothers (v.3). When Joseph disclosed his identity they stood condemned in his presence. They were smitten with a guilty conscience. A score of years before they had put him into a pit to die, but later lifted him out and sold him into slavery. Now they are before him with reversed positions. They are at his mercy. During all these years they had carried bitter remorse. Be not deceived; some day every man shall face his sins unless they be cancelled in the blood of Jesus.

3. Divine Providence Interpreted (vv. 4-8). (1) His gracious invitation (v 4). "Come near, I am your brother." How like the Saviour! He is saying unto sinners who have wronged him, "Come near, I am your brother." (2) "Be not grieved" (v. 5). He sought by these words to allay the distress in which his brothers were. Jesus is saying the same kind words to repentant sinners today. Joseph did not minimize their guilt. Their wrongs were still wrongs. (3) "God sent me to preserve life" (vv. 5-8). God turned the wicked thoughts of these brethren to good. God is today making the wrath of men to praise Him. All that Satan can do but furthers God's purposes. The very wicked thoughts of these brothers in attempting to destroy Joseph were turned to the preservation of their lives from the grievous famine.

4. Joseph's Message to His Father (vv. 9-13). (1) "God hath made me Lord of Egypt" (v.9). He bade them hasten to his father with the assurance that God had elevated him to a place of lordship in Egypt. At every turn he recognized God's hand in his life. This is a fine specimen of humility and trust. (2) Urgent invitation (vv. 9, 10). His father is invited to come, bringing his children, grand children and flocks. This must have been a great and joyful surprise to Jacob when famine and death were facing him. Joseph having plenty, wanted his family to share it. Jesus, our Joseph, has all things committed unto Him, and He is anxious to share all these good things with us. (3) Promise of nourishment during famine (v.11). Joseph did not allow his prosperity to make him selfish. His character stood the text of prosperity. (4) "Tell my father of all my glory in Egypt" (v.13). This was not boasting but an effort to convince his father of his ability to care for him.

5. Joseph's Forgiving Love (vv.14,15). Joseph weeping upon the neck of his brethren is a most touching scene. There was entire forgiveness; there was full reconciliation. May this scene wring every vestige of unforgiveness from our hearts. This transcendent scene causes Joseph's character to shine forth in its true glory.

April 22
Moses, Liberator and Law-Giver
Exodus 14:10, 13-22

Golden Text:—Fear ye not. Stand still and see the salvation of the Lord.—Exodus 14:13.

After Joseph's death Israel quickly grew into a nation. The amazing growth of this nation aroused the envy and fear on the part of a new king who arose in Egypt. Drastic measures were instituted to check Israel's growth. The very measures designed to destroy the Hebrew menace brought to Pharaoh's court and there educated the very man who later shattered the Egyptian power and set free the enslaved people.

1. The Birth, Preservation and Education of Moses (Exod. 8:1-8)

1. His Birth (vv. 1,2). His parents were of the tribe of Levi. His father had the good sense to take a wife from his own tribe. This would insure spiritual harmony. The future of children is largely determined by the religious attitude and harmonious spirit of their parents.

2. His Preservation (vv. 3-8). The faith of his parents caused them to ignore the command of the king and they hid him for three months (Heb. 11:23). His mother discerned in him a proper child, or a child fair to God (Acts 7:20), and believed Him to be the deliverer of his people. She no doubt instilled this truth into his mind from his childhood. Perhaps led by the story of Noah's ark, she made him an ark of bulrushes and placed Moses in it, and left it at the place where Pharaoh's daughter would be attracted when she came down to bathe. Miriam, his sister, was placed where she could watch the affair, and at the opportune moment she came with a suggestion of a nurse for the baby; securing her consent Miriam brought the child's mother. The mother is always the best nurse for the baby.

3. His Education (vv. 9, 10). He was educated first at his mother's knee, the place where his character was formed. It was here no doubt that the indomitable purpose was formed to suffer affliction with the people of God (Heb. 11:24-26). He was also educated at the Egyptian court where he became ac-

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quainted with the wisdom of Egypt (Acts 7:22). Education at his mother's knee gave him character and education at the Egyptian court qualified him to be the historian and law-giver of his people.

II. The Call of Moses (Exodus 3).

1. The Lord Speaks from the Bush (vv.1-6). It was while keeping the flocks of his father-in-law in the desert that the Lord appeared in the vision of the burning bush. This bush enveloped in flames yet unconsumed symbolized the people of God enswathed in the very fire of the Lord, of God's dwelling in the midst of his selected people. When Moses stepped aside to behold this strange thing, God taught him the lesson of proper approach unto Himself.

2. The Lord Commissions Moses (vv.7-10). God assured him of His active interest in His people having seen their affliction, heard their cry, and known their sorrows, and that He had come down to deliver them from the hand of the Egyptians through Moses as His agent. Moses keenly felt his handicaps. God patiently heard his objections and one by one removed them.

III. Moses' Contest with Pharaoh (Exod. 5:12).

The ten plagues reveal the contest carried on between Moses and Pharaoh before the people were set free. The tenth stroke from the strong hand of the Almighty made Pharaoh willing to let Israel go. The tenth turn of the screw of omnipotence brought him to time. Thus Israel went on her way toward the promised land with a high hand.

IV. Israel Crossing the Red Sea (Exod. 14:10, 13-22).

1. Israel's Straightened Circumstances (v. 10.). At the Lord's direction they changed from their first course and were apparently in great difficulty. The Red Sea was before them; the mountains on either side. Pharaoh who had repented of his action, with his chariots of war was closing in upon them. In their distress they cried to the Lord.

2. Israel's Miraculous Escape (vv.13-22). (1) Moses' words to the people, (vv.13, 14). (a) "Fear not." Since God was leading them by day and by night with the pillar of cloud and fire, they had no need of fear even if they were in straightened circumstances. (b) "Stand still." Standing still in such a trial is faith taking hold of God's promise. (c) "See the salvation of the Lord." "The Lord shall fight for you." When the Lord fights for us the enemy shall surely be destroyed. (2) God's words to Moses (vv. 15-18). (a) "Go forward." No use to pray longer when God says "move forward." (b) "Lift up thy rod." This served as something tangible upon which their faith could rest. They were to go through the sea on dry ground. But the symbol of God's presence now passed to the rear, to hold the enemy at bay. (3) The divided sea (vv. 21, 22). As they went forward the very thing which they feared became a wall of protection on either side.

3. Overthrow of the Egyptians (vv. 22-27). Having seen the Israelites go across dry shod the Egyptians immediately pursued them, insanely thinking that they could follow in the wake of God's children. That which was a protection to God's children became an instrument of destruction to the Egyptians. So complete was their overthrow that Pharaoh and his army were all destroyed.

5. Israel's Song of Triumph (15:1-21). They attributed their deliverance, the overwhelming defeat of their enemies, to God. They could well sing their song of triumph for they were on the other shore. This is the song of Moses. One day there will be a company which shall sing a song which will include this, being the song of Moses and the Lamb.

V. The Law Given (Exod. 20:1-17). God gave through Moses to the world a complete code of laws setting forth duties to God and man. The laws of all civilized nations are based upon these.

April 29
Ruth the Faithful Daughter
Book of Ruth

Golden Text:—Thy people shall be my people, and thy God my God.—Ruth 1:16.

I. Ruth's Connection with Naomi. (1:1-15). On account of famine in Bethlehem of Judah, Naomi with her husband and two sons sojourned in the land of Moab. After the death of her husband her two sons married Moabitish women. After a time her sons died also. This is a dreary picture indeed; three widows in the same family. After the death of her sons Naomi resolved to return to her homeland, having heard that the Lord had visited his people in giving them bread. They went to Moab to escape trouble but only got into more. This is always the case when God's people go into the world to escape difficulties, they are sure to suffer in consequence. It was not until Naomi was thus chastised that she resolved to return. One purpose of God's chastisement is to cause His children to return. Naomi had the good sense to recognize that the hand of the Lord was upon her for good. Happy is the one who profits by correction. When the time came for her to go Ruth and Orpah accompanied her for a distance. This she permitted but determined to place before them frankly the difficulties which would necessarily confront them. Having laid the matter squarely before them she urged them repeatedly to turn back.

II. Ruth's Noble Choice (1:16-18) Much as Naomi loved her daughters-in-law, she would not have them go into this matter blindly. She wished them to know the seriousness of their undertaking. She told them the worst that could come upon them. Then if hardships came they could only blame themselves. This principle ought to be carried out by us in all our relations in life. In business the spirit of frankness should be manifest. At home we should deal with each other in the most straightforward way. The same thing should characterize our behaviour in the church and in society. In this respect Jesus Christ is our supreme example. He held before the people the great fact of casting their lot with Him, but always frankly told them what it would cost.

1. No Chance to Marry Again. Naomi told her that she had no more sons for whom she could wait. In that day to be unmarried was the greatest disgrace. Society differed then from now. No avenues were left open by which a woman could earn her living and be independent. Futhermore it was against God's law for the Jews to marry outside of their own people.

2. She Must Renounce Her Gods. Her idolatrous worship could not be carried on in the land where God's people dwelt. This was delicately touched upon when Orpah went back (v.15). Orpah went back when it was plain there was no chance to get a husband. Now Naomi puts an additional test upon Ruth, that of giving up her religion. Ruth was equal to the occasion. Her

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mind was fully made up. She was willing to accept as her God the one who was able to produce in His subjects the nobility of character she had observed in Naomi. Naomi's very frankness in dealing with her caused Ruth to be more determined to cast her lot with her. Ruth's position was so definite and unfaltering that the very expressions have come down to us in words which "no poetry has outrivaled, and no pathos has exceeded, and which has gone through centuries with the music that will not let them be forgotten." She was determined to share Naomi's journey, her home, her lodge, her lot in life, and her grave in death, whatever that would be. To crown it all she would renounce her heathen gods and worship Jehovah.

III. Blessings Which Attended Ruth's Faithfulness. Ruth was never sorry for her choice, because:

1. She Found the True God (1:16). Instead of her heathen god who was unable to help her she now had a living God, the God of Israel.

2. She Found Human Friends (chap. 2). As she went to glean in the field she was led to the field of Boaz, a man of wealth and grace. The servants of Boaz treated her with consideration. Even Boaz gave instructions for special consideration to be given her.

3. A Good Husband and a Happy Home (chaps. 3, 4). She not only secured a husband, but a man of God who had an abundance of this world's goods.

4. An Honored Place in the Israelitish Nation. (4:13-17). Though she had to forsake her own people she became one of a nobler people.

5. She Became a Link in the Chain of Christ's Ancestry. (4:18-22). Compare Matthew 1:5. The one who fully decides for Christ and gives up all for Him shall get a hundred-fold in this life, and in the world to come eternal life.

This story is a fine example of dispensational truth.

1. The famine in the land indicates the testing of the Jews.

2. The coming into Moab indicates the sojourn of the Israelites among the nations.

3. The sickness and eadth in Moab indicate the chastisement of the Jews and their sorrows in the present age.

4. The return to the land indicates the gathering of Israel, to their own Land.

5. Ruth's decision indicates the Gathering of the Gentiles through the Influence of the Jews.

6. The marriage between Boaz and Ruth indicates the union of the Church with Christ.

May 6
Samuel: Judge and Prophet
I Samuel 12:1-25

Golden Text:—"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."—I Samuel 12:24.

Samuel means "asked of God." God gave him in answer to his mother's prayer. She promised to give him back to God. In his early childhood, his mother cared for and taught him. There is no teacher or nurse like the mother of the child. At an early age, she handed him over to the care of Eli to minister unto the Lord in the Tabernacle. While ministering unto the Lord in the Tabernacle, God called him. He responded to this call and spent a long life in useful service to God and his nation as judge and prophet. Our lesson today is his farewell address.

After Saul was made king, he gracefully retired and turned over the authority to the newly chosen ruler.

I. Samuel's Challenge to the People (v. 1-5).

1. Reminder of the Way the King had been Given. (v. 1). He showed that they were directly responsible for the change in government. Though keenly feeling the reflection upon himself, and their ingratitude to God in their demand for a king, he had not resisted their wish. He reminded them that they now had what they wanted. "Behold, a king walketh before you."

2. Review of His Own Administration (vv. 2, 3). (1) Walk from childhood (v. 2). Samuel's was a remarkable life; from childhood to old age he had lived an upright and pure life. How satisfying it must be to come to the end of life and to look back even to childhood days without regrets. (2) Career as judge and ruler (v. 3). He boldly challenged them to show where and how he had even in the smallest matters defrauded or oppressed anyone. He courted the most searching investigation of his life, even calling upon the Lord Himself to bear witness.

3. The Vote of Confidence by the People (vv. 4, 5). It was Samuel's right as he laid down the reins of government to have his record vindicated and to have his integrity established beyond a doubt, so that no evil minded man could ever be able to cast reproach upon him. There are altogether too few public men who would dare issue such a challenge as to a clean record in public and private life.

II. Samuel Reviews God's Dealing from the Time of Moses (vv. 6-15).

He reasoned with them concerning the good hand of the Lord upon them from the time of Moses. Though they with ingratitude turned from the Lord and demanded a king like the other nations, He had acceded to their request and set a king over them.

1. National Prosperity Conditioned by Obedience (v. 14). Though they had displeased God in choosing a king, if they would fear the Lord and render obedience, national prosperity would still be given. The nation which will not walk in God's way cannot expect God's blessing. Would that the nations today could see that obedience to God is the only way to prosperity! Nations should find out God's will and then bring themselves into harmony therewith. God's laws must be obeyed by the rulers as well as the subjects.

2. Disobedience to God Meant the Nation's Ruin. (v. 15). It is folly to ask God's blessing upon a nation while it is living in rebellion against Him. True statesmanship is to find out God's will concerning the nation and so direct that in all its laws and customs there may be harmony with that will. The nations that have forgotten God have perished and are forgotten. May our own nation take this to heart!

III. Samuel's Own Vindication (vv. 16-19).

This was such a critical hour in the history of the nation that Samuel sought to indelibly impress its meaning on their hearts. This he did by means of the thunder and rain out of season. Harvest time was not the season for thunder and rain so when it came at the call of Samuel, the people were affrighted. They saw it as an example of God's mighty power

(Continued on page 401.)

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"Tarry ye in the city of Jerusalem, until ye be endued with power from on high"—Luke 24:49.

"Go ye into all the world, and preach the gospel to every creature"—Mark 16:15.

"Tarry Ye," "Go Ye"—these are the two and only two post-resurrection commands of Christ. At first sight they appear to be mutually contradictory; in reality they are not, but are mutually complimentary. They stand, the one for Pentecost—the enduement of the Holy Spirit, the other, for missions—the evangelization of the world. Pentecost—missions, the two belong together, and in this order. Pentecost is the essential preparation for missions. To *go* without having *tarried* would make the going futile. But missions are also the inevitable result of Pentecost. To *tarry* and not to *go* would be to mark the tarrying as spurious. The Holy Spirit comes down; the missionaries go out. The disciples *"were all filled with the Holy Ghost,"* and at once *"began to speak* with other tongues as the Spirit gave them utterance," addressing men *"out of every nation under heaven;"* and a little further on we read that they *"went everywhere preaching the word."*

The history of later missions has been in this respect identical with the history of apostolic missions. Whenever and wherever a fresh effusion of the Spirit has been experienced, there have followed, naturally and inevitably, fresh missionary zeal and endeavor. Wherever Christian life in the individual or the community has become cold and feeble, missionary interest and effort have died down.

The lesson for the church of today is quite evident. Would we see the missionary enterprise sustained? Then must we look to it that the spiritual life of the church is sustained. Would we have missionary operations on the field effective? Then must the spiritual tone of the workers be kept high. Would we launch farther out in missionary aim and effort? This can only be done by going deeper down in spiritual experience. As that saint and missionary, Andrew Murray, was wont to reiterate, *at the bottom of the missionary problem is the need for spiritual revival.*

"Oh for the showers on the
thirsty land,
Oh for a gracious revival,
Oh for a sanctified, fearless band,
Ready to hail its arrival!"

A PASSION FOR CHRIST AND SOULS

The motto of Count Zinzendorf, the great founder of Moravian missions, was: "I have one passion; it is He and He alone." But this passion for Christ led on to a passion for souls, as expressed in his further words: "Henceforth that place is my home, where I can have the greatest opportunity of laboring for my Saviour."

NEW FIGURES FOR JEWISH POPULATIONS

The American Jewish Year Book for 1922-23 publishes new tables of population based upon fresh censuses. The total number of Jews in the world is put at 15,393,815; in the U. S. A., 3,300,000; in Poland, 3,716,000; in the Ukraine, 2,375,000; in Roumania, 950,000. These figures vary considerably from previously accepted estimates.

A new census of the Holy Land was taken last October. While the final tabulation has not yet been made public, a well based forecast puts the figures at 450,000 Moslems, 95,000 Jews and 80,000 Christians. This would give a total of only 625,000 as over against the much larger previous estimates. The Palestine Government last year placed the total population at 750,000. Particular interest attaches to the number of Jewish inhabitants. The Arabs have put the Jews down at 65,000, while the Zionists some weeks ago claimed 120,000. The new forecast of 95,000 comes midway between these two extremes, and makes the Jewish population about one-seventh of the whole, instead of one-tenth or less, as heretofore estimated. This suggests a shorter and easier task of securing a Jewish majority of inhabitants in Palestine.

WHEN MISSIONARY SUCCESS BECOMES A PERIL

The American Presbyterian mission, which is the sole missionary agency except for the American Bible Society among the 9,000,000 of Siam, has extended its work into the adjoining Chinese province of Yunnan, among the aboriginal Tai people who are akin to the people of eastern Siam and Laos. The first station opened was at Chiengrung. Now a second place, Yuankiang, fifteen days farther in, has been occupied.

A Sacred Tibetan Yak

These long-haired, shaggy animals are never killed, but allowed to roam about at will, and the owner of the property upon which a yak may stop must not drive him away but feed him as long as he chooses to stay.

Dr. Charles E. Park, the medical member of the staff, writing last autumn tells of the beginning already of a great revival. The converts then numbered 1,406, and whole villages were throwing away their "demons" and enrolling as Christian catechumens. The very success of the work was felt to be its peril, because of the utter inadequacy of the missionary staff and the impossibility of giving the enquirers and new converts the spiritual teaching and care they need.

A NEW ERA FOR CHINESE WOMEN WORKERS

The Bible Teachers' Training School for Women at Nanking, China, marks a new and important development in the ministry of Christian Chinese women. Chinese Bible-women have hitherto been confined to women of mature age, who had had little or no education in their childhood, and most of whom began to learn to read and write only at the age of thirty or forty. They could become *helpers* to the foreign lady missionaries, and many of them have been devoted and fruitful workers of their kind, breaking down prejudices, opening doors, and winning souls for Christ. But very few of them were fitted to become *leaders.* As the new China has evolved it has brought with it higher education and larger recognition for women, and a new and wonderful sphere of evangelistic ministry has opened up for consecrated young Christian women.

This training school is as yet the only one of its grade in China. Its object is to train educated young women, all of them of college or at least high school standing, to become women leaders in the Chinese church. The school is now ten years old, and the number of students has increased from two in the first year to seventy-eight in 1922. These came from fourteen provinces and represented twenty-two different missions. Already seventy-three have been graduated, and these have nearly all entered active service as evangelistic workers and teachers in Bible schools and girls' schools. There are far more immediate openings for such trained women than there are candidates to enter them. This school aims to bring its students to *know* and *love* and be able to *teach* the Word of God.

A DEMON CAST OUT

Rev. Henry J. Scudder, of the Arcot mission in South India, writes in the *Bible Society Record* of a young man who had bitterly opposed some of the outcaste villagers who had been baptized. One day he became, as the poeple say, possessed by a demon, the symptoms resembling closely the New Testament descriptions of demon possession. The native pastor whom he attacked sent for a Bible, and when it arrived, he ordered the young man to listen to the words recorded in the fifth chapter of Mark. As he read, he prayed earnestly that by the power of the Word the demon would be cast out of the young man before him. With solemnity he read the words of the Master, "Come forth, thou unclean spirit, out of the man." When he had

finished reading the passage, he said, "Such is the power of my High Priest, Jesus Christ, the Son of God and the Saviour of the World. What have you to say now?" Upon this, to the astonishment of every one, the demon-possessed young man lifted his hands over his head, clapped them together three times, and fell down in a swoon, and the demon was gone! His relatives lifted him up to a sitting posture, and he opened his eyes; his tenseness was all gone, and he was his natural self.

Missionary Review of the World.

EVANGELISTIC CAMPAIGN IN COLOMBIA

Very interesting reports have come to hand concerning the three months' special evangelistic campaign of Rev. Harry Strachan and party in Colombia, S. A., which closed recently. Local missionaries, believers, theater-owners and managers, and the public in general join with the evangelists themselves in one united testimony as to the mighty power of God manifested in the services. The gospel was preached on river steamers, in market places, in public plazas and in halls and theaters, besides regular churches and chapels. Attendance ran from scores to hundreds and in some places to thousands. Yet, despite the fact that Colombia is one of the most bigoted Roman Catholic countries and the priests bitterly opposed the campaign and tried in every way to make trouble, the meetings without exception were quiet and reverent, no disturbances occurred, and a profound impression was made upon the crowds everywhere. Mr. Strachan himself writes that never before in any campaign has he seen anything comparable to the mighty working of the Spirit of God in these meetings. A deep hush of silence was upon the people, and at times it seemed as if the Holy Spirit Himself was audibly speaking as He wrought deep conviction of sin, righteousness and judgment. The missionaries testify to the deepening of the spiritul life of the Christians and the awakening of new and widespread interest in the gospel through this campaign.

Mr. Strachan is now in the midst of a similar campaign in Venezuela, an equally destitute and difficult field.

BRIEF MISSIONARY ITEMS

Encouraging testimonies come from a number of missionaries in China as to the success of the new phonetic script as a means of enabling many illiterate adults, especially women, to learn in a short time to read the Word of God. The whole New Testament is now available in script.

It is deeply to be regretted that under the present disordered conditions in China the cultivation of native opium, which had been completely banished, is revived on a large scale. The fight against this evil must be fought over again.

Pyeng Yang, once known as "the worst city in Korea," where the early missionaries only thirty years ago met with bitter opposition, and the first converts were sorely persecuted, thrown into prison and tortured, has now fourteen churches attended by 10,000 Christians, and a score of modern institutions for the training of the spiritual leaders of the new day.

The statistics of the Presbyterian church in Korea for 1922 include the following deeply impressive items: Baptisms during year, 10,535; catechumens received, 15,640; children in Sunday schools, 67,955; teachers in Sunday-schools, 14,522; total Christian contributions, $532,619.

Bishop Azariah, who a few years ago was appointed the first native Indian Bishop, has now been given episcopal jurisdiction in four districts in which the two great Church of England missionary societies, the C. M. S. and S. P. G., are working. He has thus the direction of some sixty Telugu clergy laboring among 1,000,000 Christians.

Rev. O. R. Palmer, director of the American Christian Relief Mission in behalf of the distressed people of eastern Europe, calls attention to the alarming progress of Satan's program in Red Russia. They have openly declared war against heaven and burned an effigy of the Supreme Being. Mr. Palmer remarks on the significance of all this in line with the heading up for the Antichrist, and urges the importance of putting over God's program of getting His Word into that country and helping forward its evangelization.

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In This the Third Great Crisis of the Church
(See Professor Machen's address, this issue)

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CONDITION OF THE UNGODLY RICH

James 5:1-6

1. *Past*—Sins condemning, vv.4-6.
2. *Present*—Riches corrupting, vv. 2, 3.
3. *Future*—Judgment impending, v.1.

—E. H. Lewis, '21.

KEY-THOUGHTS IN THE PENTATEUCH

Genesis—"Selection"
Exodus—"Redemption"
Leviticus—"Adoration"
Numbers—"Organization"
Deuteronomy—"Legislation"

—W. R., '06.

ON GRACE

1. *Its Source*: 1 Tim. 1:2.
2. *Its Channel*: John 1:17.
3. *Its Character*: Abounding, 2 Cor. 9:8; Rich, Eph. 1:7; Abundant, 1 Tim. 1:14; Sufficient, 2 Cor. 12:9; Glorious, Eph. 1:6.
4. *Subjects*: The Sinner, 1 Tim. 1:14,15; the Saint, Eph. 3:8; Humble, 1 Pet. 5:5.
5. *Its Results*: I am called, Gal. 1:15; I am saved, Eph. 2:5; I am justified, Rom. 3:24; I serve, Heb. 12:28; I hope, 2 Thess. 2:16.

—Chas. Inglis.

SOME THINGS THAT WE CAN BE CERTAIN ABOUT

1 John 3:5

1. That He was manifested.
2. That He was manifested to take away our sins.
3. That in Him is no sin.

2 Timothy 1:12

1. I know whom I have believed.
2. I know that He is able to keep that which I have committed unto Him.
3. I know He is able to keep it against that day.

1 John 3:2

1. That He shall appear.
2. We shall be like Him.
3. We shall see Him as He is.

—C. E. Richter.

ON REDEMPTION

1. I Am Redeemed by—
   Blood (1 Pet. 1:19).
   Power (Neh. 1:10).
2. I Am Redeemed from—
   Bondage (Exod. 6:6).
   Enemy (Ps. 106:10).
   Iniquity (Titus 2:14).
   Curse of the Law (Gal. 3:13).
3. The Lord Has Redeemed—
   The Soul (Ps. 49:8).
   The Body (Rom. 8:23).
   The Life (Ps. 103:4).
4. The Beauty of the Redemption—
   Is Plenteous (Ps. 130:7).
   Is Precious (Ps. 49:8).
   Is Eternal (Heb. 9:12).

—Chas. Inglis.

THOUGHTS ABOUT CHRIST

1. He *claimed equality with the Father*, and said that He came from the Father, and would return to the Father. "Before Abraham was, I am."

2. He *never made a confession of sin*, or fault, or short-coming, or weakness. "Which of you convinceth me of sin?"

3. As to *His mighty deeds*, recall the words of Nicodemus, "No man could do these miracles which thou doest, except God be with him."

4. He *never put Himself on the same class with His disciples*. His words were: "I ascend to my Father, and to your Father; to my God, and to your God." He did not say "to our Father."

5. *He was worshiped and adored by His apostles and disciples.* Why did He not stop them? They were guilty of idolatry if He were not truly the Son of God. The martyrs prayed to Him—as Stephen: "Lord Jesus, receive my spirit."

6. Note the *assertiveness of Jesus:* "Come unto me," He said. Moreover, He claimed to be the Judge of all mankind.

Christ satisfies heart, conscience, intellect, will. Every burdened soul will find rest in Him. "I came to Jesus as I was." More than that—

I looked to Jesus, and I found
In Him my Star, my Sun,
And in the Light of Life I'll walk
Till traveling days be done.

—W. Phillips.

Why do those who deny a hell insist upon clinging to a belief in a heaven? They rest on a similar foundation found in the same Bible and are supported by a similar philosophy. They stand or fall together.

OUTLINE FOR THE PARABLE OF THE PRODIGAL SON

Luke 15:11-24

I. Going from Home.
1. Restless.
2. Roving.
3. Riotous.
4. Reckless.
5. Ruined!

II. Coming Back Home.
1. Reflecting.
2. Reasoning.
3. Repenting.
4. Resolving.
5. Returning!

III. Home Again.
1. Recognized.
2. Received.
3. Robed.
4. Ringed.
5. Rejoicing!

—E. H. Sharpe.

WAITING UPON GOD

A Biblical Summary

Exhortation. Ps. 27:14; 37:7.

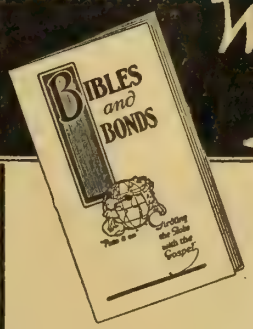
Profession. Ps. 25:5; 40:1; 123:2; 130:6.

How To Wait. With Resignation: Lam. 3:26. In Hope: Ps. 62:1, 5; 130:5. Continually: Hos. 12:6. Endure Trial of Patience: Ps. 69:3. Be Assured of Blessing: Isa. 25:9; 30:8; 40:31; Lam. 3:25.

Examples. Jacob: Gen. 49:18; David: Ps. 39:7; Isaiah: Isa. 8:17; Micah: Mic. 7:7; Simeon: Luke 2:25; Anna: Luke 2:37; Joseph: Mark 15:43; The apostles and others: Acts 1:14.

The Cry of the Waiting Soul. "O Lord, be gracious unto us; we have waited for thee" (Isa. 33:2). "My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). "I wait for the Lord, my soul doth wait, and in his word do I hope" (Ps. 130:5). "And now, Lord, what wait I for? My hope is in thee" (Ps. 39:7).

—G. E. T.



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STEPS IN THE LIFE OF FAITH

Seen and Illustrated in Hebrews 11

1. *Worshiping* (example: Abel). "By faith Abel offered." Faith sees the Unseen (v. 27) and worships.
2. *Walking* (example: Enoch). "By faith Enoch walked." Faith holds communion with the Unseen.
3. *Working* (example: Noah). "By faith . . . Noah prepared an ark." Faith works in the strength of the Unseen.
4. *Waiting* (example: Abraham). "A place which he should afterwards receive." Faith awaits God's time.
5. *Watching* (example: Isaac). "Concerning things to come." Faith anticipates future glory.
6. *Witnessing* (example: Jacob). "When he was a dying, blessed . . . and worshiped . . ." Faith hands on the lighted torch.
7. *Willing* (example: Joseph). "Gave commandment concerning his bones." Faith sees the ultimate fulfilment of all God's promises. They "took the bones of Joseph" (Exod. 13:19).
8. *Warring* (example: Moses). A life of warfare. Faith wars against the enemies of faith.—S. B. Cambie, in *The Christian*.

YOU CAN NEVER TELL

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the heart of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow,
And shelter the brows that toil.

—Selected.

Christ is in us in order that He may be seen through us, in all the activities of our lives and influence of our character. * * * If one is seeking, first and only His glory, then there is little doubt as to the clear shining of the light, and but little doubt also as to its influence. —J. Stuart Holden.

"WHERE ART THOU?"

GENESIS 3:9

This question has been often applied to the unconverted, hiding behind the trees of iniquity and self-confidence, but let us apply it to the believer in Christ. Many answers may be given to the question.

Where Art Thou Positionally? "In Christ" (Eph. 1:1).

Where Art Thou Practically? As to *walk*, we should be in the company of the Lord, like Enoch (Gen. 5:22); as to *worship*, we should be in the holy place of separation, like Moses (Exod. 33:11); as to *work*, we should be doing it faithfully, like Nehemiah, who worked on amid taunt and opposition (Neh. 6:3); as to *witnessing*, we should be like Paul and not shun to declare the whole counsel of God (Acts 20:27); as to *prayer*, we should be lifting up holy hands (1 Tim. 2:8), like Daniel, who was ever found at the throne of grace (Dan. 6:10, 11); as to *consecration*, we should be wholehearted, like Levi, who feared not to fear God, and therefore feared no one else (Mal. 2:3-6); and as to *power*, we should be in the current of the Spirit's might, like Stephen; then we shall have the shining face, the flashing testimony, and the fearless courage of inwrought conviction (Acts 6:15).

—F. E. Marsh.

WHAT IS SIN?

1. "Sin is transgression of the law"—lawlessness (1 John 3:4, cf. R. V.).
2. A grievous malady, contaminating the whole of man's being (Isa. 1:4, 5; Rom. 3:10-18).
3. An obscuring cloud, which hides the face of God's blessing (Isa. 59:2).
4. A binding cord, which holds man in its power (Prov. 5:22).
5. A tyrannical owner, who embitters the lives of his slaves (Neh. 9:37).
6. A disturber of rest, which causes disorder and anxiety (Ps. 38:3).
7. A robber of blessing, which strips and starves the soul (Jer. 5:25).
8. A terrible devastation, which brings untold desolation (Mic. 6:13).
9. A tripper-up, which continually overthrows the sinner to his hurt (Prov. 13:6).
10. A record writer, which leaves its indelible mark upon the committor (Jer. 17:1).
11. A betraying presence, which "will out" no matter what pains are taken to hide it (Ezek. 21:24).
12. A sure detective, which turns upon the sinner and finds him out (Num. 32:23).
13. An accusing witness, which points its condemning finger at the prisoner in the bondage of sin (Isa. 59:12).
14. A sum of addition which accumulates its weight to the condemnation of the sinner (Isa. 30:1).

—F. E. Men.

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SEND FOR PROSPECTUS

ABIGAIL

I Samuel 25

This narrative furnishes a beautiful illustration of a redeemed sinner.

1. *Her Name.* It meant "gift of the father;" or, "the father's joy." The prefix "Ab" or "Abba, father," is applied to the children of God in Romans 8:15. "Abba" was a title never to be used by slaves in addressing a master; but only by children. Nor could "Imma" be used in speaking to a mistress. (See Isa. 8:4): "Before the child shall have knowledge to cry Abi, Immi."

All is gift in the kingdom of grace. Jesus is the gift of God to the world (John 2:16). The Spirit is the gift of Christ to the Church (John 16:7). The Church is the gift of the Father to the Son (John 17:22, 24). Names also express character (Gen. 32:28; John 1:42; Eph. 2:12, 19). In Abigail's name we have the forecast of her disposition and destiny.

2. *Her Beauty.* She was comely both in person and character. When the righteousness of Christ adorns a saint, he is said to be, in God's estimation, "all fair" (Cant. 2:14; 4:7; Col. 1:21,22; Rev. 21:10,11).

3. *Her Knowledge.* She knew the high future destiny of David, while her husband only saw him as a runaway servant, the son of a herdsman. So in spiritual matters, "the natural man discerneth not the things of the Spirit of God, for they are foolishness unto him." But "the secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. 25:14; Amos 3:7). God and His purposes must be discerned by faith (1 Cor. 1:21). There is a gift of knowledge, and an unction of knowledge (1 John 2:20, 27). "If any man do God's will, he shall know of the doctrine."

4. *Her Loneliness.* Nabal, her husband, gave her no sympathy. His name meant "folly." As his name, so his character. He saw nothing lovely in the rejected, homeless, throneless David. To many now, Jesus, the true David, is as "a root out of dry ground" (Isa. 53:2, 3). The world is at enmity with the friends of Christ (John 25:19,20; 26:2).

5. *Her Faith.* It reached beyond the present circumstances. David was then in poverty and persecution. His life was "hunted like a partridge upon the mountains." Abigail discerned his future exaltation, and treated him as if he were even then king over Israel (Matt. 16:15-17). So we have Paul anticipating, and suffering for the prospective glory of David's antitype, Jesus (2 Cor. 4:8, 9; Phil. 2:9-11).

6. *Her Service.* It was twofold. God has both priests and Levites. The one class ministered before the altar. The other served in things pertaining to the worship, and bore the furniture of the Tabernacle when moved. In the New Testament church there are pastors and deacons. Each Christian may sometimes blend the twofold service in themselves. Abigail ministered to David (1 Pet. 4:10, 11). She also interceded for Nabal (Mark 7:25-29). In serving David she also remembered his young men. What we do for His disciples is done unto Jesus Himself (Matt. 25:40). Prayer is a great lever in a believers' hands. Consider Moses' power, when God said, "Let me alone, that I may curse Israel" (Deut. 9:14; Acts 12:5).

7. *Her Request.* She begged David to remember her when established in his kingdom. So the thief prayed, "Lord, remember me" (Luke 23:41). David's answer was, "Peace, I have accepted thy person." Jesus desires to have His own with Him in His glory (John 17:24).

8. *Her Husband's Protection.* David's men defended the possessions of Nabal (vv. 15, 16). He owed a debt of gratitude to David. The civil peace of the world is due largely to the Bible, and to the Christians in it. The Church is designated as "salt," to show its use in the world in staying back the corruption of sin.

9. *Her Husband's Loss.* He should have been aware of David's kingly character and coming power; but fleshly lust made him insensible. He was in a drunken sleep. Sinners are asleep now. Some will awake too late. (Matt. 25:11,12). Saints are asleep also (Jonah 1:6; Eph. 5:14)

10. *Her Own Reward.* She followed David in his rejection (Matt. 19:27-29). When Nabal died, she married him (Eph. 5:27). The law is cruel as Nabal. It no longer has dominion over us, for it is dead to us, and we are joined to Christ (Rom. 7:4).

11. *Her Grand Deliverance.* 1 Samuel 30:18. When he was exalted she shared his glory (1 John 3:2; Rom. 8:17; 2 Tim. 2:12; Rev. 19:7, 8).

A similar destiny awaits the followers of Christ. When He bears the government of the universe, His Abigail shall rule with Him in power and great glory.

—George C. Needham.

TRIPLE REDEMPTION

"He entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

He is appearing now in the presence of God to break the constraining power and the compelling power of sin; so that, for those who trust in Him and walk with Him, "sin shall not have dominion over you." And He is coming again to break and to destroy the continuing power of sin. When He comes again it shall be "without sin." Every question of sin, its very presence, shall be gone from those who are His people.—Hubert Brooke.

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The Bible Rescue Mission

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The many friends of the Bible Rescue Mission, we believe, will rejoice with us to know that the Lord has wonderfully blessed the work of the Mission during the past year. While the financial receipts have not been large, they have been sufficient to meet all our needs, i. e. (we have not only been able to pay for the salaries, rent, and for supplies, but in a limited way we have also been able to give help to many who needed it in a substantial way.)

We are favorably situated because of being in the very heart of the lodging house district and within a few blocks of both the Union and Northwestern Depots, where thousands of strangers are coming in every day. When there is no other place for the strangers to turn, the policemen often direct them to the Mission, knowing that there will be a warm place for them, something to eat and either the Superintendent or the Secretary of the Mission on duty to help such people in finding friends, locating work, etc.

The responsibilities are increasing. We ought to have larger quarters and if possible, another assistant for the Superintendent, but we are only doing as much work as we have funds to provide for.

If any of the Lord's people would like to help in this work, we would be glad to get in communication with them. If you will send us your name, we will be glad to send you our monthly reports and a copy of "Our Messenger," our quarterly magazine.

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WRONG INTERPRETATION

A mother desiring to teach her son orderliness sent him at school the framed motto: "A place for everything and everything in its place." Sometime later, she discovered the motto, hanging on the wall behind a curtain. Behind the curtain on the floor there was a heap of clothing, shoes and books. *There is a sinful method of interpreting truth.*

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OUR BUSINESS TO SOW THE SEED

"You have preached twenty years, and have only made one convert," was the taunt with which a man assailed a servant of the Lord. "Have I converted one?" asked the minister. "Yes, there is such a one, who is really converted under your ministry." "Then here is *twenty years more for another,*" replied the man of God, and all eternity would endorse the wisdom of his utterance.

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HAVE YOU EVER SAID "THANK YOU?"

A woman was visiting a hospital. She went up to a bed on which lay a wounded soldier, and said gently, "Thank you for being wounded for me." The man's face brightened. That was a new thought to him; it made the pain more bearable to look upon it in that light. *Do you realize that, long ago, Some One was wounded for you?* And that "Some One" was no less than the Son of God Himself?

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THE PRACTICING COUNTS

A man was once asked under whose preaching he had been converted to God. With a smile he replied, "Not under the *preaching* of any one; it was under my aunt's *practicing.*" The quiet godly ways and conversation of his relative had more effect upon him than all the sermons he had ever heard. She was an epistle written in his heart. She was known by her fruit, for she followed in the path of Him who was meek and lowly in heart, and who has left us an example that we should follow His steps.

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A GOOD ANSWER

To demand evidence of moral truths, which is inconsistent with the nature of such truth, is uncandid and absurd. The method of the Quaker in dealing with the atheist is a good one. Said the latter: "Did you ever see God?" "No." "Did you ever feel God?" "No." "Did you ever smell God?" "No." "Do you believe there is any God?"

The Quaker then asked the infidel: "Friend, did thee ever see thy brains?" "No." "Did thee ever feel thy brains?" "No." "Did thee ever smell thy brains?" "No." "*Dost thee think thee has any brains?*"

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. Hofmeister held an evangelistic campaign at the First Baptist Church, Bellevue, O., Feb. 25-Mar. 11.

Rev. F. McP. Bayles, reports a series of revival meetings held at Shawmut, Mont., with the pastor, Rev. Mr. Laster. This is the first evangelistic effort ever held there.

A. A. Holmes with headquarters at Sioux Falls, S. Dak., is state evangelist for the Baptists of South Dakota, where he has been continuously engaged until April 1.

H. M. Guynn, writing from Lawrenceburg, Tenn., says: "Will finish up my work as teacher in the Bible school here the last of March, and be ready for revival work the first of April."

P. H. McCarthy, Superintendent of the Morning Star Mission, Joliet, Ill., reports the results of the last quarter's work at the Mission, showing 128 converts.

Robert McMurdo of Goodyear, Ariz., writes: "I am devoting a good part of my time to the distribution of Spanish tracts. Arizona has 100,000 resident Mexicans."

H. August Hunderup writes from St. Johns, Ore.: "I am in the first days of my meeting at St. Johns. A wonderful interest is manifest and we anticipate a glorious meeting. I next go to Eugene, Ore., and then to Fairview."

A report from Rev. and Mrs. Ellery G. Aldridge tells that they have closed a meeting in the Tabernacle Baptist Church, of Syracuse, N. Y., with 48 professed conversions. From there they went to Stamford, N. Y., for a three weeks' series of meetings.

Evangelist S. E. Lewis with singer, Amos Phipps, closed, Sunday, February 18, a splendid campaign at Evergreen Christian Church, New Albany, Pa., with over 60 decisions for the Christian life. The closing Sunday afternoon the evangelist baptized for the pastor 17 candidates, and in the evening 18 united with the church. The majority were men.

Frank E. Lindgren writes from Miles City, Mont.: "Mrs. Lindgren and I are just starting an evangelistic campaign here following successful work at Billings and Helena, Mont. After our meetings here we expect to go to Bozeman and Lewistown, Mont."

The Prestons write from Cambridge, O.: "We began here, Sunday, January 28, at the M. E. church, for a three weeks meeting with Dr. Luce. One hundred in the choir. Attendance of 1,100 at present. Outlook good for a great meeting."

The Vinaroffs, gospel musicians, helped the pastor of the Trinity U. B. Church at Cleveland, O., for three weeks in February. The church was revived and souls were led to Christ. After closing there on February 18 they went to Bedford, Ind., for two weeks with the First M. E. Church.

C. B. Brooks writes: "We were with Victor Lightbourne, evangelist, at Norfolk, Va., in December, after which we assisted Rev. I. M. Page, at Empire, O., in a series of meetings. From here we go to Colonial Avenue M. E. Church, Norfolk, in March, again assisting Mr. Lightbourne with whom we expect to continue until the summer months."

Edward L. Jeambey writes: "We closed a successful meeting at Bostwick, Neb., January 21. Forty-one were added to the church and more to follow. The town in general was cleaned up and a building program for the church launched." Mr. Jeambey next went to Mt. Clare, Neb., where they were looking for victory.

John W. Erskine and Ross E. Bowman write: "We wish to report an evangelistic campaign at Galien, Mich., where we were told it would be useless to attempt any effort along evangelistic lines. However, many high school students found the Saviour precious, and demonstrated their stand by coming forward when the altar call was given. We closed a three weeks series February 4; thence we went to Union City, Mich."

S. D. Goodale, writing from Marquette, Neb., reports: "We closed a meeting at Ord, Neb., last Sunday night, January 28. We had a real spiritual awakening among the church people, and 138 professions. We started with about 125 people present at the first service on Sunday morning, and had about 700 at the last service. The place was stirred religiously as never before, so the older people say. We began here in Marquette last night. The outlook is good. I have open dates after this meeting."

Miss C. B. Grunert, a former Institute student is spending several months in British Columbia. Miss Grunert is associated with Rev. F. A. Robinson, M.A., who for thirteen years has been secretary of evangelism for the Presbyterian church in Canada. Of their mission in Kamloops reports tell of widespread interest and of the daily prayer meeting, outgrowing the capacity of the meeting room. Mr. Robinson spent a summer at Mount Hermon in his early student days.

Robert L. Selle of Winfield, Kan., spent the month of February in a soul-winning campaign in the Methodist church of Billings, Okla., after which his engagements included Manchester, Okla., for March. Mrs. Selle was with him in Billings and did effective work among the women and children. Dr. Selle was pastor and district superintendent for twenty-five years before entering the evangelistic field, and has been known as an evangelistic pastor as well as an evangelistic district superintendent.

E. DeWitt Johnston, writes from Abingdon, Ill., under date of February 26: "The Johnston-Swartzbaugh party are in the midst of a great union tabernacle meeting here, the tabernacle erected by volunteer labor. Never in the history of the city has there been such an awakening. Hundreds are being saved. There has been no great awakening in the city since the Hicks-Galloway campaign sixteen years ago. There is a spirit of prayer. Even the young people of the schools are holding prayer meetings in the class rooms. Thus far there have been nearly 500 conversions recorded. Our next campaign begins in Detroit, March 4."

Albert Allen Ketchum writes from Mahanoy City, Pa.: "We wish to report a splendid meeting in the Trinity Evangelical Church, Canton, O., which closed January 28. Rev. L. C. Cooper is the pastor. We had a total of 194 decisions. The crowds and the spirit of the meeting were splendid. The last Sunday morning the *Canton Daily News* broadcasted from their station WWB, our entire service. I am now in a meeting in the Primitive Methodist Church, with Rev. H. O. Fichter, pastor. God is richly blessing us. I have with me Mr. James Harrison, Bible teacher, children's worker and pianist. From here we go to Fairview Avenue Evangelical Church, Niles, O."

Dr. John H. Elliott writes: "Not for many years have I known a more wonderful work of grace than the union evangelistic campaign in Twin Falls, Idaho. For nearly three weeks the interest and attendance steadily increased, and when I left the last Sunday in January, I think the revival spirit was much more manifest than at the beginning. The Baptist, Christian, Methodist and Presbyterian churches worked as one. All evening services were held in the Methodist church, which was very spacious. The second Sunday evening an overflow meeting was arranged for in the Christian church one block away. On the last Sunday night two services were arranged for; one in the Presbyterian church at 7:00, and the other in the Methodist church at 8:00. The impression of real conviction was so marked that the pastors felt and spoke of it. The response was ready and without hesitation; quiet and deep without anything spectacular. It will be a long time before Twin Falls will lose the effect and benefit of this union revival campaign. Of the definite results God alone has the record. At this writing we are just beginning a work at Potlatch, Idaho, in a large union church seating 900."

Singing evangelist, William S. Dixon, recently engaged in a campaign in Oakland City, Ind., after which he assisted Rev. Will R. Johnson, First Presbyterian Church, Galveston, Tex.; he then assisted Rev. William Wandager, First Baptist Church, Valparaiso, Ind. There were 75 who accepted Christ, 96 consecrations, and 12 young people pledged for the ministry and mission fields. The Holy Spirit was very consciously present in all the services. Later at Carthage, Mo., Mr. Dixon assisted Rev. O. J. Cardes, pastor, First M. E. Church, where 100 accepted Christ, and there were 130 consecrations. A number of young people from the latter are planning to enter Moody Bible Institute.

Harry Vom Bruch reports one of the greatest revivals in the religious history of Buchanan, Mich., closing early in February. The people from miles around attended and many decisions for Christ were recorded. A feature of the meeting was the attractive song service under the able leadership of Fred A. Mills, of San Diego, Calif. Mr. Vom Bruch is now on the Pacific Coast where he expects to work part of the coming season.

A new organization has been formed in Albany, N. Y., known as the Evangelistic Committee of Albany and the Capitol District. The committee at present is composed mostly of laymen of different churches feeling the great need of evangelistic endeavor in this district. The by-laws of the organization state that the object of the committee is to promote aggressive evangelistic work, Bible conferences, etc., in the Capitol District during all seasons of the year. The committee invites correspondence with similar evangelistic organizations particularly in New York State, and would like to get in touch with readers of the MOODY MONTHLY located in this field who are interested in this work. The present chairman of the committee is Rev. F. L. Squires.

Charles O. Miller reports having closed the first campaign of the year with the Rose Avenue Baptist Church, Dallas, Tex. There was not as great an ingathering as was hoped for, but it was a good meeting. In fact, the members of the church were greatly revived and re-dedicated their lives to the Lord's work. Since the meeting with their new pastor, Samuel D. Taylor leading, no one is taken into the membership of the church who does not agree to refrain from all Sunday amusements. The meeting was conducted by evangelist B. B. Crim. The party next went to Austin, Tex., February 25, where they had a big tent seating six thousand. On March 18 Mr. Miller was to go to the First Baptist Church of Augusta, Ga., where Rev. Henry Porter of the Second Baptist Church was to do the preaching. Mr. Miller has an open date the last of April and can be addressed at Blackville, S. C.

A clipping from *The Daily Record and Mail*, of February 10, tells of remarkable scenes witnessed in Lossiemouth, Scotland. "The campaign opened with a series of prayer meetings held in a small hall, but later in the largest church in the town, which was crowded until nearly midnight every evening. At the close the revivalists formed into processional order and marched through the streets singing hymns until well into the morning. From fishing towns and villages along the coast many people walked several miles nightly, in order to be present. Testimonies are a feature of the proceedings and it is claimed that up to the present, close to 400 persons have made public confession. The central figures in the movement are Rev. Donald Fletcher, the local Baptist minister, and Mr. John Garden, a native of Lossiemouth, who is at home on a holiday from Australia. It is expected that Jack Troup, last year's revival leader in Aberdeenshire, will pay a visit."

Milford H. Lyon conducted a union evangelistic campaign at New Bedford, Mass., during January and February. The party experienced the stormiest weather in that region known for years, yet the interest and attendance continually increased. Dr. J. C. Massey of Tremont Temple, Boston, took charge of the dedication address. A feature of the meetings was the broadcasting reports of the meetings by the Slocum and Kilbourn Radio Broadcasting Station. Among those who assisted Dr. Lyon were Horace F. Erwin; Miss Virginia C. Williams of the Extension Staff of the Moody Bible Institute; and Miss Esther Piper, a former student of the Institute. Rev. Nathan Bailey, one of the co-operating pastors, says of the meetings, "To one who has been a careful observer in the work of the tabernacle meetings, there can be no uncertainty as to the thoroughness with which men and women were dealt with as they came out on the Lord's side." There were 1,755 recorded decisions.

Dr. H. P. Dunlop and wife report a meeting at Los Angeles, Calif., where 166 went forward to the altar. Among the converts were a number of difficult cases, and even a pastor, who said, "I have been converted." One man had not been to church for thirty-five years. Dr. and Mrs. Dunlop will motor north as far as Seattle this spring and may be addressed at Room 401, 313 W. 3rd Street, Los Angeles, Calif.

Rev. J. R. Humphries, pastor of the Claim Street Baptist Church, Aurora, Ill., writes: "We are in the midst of an evangelistic campaign under the leadership of Miss Sara C. Palmer. Splendid audiences in attendance; souls are being saved; God's people revived, and the community quickened to an intense interest. Miss Palmer speaks at some of the leading factories during the noon hour under the auspices of the Y. M. C. A."

Rev. P. E. Mundy writes from Tiskilwa, Ill.: "Sunday night we closed the greatest series of meetings ever held here, in the Baptist church. Rev. H. Lee McLendon, formerly pastor of the Calvary Baptist Church of Cleveland, O., was our evangelist, and Mr. Walter Main, of the Moody Bible Institute was our singer. Many Christians were awakened and there will be about one dozen additions to the church. A wonderful foundation has been laid for a great work."

Norman R. Curtis reports having held meetings in January at Maricopa, and Casa Grand, Ariz., and opened February 4 in the Missionary church in Phoenix, Ariz., with Rev. John E. Lauby, pastor. The interest was excellent and good results were expected at the time of writing. Mr. Curtis said, "Mr. A. B. Powers, the well known Bible teacher of Denver, Colo., is associated with me since the new year opened. He is a Bible teacher of wide experience and unusual ability."

A recent visitor to the offices of the MOODY BIBLE INSTITUTE MONTHLY was Rev. Robert A. Haddon, D.D., who has been conducting important Bible conferences throughout the West. Among those recently held were at Kansas City and Winfield, Kan., and Guthrie and Oklahoma City, Okla. He reports about 100 converts at Winfield, and especially good teaching of the Word of God. Also that this Bible conference work has been productive of more converts than in his previous evangelistic work.

Mr. Charles Langsman, superintendent of the Bible Rescue Mission of Chicago, located at 626 W. Madison Street, reports unusually good results the past season. There has been an unusually keen interest in the work, and all needs met promptly, but the mission is restricted in its service for lack of funds. The report of the mission for the month of February shows 368 men forward to the alar; bed and lodging provided for about 1,000 men; clothing given to 229, beside the usual mission work in the hospitals, jails, etc. The mission's work is not confined to the lodging house district alone, as one instance recorded in February reveals that the superintendent was called to a home where a former Canadian soldier, who had lost the use of one leg, was in dire circumstances, the wife and children being without food or fuel in the home, both of which were provided. One of the women workers at the mission learning of the birthday of one of the children prepared a birthday cake and brought gladness into the home.

FUTURE ENGAGEMENTS

Ellery G. Aldridge—Mar. 18-Apr. 1, Medina, N. Y.
Harry O. Anderson—April, Canada; May-June, Iowa.
Harry Beckman—Mar. 18-Apr. 1, St. Louis, Mo.
John E. Brown—April, Tupelo, Miss.; May, Reidsville, N. C.; June, Chester, S. C.
A. L. Carter—Mar. 17-Apr. 4, Ft. Scott, Kan.; after Easter, Texas.
C. B. Clark—April, Montgomery, Ala.; May-July, West Tennessee.
William S. Dixon—Apr. 18-29, Harvey, Ill.
John W. Erskine—Mar. 22-Apr. 8, Flint, Mich.
George D. Estes Party—April, Dover, Del.
M. F. Ham Party—Mar. 20, Jefferson, Tex.; Apr. 24, Mart, Tex.; May 29, Athens, Ala.
C. R. Haudenschield Party—Mar. 7-Apr. 1, Pendleton, Ore.
A. A. Holmes—Until July 1, South Dakota.
P. H. Kadey Party—March and April, Britton, Mich.
Albert Allen Ketchum—Mar. 11-Apr. 1, Niles, O.
The Loes—Apr. 1, Lancaster, O.
O. O. Lozier—April, Terre Haute, Ind.
Mathis Armstrong Party—April, Cushing, Okla.; May, Blue Diamond, Ky.; June, Wadena, Minn.; September, Laurens, Iowa.
L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.
J. W. Mahood and Joseph S. Waugh—Mar. 11-Apr. 7, Sault Ste. Marie, Can.
Charles O. Miller—Mar. 18-Apr. 1, Augusta, Ga.
T. Leroy Muir—April, Roscoe, N. Y.
David F. Nygren Party—April, Cherry Grove, Ore.
Sara C. Palmer—April, Richmond, Va.; May, Saginaw, Mich.; June, Flint, Mich.
The Prestons—Apr. 3-22, Cowden, Ill.
M. S. Rees—Apr. 8, Rantoul, Ill.
L. C. Robie—April, Rochester, N. Y.
Robert L. Selle—April, Copen, Okla.
Gipsy Smith, Jr., and party—Apr. 1-22, Corinth, Miss.; Apr. 29-May 20, Laurel, Miss.; May 27-June 17, Meridian, Miss.
John R. Snyder—April, Carson City, Mich.
William A. Sunday Evangelistic Party—March-April, Columbia, S. C.; May-June, Louisville, Ky.
John W. Troy—April, Indianapolis, Ind.
E. L. Wolslagel—Mar. 18-30, Petersburg, Va.; Apr. 29-May 13, Oxford, Miss.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist World Alliance, Stockholm, Sweden, July 21-28. 1923.

Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8.

East Northfield, Mass,. Summer Gatherings:
Young Women's Conference, June 25-July 2.
Women's Interdenominational Home Mission Conference, July 5-13.
Conference for Women's Foreign Missionary Society, July 13-21.
Conference of Religious Education, July 23-31.
General Conference of Christian Workers. Aug. 1-13.
Christian Endeavor Institute, Aug. 13-20.

Moody Bible Institute Bible Conferences:
Rochester, N. Y. May 20-27.
Eagles Mere, Pa., July 6-15.
Ocean City, N.J., Aug. 9-19.
Bible Conference, Cedar Falls, Iowa, Aug. 5-12.

Religious Education Association Annual Meeting Cleveland, O., Apr. 11-14.

Winona Lake, Ind., (Partial List):
World's Christian Citizenship Conference, July 1-8.
Chautauqua Program, July 1-Aug. 16.
Bible Conference, Aug. 17-26.
Evangelistic Conference, Aug. 22, 23.
Bethany Girls Work, Entire Season.
Chicago Boys Club, Entire season.
Summer Normal School.
Presbyterian Young People's Conference.
Interdenominational School of Missions.
Practical Training School for Gospel Singers and Workers.
Brethren Church Conference.
St. Joseph Conference of the United Brethren Church.
Eel River Conference of the Christian Church.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

Tenth Annual Convention of the International Union of Gospel Missions, May 20-24, Minneapolis, Minn.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Via Sacra, by T. H. Darlow, M. A.

This is a series of twenty-three expositions on vital sacred topics.

268 pages. 7½x5 inches. Hodder and Stoughton, London (George H. Doran Company, New York, agents in U. S. A.). P. B. F.

The Place of Books in the Life We Live, by Rev. William L. Stidger.

This is a fascinating book and with most of its thought we are in accord. All the books suggested we do not endorse, and it is a pity that the author did not delete the words of profanity used by the book man in conversation with the parson.

197 pages. 7½x5 inches. George H. Doran Company, New York. $1.25, net. P. B. F.

When God and Man Meet, by Rev. William J. Young, D. D.

These are the MacDonell lectures before the Scarritt Bible Training School, 1921. This book cannot be recommended at all because of the error it contains. One quotation taken from page nineteen will be sufficient to show its danger. He says: "In some sense not merely figurative but genuinely real, we are in our spiritual natures which are our real selves of the same nature, of the same stuff, if you will, as God."

George H. Doran Company, New York. P. B. F.

Sermons for Days We Observe, by Rev. Frederick F. Shannon, D. D.

This book contains eleven sermons on anniversary and memorial occasions. Included among them are addresses on Grant, Washington, and Lincoln. These sermons are very interesting, for the preacher is brilliant, but unfortunately he here and there betrays a leaning toward the evolutionary philosophy of the day, and also uses too much liberty in interpreting Scripture.

192 pages. 7¼x5 inches. George H. Doran Company, New York. $1.50, net. P. B. F.

To the Hebrews, by Lesser.

This book contains notes, verse by verse, on the Epistle to the Hebrews which were prepared by the author for personal use. They have been taken from many sources and will be found to contain much rich and suggestive material for the better understanding and teaching of this great book. In addition to these comments, three appendices appear setting forth vital matters of spiritual interest, especially the extracts from David Baron on the *Angel of Jehovah,* and *The Divine Unity of the Scriptures,* by Adolph Saphir.

247 pages. 9x6 inches. Pickering & Inglis, Glasgow, Scotland. 4s, 6d. P. B. F.

Life's Greatest Forces, by William Kirk Bryce.

This is a series of sermons and devotional addresses among which are the following topics: Life's Greatest Forces; What Is True Christianity; Jesus the Great Teacher; A Literal Resurrection; Family Life; Future Destiny of the Wicked. Those who heard this gifted preacher at Northfield and Winona will be glad to get these messages in print. They are evangelical and evangelistic.

148 pages. 7½x5 inches. Morgan and Scott, 17 Paternoster Building, London. 3s, 6d. P. B. F.

Gleanings in Genesis, by Arthur W. Pink.

Every careful student of the Bible, who sees Mr. Pink's *Gleanings in Genesis,* will desire to have it. This author has diligently used the writings of other men, but his primary devotion and thought are directed towards the Holy Scriptures themselves, which gives freshness and power to his books. He is especially strong on the spiritual, dispensational and typical sides of the Bible, and the two volumes under review will most helpfully supplement critical works on Genesis.

412 pages. 9x5¾ inches. Publication Office, *Our Hope,* 456 4th Avenue, New York. Two volumes, $1.50 each. L. W. G.

Bible Types of Modern Women, by W. Mackintosh Mackay, B. D.

This book contains lectures on twenty-two types of modern women, among which may be mentioned: The Woman Who Is Always Wanted; The Woman of the Home; The Woman of Self-Importance; The Woman of Decision; The Ideal Minister's Wife. The author's aim has been to paint the faces of women of other days in the light of today. The pictures are interesting and for the most part practical. But we think that some of his portraits have a "twist in the neck." We recommend the book but do not endorse everything that is said.

328 pages. 7½x5 inches. George H. Doran Company, New York. $1.50, net. P. B. F.

The Story of the Life of Mackay of Uganda, by his sister.

Mackay of Uganda, the earlier and larger life-story of the noble young engineer-missionary hero of Uganda, is one of the recognized classics of missionary literature. This little volume tells again, more particularly for boys, the thrilling story of his adventures, perils, toils and difficulties in paving the way for the marvelous results which have changed Uganda from one of the blackest to one of the brightest spots in Africa. The whole of the matter in this book is fresh and not found in the larger volume.

323 pages. 7¼x4¾ inches. Hodder & Stoughton, London (George H. Doran Company, 284 Madison Ave., New York, agents in U. S. A.). $1.50. R. H. G.

Matter and Spirit, by Professor James Bissett Pratt.

The material of this book is the Nathaniel Taylor lectures delivered by the author at the Yale Divinity School, April, 1922. The author deals with a most fundamental problem of human thought—the relation of mind and matter. With keen analytic skill he takes the reader through the maze of contradictions of modern thought, pointing out the errors and ever holding to the positive canons which underlie all rational thinking. He is positively a dualist and proves with unanswerable arguments the relation between matter and spirit. These lectures show the fundamental truths which should constitute the foundation for the study of philosophy and psychology.

232 pages. 7½x5 inches. Macmillan Company, Chicago and New York. $1.50. P. B. F.

The Red War on the Family, by Samuel Saloman.

This is a volume on Socialism, and an awful exhibition of what it is in the family relation when fully flowered out. It brings the horrors of the French revolution to our doors, and it shows us that the humanity of today is of a piece with that of Rome in its decadence, and with the vileness of Egyptian and Asiatic paganism. Indeed, there are facts in this book that would place socialism and savagery on the same plane. It is unfit for every body to read, but leaders of public opinion should read it—preachers, jurists, physicians, editors, legislators, school teachers, men and women of education and of mature years, who love their country and love their fellowmen, and who still believe in God and in the Bible, and have the moulding of the coming generation in their hands.

We are accustomed to think of the evil of Socialism as chiefly economic, but as Engels, "one of the anointed ones of Socialism," says, "with the transformation of the means of production into collective property, the monogamous family ceases to be the unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally well for all children, legal or illegal. This removes the care about the 'consequences' which now forms the essential social factor, moral and economic."

Russia today, as the book shows, is acting on this principle, with effects too harrowing and revolting to contemplate. God save the United States from Socialism!

178 pages. 8x5½ inches. Beckwith & Co., 299 Madison Avenue, New York, $1.75, 15 cents extra for postage. J. M. G.

The Triumph of the Gospel in the New Hebrides, by Frank L. Paton.

This is a sequel to *The Story of John G. Paton*, giving an account of the ultimate transformation of the semi-brutalized cannibals of Tanna, the island of the New Hebrides group upon which that noble pioneer so often all but fell a victim to the death-dealing club or spear or musket of the infuriated savage. His third son was one of the missionaries who later labored on that island, and this volume from his pen graphically describes the toils and opposition through which he and his colleagues passed, and then the wonderful work of grace wrought first in a few individual savages and later through their example and ministry in tribe after tribe throughout the island. The book is a fine spiritual tonic, and the facts it contains are a convincing proof that the gospel has power to turn the most degraded and brutal savage into a saint and a hero.

315 pages. 7⅜x4⅞ inches. George H. Doran Company, New York. $1.50.

R. H. G.

The Story of John G. Paton, by Rev. James Paton, D. D.

This is a Young Folks' Edition of that immortal autobiography of the greatest missionary hero of the new Hebrides, the publication of which in 1889 stirred the whole Christian world as few missionary volumes have stirred it. The author, a distinguished brother of the missionary, has recast the material of the earlier book and added a few fresh incidents, as well as introduced illustrations attractive to the young. Many missionary biographies have followed through the years, but this one will always remain unique for its multiplied incidents of hairbreadth escapes from murderous savages and other dangers through the direct intervention of God, and also for its story of the marvelous transformation of blood-thirsty cannibals into devout saints and servants of God, and even willing martyrs for Christ and souls.

304 pages. 7¼x4¾ inches. Hodder & Stoughton, London (George H. Doran Company, 244 Madison Ave., New York, agents in U. S. A.). $1.50.

R. H. G.

Reminiscences of Joseph Bryant Rotherham, compiled and with notes by his son, J. George Rotherham (Illustrated).

Happy the Christian father with a son who so understands and appreciates him as to be able to edit his reminiscences if he leaves any when he goes hence. Mr. Rotherham's two great works, *The Emphasized Bible*, and *Studies in the Psalms*, but especially the former, place him in the front rank of those who have most highly contributed to the biblical literature of the last century. And it is remarkable that this man, whom scholars praise, never sat as a student in a college or seminary classroom so far as the *Reminiscences* reveal. His father was a Wesleyan local preacher, and while still in his teens he followed in his footsteps. Later he joined the Baptists, and finally, chiefly through the influence of the writings of Alexander Campbell, he threw in his lot with the Church of the Disciples, with whom he remained until the end of his life, although his labors as a "whole time" evangelist concluded in 1868, when he was forty years of age.

At this date Mr. Rotherham entered the employ of a large printing establishment in London as publishers' editor and press corrector, in which calling he continued for over thirty years, preaching the Word however, as he found opportunity.

The chief accomplishment of his long experience in the printing office was *The Emphasized Bible*, the fruit of his leisure hours. It will be recalled by those familiar with this work that it translates "John the Baptist" by "John the Immerser," under the impression that as a Greek word that was what it originally meant, an exhibition of zeal which has limited the sale of the book. But that is not so serious as the author's sympathy with the teaching of conditional immortality, not indeed, that it is obtruded in the work, but as he himself said to his inner circle of friends, they "would find what they looked for," if only in a passing sentence.

There are several quaint incidents and experiences in the *Reminiscences*, and an interesting side-light or two is thrown upon the personalities of great scholars like Doctors Ginsburg, Westcott, and Hort. We enjoyed and found profit in the reading of the book.

116 pages. 8½ x 5½ inches. The Standard Publishing Co., Cincinnati, O. $1.50.

J. M. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The Gospel of the Ten Commandments," by Rev. J. C. Massee, D. D. Cloth, 159 pages, $1.25, net.

"The Possibilities of Prayer," by Edward M. Bounds. Cloth, 159 pages, $1.25, net.

"Preaching by Laymen," by Rev. Ozora S. Davis, D. D. Cloth, 203 pages, $1.50, net.

"At the Master's Feet," by Sadhu Sundar Singh. Translated from the Urdu by Rev. Arthur and Mrs. Parker. Cloth, 90 pages, 75 cents.

"Pandita Ramabai Sarasvati," by Clementina Butler. Cloth, 96 pages, $1, net.

"The Deity of Christ," by Robert E. Speer. Stiff cover, 64 pages, 35 cents.

"The Easter People," by Winifred Kirkland. Stiff paper, 61 pages, 50 cents.

George H. Doran Company, New York.

"Hebrew Prophet and the Modern Preacher," by Rev. Henry J. Pickett. Cloth, 284 pages, $2.50, net.

"The World's Best Humorous Anecdotes," by J. Gilchrist Lawson. Cloth, 275 pages, $2, net.

"Night-Scenes of Scripture," by Rev. Norman Macleod Caie, B. D. Cloth, 200 pages, $1.25, net.

"The Seven Deadly Sins," by Rev. Norman Macleod Caie, B. D. Cloth, 96 pages, $1, net.

The Bible Institute Colportage Association, Chicago.

"The Law of the Octave," by Rev. E. J. Pace, D. D. Paper, 28 pages, 35 cents.

"The Vine and the Branches," by Homera Homer-Dixon. Paper, 63 pages, 40 cents.

"The Jew and His Mission," by Rev. Henry Ostrom, D. D. Cloth, 157 pages, $1.25, net.

"How Rationalism in the Pulpit Makes Worldliness in the Pew," by Rev. John Roach Straton, D. D. Paper, 23 pages, 15 cents.

The Sunday School Times Company, Philadelphia.

"The Name That Shall Endure," by Rev. Gordon Watt, M. A. Paper, 40 pages, 25 cents.

MacMillan Company, New York.

"Constantinople Today," under the direction of Clarence Richard Johnson, M. A. Cloth, 418 pages, $5.

Biola Book Room, Los Angeles, Calif.

"The Son of God," a verse by verse commentary of John's Gospel, suggested by Keith L. Brooks.

Winona Publishing Society, Winona Lake, Ind.

"Winona Echoes," addresses delivered at the Winona Bible Conference, 1922. Paper, 308 pages.

Harcourt, Brace & Company, 1 W. 47th St., New York.

"Life of Christ," by Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. Paper, 416 pages.

Hephzibah House, 263 W. 25th St., New York.

"The Message of the Cross," by Rev. Gordon Watt, M. A.

No. 1. "The Threefold Message of the Cross."
No. 2. "The Cross in Conflict."
No. 3. "Liberty Through the Cross."
No. 4. "The Cross and the World."
No. 5. "God's Master-Weapon."
No. 6. "The Deliverance of the Cross."
No. 7. "The Triumph of the Cross."
No 8. "The Appeal of the Cross."

Paper, 5 cents each.

Herald Publishing Company, 719 W. 79th St., Chicago.

"Sanctification and Holiness," by Rev. William G. Schell. Cloth, 208 pages.

Union Bible Seminary, Westfield, Ind.

"The Bible History of World Government," by William M. Smith. Cloth, 244 pages.

Charles J. Thynne, London.

"The New Heavens and the New Earth," by Rev. F. E. Marsh and Rev. William C. Procter, together with a survey of

"European and Near East Conditions," by Rev. S. H. Wilkinson and Rev. E. Bendor Samuel. Paper, 74 pages, 1/6, net.

Robert Scott, Roxburghe House, Paternoster Row, E. C., London.

"The World's Greatest Need," by Rev. Thomas E. H. Jones, B. A. Cloth, 300 pages, 4/6, net.

Christian Worker's Depôt, 170 Elizabeth St., Sydney.

"The Dawning of That Day," by H. G. J. Howe L. Th. Paper, 96 pages, 1/6, net.

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RECENT SPECIAL SPEAKERS

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NEW TRUSTEES

Mr. H. S. Dulaney

At a recent meeting of the corporation of The Moody Bible Institute, the following were elected members of the corporation, and also members of the Board of Trustees:

Mr. Henry S. Dulaney, president of the Resinol Chemical Company, Baltimore, Md., and Mr. William Arthur Holt, president of the Holt Lumber Company, Oconto, Wis. These elections fill the vacancies made by the death of Mr. Edward K. Warren, late president of the Warren Featherbone Company, Three Oaks, Mich., and Mr. Frederick A. Wells, of the Wells Brothers Construction Company, Chicago.

Mr. Dulaney is a leading layman of the Methodist Episcopal church, and Mr. Holt of the Presbyterian church. Both are deeply interested in the work of the Institute and thoroughly in accord both with its doctrinal position and its standard of Christian life and conduct.

The friends of the Institute all over the world are asked to return thanks to God for the strengthening of the life and work of the Institute by the addition of these gentlemen to the Board of Trustees, and also to supplicate His blessing upon them as they come into their position of authority and responsibility.

EXTENSION DEPARTMENT NOTES

The daily press of Dubois, Pa., where Dr. J. E. Conant conducted a union evangelistic meeting in February, gave liberal space to reporting his sermons. From there he went to the Liberty Heights Baptist Church, Baltimore, for a campaign March 11-25.

Rev. George E. Guille's teaching of the Bible in Winnipeg was so greatly appreciated that we have learned of a desire for a return engagement for longer than a two weeks' period. Although his chief ministry was to Elim Chapel, on the opening Sunday of his visit he preached in both the First Baptist and Grace M. E. Churches. Following the close of his service in Canada, March 4, in association with Dr. Henry Ostrom he taught the Bible in a conference held in the First Presbyterian Church, Meridian, Miss.

Miss Elinor Stafford Millar was called to assist the pastor of the First Presbyterian Church, Weston, W. Va., in evangelistic meetings, Feb. 18-Mar. 4. Her work among the young people received the very favorable comment of the local press.

Dr. Henry Ostrom, besides participating in the conference at Meridian, Miss., somewhat earlier addressed similar meetings in association with Rev. J. H. Sutherland, in the First Baptist Church Gainsville, Fla., and the First Presbyterian Church, Tampa. Concerning their work the Gainesville News said:

"Certainly no two workers in the whole country would have given more satisfaction than Dr. Henry Ostrom and Rev. J. H. Sutherland. The former has been in the harness for many years and is well and enthusiastically known by all the Bible workers in whatever field all over the country.

"While Rev. Mr. Sutherland is a newer man, yet he rings true at every discourse. He knows God in His fulness, is a very earnest and attractive speaker, and was listened to with marked interest at all his services."

Rev. Gordon B. Watt, M. A., of Aberdeen University, Scotland, in February helpfully ministered to a circuit of union Bible classes in central Pennsylvania, and during the last three weeks of March filled engagements at the Tabernacle and South United Presbyterian Churches, Youngstown, O. April 3-5 he addresses the Friends' yearly meeting at Mooresville, Ind.; April 15-22 he will be with the First Presbyterian Church, Kansas City, Mo.; and April 24-29 with Gospel Center, Evansville, Ind. His open time is, therefore, limited to the month of May. The Extension Department is his booking agency during this visit to America.

Recently Miss Virginia C. Williams assisted Dr. Milford H. Lyon in an evangelistic engagement at New Bedford, Mass., where she won all hearts.

In February, besides assisting Dr. Lyon, she filled a teaching engagement at the Westminster Presbyterian Church, St. Louis, Mo. In March went to Austin, Tex., Y. W. C. A. (where for a number of years, she was the general secretary), for a series of Bible studies, going from there for similar work to Navasota, Tex.

BIBLE CONFERENCES AT EAGLES MERE, PA., AND OCEAN CITY, N. J.

Eagles Mere, Pa.

The Institute's Bible Conference at this point will be held this year, July 6-15. Some of the speakers will be Rev. J. Ritchie Smith, D. D., Professor of Homiletics, Princeton Theological Seminary; Rev. Herbert W. Bieber, D. D., pastor Church of the Covenant, Bala-Cynwyd, Pa.; Rev. George E. Guille of the Extension Department; and Rev. A. L. Lathem, D. D., originator of the successful "Chester Plan" of Summer Bible Schools.

Eagles Mere, a half mile above sea-level, provides atmosphere which is naturally clear and cool. It is readily accessible, and yet far enough from commercial interests to be restful and invigorating. Forty miles from Williamsport, 220 miles from Philadelphia, 242 miles from Washington, it is but a day's or night's journey to this bit of wonderland from the most distant points of Pennsylvania, Maryland, New Jersey, or New York. The Lake of the Eagles, a spring-fed crystal-clear body of water, is the center about which swings all the life of the place. At the north end of the lake is a sloping white-sand beach where children wade in safety or where the most expert swimmer finds full enjoyment. Boats and canoes are available for those who prefer the surface of the water. Hotel facilities are ample, insuring comfort at reasonable cost.

Ocean City, N. J.

The conference at this point was so well received last year that the Institute is glad to accept the invitation of the Ocean Tabernacle Association to hold another conference on their grounds this summer, August 9-19.

Among the speakers will be Dr. C. C. Ellis, vice-president and director of education, Juniata College, and contributor of "This Week's Teaching Principle," in the *Sunday School Times*; Rev. S. B. Rohold, just returned from the Holy Land and conversant with Israel's position and need, will discuss that important question from the Jewish point of view; Dr. A. L. Latham, of Chester, Pa.; Mr. H. L. Dulaney, a well known Methodist layman of Baltimore; Rev. P. W. Philpott, pastor, Moody Church, Chicago; Rev. John C. Page, teacher of Bible Doctrine in the Institute; and Dr. Robert H. Glover, F. R. G. S., director of the Institute's Missionary Course.

Ocean City is located on a small island close to the mainland and a few miles from Atlantic City. It is generously supplied with pure artesian water, its bathing beaches are extensive, its hotels and boarding houses are numerous enough to meet different standards of service, and there is a fine Christian atmosphere.

Requests for further information concerning both conferences should be addressed to Mr. John R. Riebe, 153 Institute Place, Chicago, Ills.

BIBLE CONFERENCE IN ROCHESTER, N. Y.

The Extension Department will conduct a Union Bible Conference in Rochester, N. Y., May 20-27. The speakers will be Dr. James M. Gray, Dr. J. Gresham Machen, assistant professor of New Testament literature and exegesis in Princeton Theological Seminary; Dr.

Leander S. Keyser, A. M., professor of systematic theology in Hamma Divinity School (Lutheran), Wittenberg College, Springfield, O.; Dr. John Roach Straton, pastor, Calvary Baptist Church, New York City, and Dr. A. L. Lathem, pastor, Third Presbyterian Church, Chester, Pa.

Either the Secretary of the Extension Department, 153-163 Institute Place, Chicago, Ill., or the chairman of the local committee, Mr. A. G. Slaght, 140 Court St., Rochester, N. Y., will be glad to give further information.

AN ECHO FROM FOUNDER'S WEEK CONFERENCE

"The time at Chicago was a period of blessed fellowship and passed all too quickly. The apologetic lectures by the two professors (Dr. Machen and Dr. Keyser), greatly attracted me, and I confess I had heard nothing so keen and incisive in logic and so beautiful in diction since I sat as a student at the feet of my old professor, Dr. James Denney. Dr. Gray struck me as a master of assemblies, and seemed to be able to do as he likes with audiences.

"In the New Hebrides I am constantly being reminded by the presence of converted cannibals of the wonder of God's grace, but at Chicago I had what is wanting in the isolation of the New Hebrides—the fellowship of kindred souls. The foreign missionary is apt to imagine that he is a lonely unit battling against the forces of heathen, but my time at Chicago made me realize the oneness of the work in the home and foreign fields. I felt that many of the friends at the Bible Institute had become real partners in the work abroad, and I am obliged to recognize that in the success which has attended the labors of foreign missionaries God is honoring the prayers of Christians at home, as well as the efforts of the missionaries on the field."—From letter written to Dr. Glover by Dr. Maurice Frater, Feb. 21, 1923.

GENERAL CHORUS

In a letter to Mr. Bittikoffer, Twila B. Chrysler, '22, tells of the unexpected use she has found for the training she received at the Institute in the general chorus class. "Oftentimes," she writes, "I wondered how I would ever use that which I was being taught." But now she teaches gospel choruses and hymns to about one hundred and twenty-five children of her church and mission in Marion, O. She conducts a monthly "children's sing" night. Her work is producing results among the children and their parents.

A SOUTH AFRICA BIBLE INSTITUTE

Rev. F. W. Stern, '18, is secretary of the Council of the Bible Institute, Capetown, Africa, which has recently been organized and is expected to open in April. The need for a Bible training center in South Africa has long been felt, that prospective missionaries and Christian workers might receive training without having to proceed overseas. A year ago a group of Capetown young people, desirous of preparing in some measure for Christian work, organized a class and requested Mr. Stern to become their teacher. This class formed the nucleus for the Institute, which will offer a full course of study.

GLAD HE FINISHED INSTITUTE COURSE

Writing to Dr. Gray, February 15 from Billings, Mont., Rev. P. L. Ayre, a 1915 Institute graduate, said:

"You doubtless remember a consultation I had with you in 1913 while I was attending Moody Bible Institute. It was in regard to my problem whether to go back to Washington State where my mind constantly was, or to stay at M. B. I. and finish the Bible course which I was taking. After having stated my case to you, you assured me that I could do more good with the training at M. B. I. in two or three years than I could in ten years without the course.

"Since finishing the course I have thought of that remark hundreds of times. Under God I believe I am indebted to you for the knowledge I have of God's Word so that I am able to withstand the false teachers and teachings I find here in Montana.

"Again and again I thank God for dear M. B. I. and her faithful teachers, and I pray you may be spared many more years to continue your wonderful work, and prepare men and women to 'stand by the Bible' when they get out into the world among 'every wind of doctrine.'"

Study Bible Now!
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Former President Roosevelt

William Lyon Phelps, A.M., Ph.D., professor of English language and literature, Yale University, writing of the Bible merely as literature said:

"I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

"Every one who has a thorough knowledge of the Bible may truly be called educated and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

And former President Roosevelt said:

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible."

The Correspondence method of Bible study is the best method for securing a thorough knowledge of the Bible **—better than any oral teaching can possibly be.** More than 7,300 persons of 40 different occupations are now enrolled in one or more of the

Moody Bible Institute's Correspondence Courses

studying the inspired Revelation under the direction of eminent, Spirit-filled, Bible scholars.

A noted authority says: **"There is nothing that so stimulates the mental faculties as diligent study of the Bible. There the soul of man touches the mind of God. The greatest thoughts in the world enrich the mind and enlarge the soul."**

Letters of warmest appreciation are constantly received from students and graduates. Fo example:

"It has never been my privilege to be fascinated with Bible study as I am with this course."

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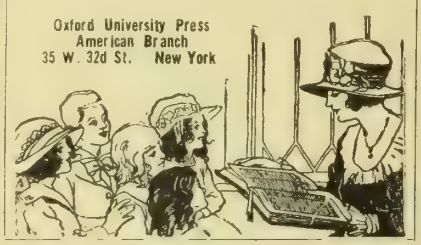

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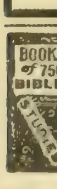

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THE EMPLOYES' ANNUAL RECEPTION AND SUPPER

Blessings on the head of whoever had the happy thought of instituting this festive occasion as an annual event in the life of the Institute! One wonders why so many years went by without it, unless it is that everybody was too busy working to give time to it.

That the Institute is distinguished as a place where everybody really works, was emphasized by Rev. John C. Page, who was introduced by Dr. Gray as toast master.

The reception in the Emma Dryer Room had come to a flying finish, numerous contestants striving for the prize to be awarded to the one who should secure the largest number of autograph signatures of those present; all were seated at the tables in Keith Hall, and had done full justice to the delicious roast chicken and accompanying viands supplied by Mr. Stauffer and "Mother" Russell; Mr. Page had the floor, and spoke thus:

There is something apt and appropriate in the Moody Bible Institute being located in Chicago. In Washington they ask you, What is your position? In Philadelphia, What is your pedigree? In New York, How much are you worth? In Boston, What do you know? But in Chicago it is, What can you do?

"Getting things done and keeping always at it is characteristic of Chicago, and I am glad the Moody Bible Institute is located here and that everyone about this place is a worker. It has been said that if a young man comes to Chicago and *aspires*, if he does not *perspire*, it will soon *transpire* that he will *expire*."

Hon. McKenzie Cleland, vice-president of the Institute, first on the program, is a past master in the art of after-dinner speaking. Story after story convulsed the listeners and doubtless all accepted virtually at face value his at least semi-serious statement, "Every day in everyway this Institute is getting better and better."

"I cannot keep pace with the development of this vast organization," he declared.

Rev. George E. Guille of the Extension Department, said in part:

"Everywhere I go in the South I find the Lord's people eager for the Word when they get a taste of it. The Moody Bible Institute is the one institution to carry the Word to them, for it is well thought of by all classes, even those who do not accept the doctrine of the premillennial coming of our Lord. They are starving everywhere for the Word and I have had the joy in my work of seeing many transformed lives.

"Down in Georgia not long ago a cultured woman, a society leader, told me that she was the happiest woman on earth. She had been a nominal Christian but in the meetings in which I taught the Bible, she caught a vision of Christ and her life had been transformed.

"It has been a great joy to me to see ministers who didn't know their Bible, completely changed when they had secured a real insight into Bible study.

"The South is the best place for Institute workers to preach. Moody is a name to conjure with there. All believe in the Moody Bible Institute, and they stand on the Word.

"I want the Institute to take up the challenge of the great opportunity in the South, more and more, to teach the Bible there.

"I always have joy in telling my audiences about the Institute. I speak of it with an overflowing heart and the people are blessed in just knowing that there is such a place. The two dearest places on earth to me are my home in Athens, Tenn., and the Moody Bible Institute in Chicago."

There is space to say of the other members on the program only that every one of them merited warm commendation and gave great pleasure to the hearers: the readings by Miss Edna Johnson, the duet by Misses Jennie Anderson and Addie Gordon, "Mother" Russell's story of "The Institute Family," and the solos by Mr. Bittikofer.

Dr. Gray was down for the benediction, but everybody wanted a talk from him. To illustrate the desirability of brevity in a closing address, he related the story of a young Church of England clergyman, who through the influence of Premier Disraeli received an appointment as curate at Windsor. He was one of a number of clergymen to officiate in the royal chapel, and when one day, others being unavailable, he was called on to prepare to preach the following Sunday, he was much agitated and went to his sponsor, Disraeli, for advice.

"The great statesman said to him, 'If you preach half an hour, Her Majesty will be bored; if you preach only fifteen minutes, she will be pleased; but if you make it only ten minutes, she will be delighted.'

" 'But what can I say in only ten minutes?' asked the young man.

" 'Oh,' said his counselor, 'that will be a matter of entire indifference to Her Majesty.' "

"We are not very sentimental in the Institute," Dr. Gray continued, "not much given to expressing our emotions. Nevertheless, I yearn over every one of you."

Concluding, he said, "Out of a long experience I say to you that it pays to know God and to serve Him through and through. It pays to obey Him, not simply in the larger things, but in the little details of life; the path of obedience is the path of blessing whether in large or small things."

PERSONALIA

Edmund I. Hall, '15, is pastor of a Baptist church in Courtright, Ont.

Ora E. Haft, '20, is doing mission work in Alaska.

R. I. Humberd, '20, pastor of the First Brethren Church, Roann, Ind., attended the Founder's Week Conference.

Charles E. Neighbour, '14, recently conducted an evangelistic campaign in Davenport, Iowa.

Angus Matheson, '04, is now pastor of Emmanuel Presbyterian Church, Spokane, Wash. He asks aid in prayer for a revival in his parish.

Evangelist Frank M. Dunk, '10, conducted revival services in February at the Chatham church, Chatham, Ill., where T. C. Hopkins, '18, is pastor.

Alice Ringland, '97, expects to sail from London for Africa on the Castle Liner *Grantully*, March 29, arriving at Cape Town, April 20.

After five and a half years as pastor of the Emmanuel Baptist Church, Indianapolis, Ind., Wesley P. Pearce, '14, has become pastor of the First Baptist Church, Kokomo, Ind.

After a year in England, W. H. Sargent, '93, has been supplying in his former pastorate, the Congregational church, Owen, Wis., and is now again called to be its pastor.

E. M. Moser, '17, has just closed a three weeks evangelistic campaign in the Fleming Memorial Church, Fairmont, W. Va., of which he is pastor. There were sixty professed conversions.

L. James Kindig, '21, and Mrs. Kindig, conducted the singing and the children's work in a January evangelistic campaign held in the Methodist church, Murdock, Ill. Eighty-seven professed acceptance of Christ.

Edward Hilliar, '14, and Mrs. Hilliar have established the Scruggs-Hilliar Memorial Mission Church, on one of the darkest sections of St. Louis, Mo. Their work will be non-sectarian. They covet prayer for wisdom and patience in their undertaking.

Miss Hazel M. Ross, '21, is now permanently located at Mission Evangelica, Poste Restante, Concordia, Entre Rios, Argentina, where with another young woman, she is working in an established mission under the Inland South American Board.

Herbert M., '20, and Mrs. Griffin, with small son, Mark, arrived in China to prepare for work under the China Inland Mission November 3. In May Mr. Griffin was graduated from the Northern Baptist Theological Seminary, and later was ordained by the Fourth Baptist Church, Minneapolis, Minn.

A letter from Rev. Frank S. Delo, pastor of the Lutheran church, Darrtown, O., tells of meetings conducted in union with the Methodist church there by Evangelist J. C. Watt, '14. He says: "It was a real revival, reaching into the church as strongly as to the unconverted. Nearly forty Christians reconsecrated themselves to the service of the Lord." From another source it has been learned that there were seven conversions of men from forty to sixty years of age.

W. H. Crapper, '11, pastor of the Presbyterian church of Masontown, Pa., at a recent communion, received twenty-seven new members, twenty-four of them on confession of faith.

On the evening of December 3, the K. K. K.'s paid a visit to the church and presented Mr. Crapper with an envelope containing $25, congratulating him on the work he was doing in Masontown, and pledging him the support of the Masontown Klan No. 1, as he had been waging war on the local brewery and bootleggers.

Clara E. Hazen, '16, and Bess Freeman, '16, are the head workers in the Marina Neighborhood House, Mayaguez, Porto Rico. Miss Freeman says: "It is the nucleus for a real training school which we feel is one of the biggest necessities here. One of the hardest problems is the young people. There is absolutely nothing in most of their homes or surroundings to keep them—everything to drag them down. Latin America needs M. B. I. folks."

BORN

To Carey R., '16, and Mrs. Moser, a daughter, Marilyn Ruth, Jan. 8, Joliet, Ill.

To Lawrence O., '19, and Mrs. Lineberger, a son, Edwin Otto, Jan. 15, Roxbury, O.

To Palmer L., '08, and Mrs. Heller, a daughter, Jean Doris, Feb. 1, Wapwallopen, Pa.

To Thomas C., '18, and Mrs. Hopkins, (Effie Carncross, '16) a son, Clifford Lewellyn, Feb. 16, Chatham, Ill.

To O. R. Lamper, '12, and Mrs. Lamper, a son, John Edgar, Feb. 16, Lucerene, Ind.

MARRIED

George P. Almore, '22, and Virginia C. Thompson, '22, Dec. 21, at the Moody Bible Institute.

Guy E. Terpes, '22, and Muriel E. Holt, '21, Dec. 25, at Marion Center, Pa.

Harold F. Damon, '22, and Ruth M. Sargent, '23, Feb. 24, at Chicago, Ill.

DIED

Mrs. R. H. Roper, '01, at Vancouver, B. C., Oct. 28.

Gerda Olson, '20, at Eau Claire, Wis., where she was in nurse training, Feb. 2.

Erma Meryhew, '19, at Ashton, Mo.

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MISCHIEF-MAKING TONGUES

"It is as easy as lying," said Hamlet to his false-hearted companions. Who does not know how hard it is to tell the precise truth, without swerving the breadth of a hair to the right or to the left? *It is no easy matter to tell the truth about ourselves*, to set forth correctly our feelings and our opinions; but when it comes to telling the truth about others, reproducing accurately their words, doing justice to their sentiments and motives, the difficulties of the task are multiplied indefinitely. And yet there rests upon us no greater obligation than that of correctly representing our fellowmen. We are bound, if we say anything about them, to say that which is true. Above all, if we undertake to report their words or to state their opinions, we are bound to take the utmost care that we do them no injustice. To misquote or misrepresent another even unintentionally is almost unpardonable. It does no. help matters to say that we did not intend to injure the person of whom we spoke. The rule should be, quote a man's words correctly, or not at all; speak the exact truth of him or speak nothing.

Some people, it would seem, have great difficulty in this matter of truth-telling. They do not mean to lie, but they are prejudiced. They do not mean to lie, but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well meaning but reckless people do more mischief than those who intentionally foment strife by actual falsehood. There is no firebrand like your well-meaning busybody who by sheer habit misquotes everybody's words and misinterprets everybody's actions. Concerning a certain minister a man said to us recently, "He simply cannot tell the truth." We resented the statement, and our friend explained his meaning in these words: "I mean he cannot see more than one side of any question, and so cannot tell the whole truth about a matter even when he tries his utmost."

In such a day as this it is of the first importance that we shall do injustice to no man. We must not jump at conclusions, we must not judge upon insufficient evidence, we must not be misled by blind prejudice. In the midst of controversy, where grave issues are at stake, it is especially important that we shall weigh every word that we utter. No good cause has even been really advanced by loose, distorted and exaggerated statements. The man who lies to help forward a good cause is really injuring that cause. We need not speak of the reaction on a man's own life. The careless or thoughtless exaggerator will soon be obliged to cover up his exaggerated statements, and then he will become a hypocrite, and from all such "helpers of good causes," may the Lord deliver us.

We plead for truth, for truth spoken in love, for truth spoken in the fear of God. The task that we set ourselves and others is not an easy task to perform but it is well worth while. Let us be done with innuendo, with exaggeration, with misrepresentation, with misinterpretation of the words and actions of others. May men and angels and demons know that when we speak we speak the truth, the whole truth and nothing but the truth.

—Selected.

ARE YOU IN BUSINESS?
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THE CONVERSION OF A FAMOUS COMEDIAN

Rev. Cecil Leslie Gilford, of Butte, Mont., wired to New York that Fred Stone, a favorite of attendants on theaters, and earning as much as $125,000 a year in his profession, and the owner of very large properties in New York and vicinity, has professed conversion. Mr. Stone says that he is determined to lead a Christian life. He was snow-bound in South Dakota for several days, and it was during that period that he seriously considered his course, and when he reached Butte he went to the Methodist pastor, and afterward made open confession of his faith. He is reported to have said: "I simply felt an urge to confess myself as a follower of Jesus Christ. I went to talk over my spiritual welfare. I was tired, very tired, of the old life. My parents were devout members of the Methodist church, and it was largely that which prompted me to join that denomination."

MURDERS FEW IN ENGLAND

In the whole year (1922) England and Wales, with a population of about 40,000,000, had only eighty-five murders and self-murders, apart from cases of infanticide and illegal operations. Of the total, twenty-two cases were suicides and in fifty-six of the cases of murder, fifty-nine persons were arrested, leaving only seven cases where no arrests were made. Of the fifty-nine arrested, thirteen were hanged, eight found guilty but insane at the time of trial, fourteen were accused of manslaughter, one of malicious wounding, fourteen were acquitted and seven were found insane while awaiting trial.

In three years there have been 292 murders and in only fifteen cases, the perpetrators escaped justice in some form.

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The Publishing Agent

SUNDAY-SCHOOL LESSONS

(Continued from page 384.)

which if directed against them, would destroy them in an instant.

IV. Samuel's Gracious Response (vv. 20-25).

1. "Fear not—serve the Lord with all your heart" (vv. 20-22). Samuel did not minimize their sin but assured them that if they would serve the Lord wholeheartedly He would not forsake them. The ground of their hope was in the faithfulness of God in keeping His covenant. "For his name's sake" shows that God's honor is at stake.

2. "God Forbid that I should sin against the Lord in ceasing to pray for you" (v. 23). Though the people had rejected Samuel, yet he had such magnanimity of soul that he has not allowed their ingratitude to cause him to not intercede for them. Such failure he regarded as sin for himself. He assured them that in spite of their sin their one concern should be to fear the Lord and serve Him wholeheartedly.

A CHURCH SAFEGUARDS ITS SUNDAY-SCHOOL

The First Presbyterian Church of Duluth, Minn., Rev. George Wells Arms, D.D., pastor, has put itself on record in desiring to guard the children of the church against any but scriptural teaching in the Sabbath-school.

"Feeling it to be only just and fair to the parents of the young people who are intrusted to the care of our Bible-school, that they be put under the instruction of those who are convinced of the authority and integrity of the Book for which our school stands and of the truth of the fundamental doctrines of the church under whose auspices they are instructed, the session of our church at its regular meeting, on October 1, 1922, passed a resolution requiring that all teachers in our Bible-school subscribe to the following five tenets of a delivery of our General Assembly of 1910, again affirmed by the General Assembly in 1916, namely:

"1. It is an essential doctrine of the Word of God and our Standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our Standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our Standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and our Standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

—*The Presbyterian.*

BISHOP CANDLER ON EDUCATION

Bishop Candler, the chancellor of Emory University, Atlanta, Ga., as reported by the *Western Reporter*, has said among other good things:

"The world never has been saved, and never can be redeemed, by mentality alone, morality is far more vital to the progress of civilization. Jesus taught us, what we should never forget for a moment, namely, that a clear intellect will not give a man a clean heart, but that a pure heart will clarify the mind.

"In the light of all these unquestionable facts and indisputable principles, it is manifest that our country needs something more and better than mere education. Morality and religion are indispensable.

"We may easily have too much education, unless that education is purified by religious faith and pervaded by moral principle. Otherwise we may bring to pass a high-powered world, and the power of its own mighty momentum will rush it to self-destruction."

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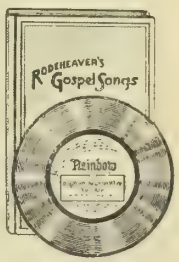
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FACT VERSUS FICTION

By Rev. Charles Scanlon, S. S. D.
General Secretary of the Board of Temperance and Welfare of the Presbyterian Church in the United States of America, Pittsburgh, Pa.

FICTION—Prohibition was hastily enacted.

FACT—For more than 100 years prohibition was intensively and extensively studied and discussed. No question ever decided by the American people was better understood.

FICTION—Prohibition was the will and act of the minority.

FACT—Before national prohibition went into effect thirty-four states, acting separately for themselves, had adopted prohibition. More than three-fifths of the people and four-fifths of the territory of the country were under prohibition. The Eighteenth Amendment was submitted by a vote of more than two-thirds of both houses of the United States Congress and has been ratified by forty-six of the forty-eight states. The only two states which have failed to ratify to date, Connecticut and Rhode Island, have less than one thirty-fifth of the population and a trifle more than one five-hundredths of the continental area, and if the water which is included in these states is not counted the area is further reduced by more than 300 square miles.

FICTION—Prohibition was "put over" while America's soldiers were away.

FACT—The Congress which submitted prohibition to the states was elected (November, 1916) five months before war was declared on Germany (April, 1917). American soldiers are not drunkards. They helped Kentucky to enact prohibition after their return in 1919, raised the prohibition majority in Ohio from 28,000 to nearly 42,000, and in Michigan from 68,000 to 207,000.

FICTION—Prohibition is unconstitutional.

FACT—By a unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead Enforcement Code were declared to be constitutional.

FICTION—More liquor is consumed than before prohibition.

FACT—In 1917, the last year before prohibition went into effect, 600 distilleries in the United States produced 168,000,000 gallons of spirituous liquor. In the same year 1,300 breweries produced 1,885,000,000 gallons of beer. The first year under constitutional prohibition three distilleries were in operation and 28,000,000 gallons of spirits were consumed, while beer practically disappeared. The liquor imported was less than one half of one per cent of the consumption of pre-prohibition days.

FICTION—Prohibition interferes with personal liberty.

FACT—So do the Ten Commandments, according to the testimony of every liar, thief, libertine and blasphemer.

FICTION—Prohibition makes hypocrites.

FACT—The treason and anarchy preached and practiced by the liquor people will of course make patriots and Christians.

FICTION—Prohibition cannot be enforced.

FACT—Prohibition, and every other law for the good of the people, can be enforced by placing men in authority who have the inclination, courage and ability to do what they are paid and sworn to do.

THE FIRE OF HELL DECRIED

Rev. Ernest F. Tittle, D. D., pastor of the First M. E. Church, of Evanston, Ill., recently said in Cleveland, O., at a meeting of prominent Methodist ministers, as reported in the Chicago *Tribune* of February 21:

"The church must discover a moral substitute for the old fear of hell and the hope of heaven. I do not mean a moral equivalent, for neither the old fear nor the old hope was morally adequate. Both appealed to selfishness, and selfishness, even when it appeared in the garb of religion, is inadequate.

"What is needed is a moral substitute that will furnish to this generation an even greater and far more noble form of restraint. Such a substitute the church has ready to hand in its recovered vision of the kingdom of God."

IS IT A HOAX?

A fossilizing human skull, believed to be of the tertiary geological period, has been unearthed in Patagonia. If it proves to be authentic, it will antedate by hundreds of thousands of years any human relic thus far discovered.

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Poetry

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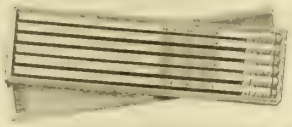

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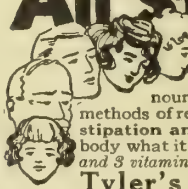

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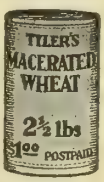

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MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

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J. LEWIS SMITH, D. D., Editor
Sacramento, Calif.

SAYS:

"Last summer when we were in Greenfield, Ohio, where we were pastor for nine years, we met the present pastor of the old church, Dr. Theodore M. Hofmeister and spent a most pleasant evening with him.

Dr. H. now writes us that he has resigned the pastorate of the Greenfield Baptist Church and will return to the evangelistic field. He has conducted many successful revivals and is considered one of the leading evangelists of the day. Some very splendid union campaigns have been under his leadership. He is one of our strong Baptist preachers. * * * After March 1st, Dr. Hofmeister's services will be available. His new address will be South Solon, Madison County, Ohio."
Issue of Feb. 1st, 1923.

MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | May, 1923 | Number 9

Conference Grounds at Cedar Lake, Ind., where the Moody Bible Institute will hold a conference, July 29-August 12.

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As we look out upon Russia starving and suffering, seething with political unrest and upon Africa, India, China and many other nations bound by chains of superstition we join with Isaiah in saying "How beautiful, upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace." Yet, "how shall they hear without a preacher and how shall they preach except they be sent?"

It is not a lack of volunteers that is keeping those who are lost from hearing the glad tidings but it is a lack of faithful stewards who will meet the cost of training them.

Moody Bible Institute has the equipment, the teaching staff and the volunteers in training ready to go forth to sow. We invite your cooperation either through an outright gift or an investment in a Life Annuity Contract. *Address:*

The Moody Bible Institute,
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Moody Bible Institute Monthly

MAY, 1923

EDITORIAL NOTES

Church Collects

Ascension Day (May 10)

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

✣ ✣ ✣

Sunday After Ascension Day

O God, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

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Whit-Sunday (May 20)

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

✣ ✣ ✣

This Issue

Ascension Day and Whit-Sunday both coming in this month according to the ecclesiastical calendar, offers a special occasion to pastors to indoctrinate their people in the great and vital truths associated with those events in the church's history which these two days commemorate. We trust that the pages of this issue, both the larger contributions, and the briefer ones in the Sermon and Scrap-book Department, may furnish aid and suggestion in that direction. Remember that the great need of this day in our church life is a teaching ministry.

Next to these doctrinal contributions, one to which we would call special attention, is that entitled: "South Dakota on Material versus Spiritual Values." Taken in connection with what we have said editorially under the title, "Will Christian Tax Payers Stand For This?" it ought to awaken the deepest interest of our readers along the line of Christian citizenship. We do not remember a piece of proposed legislation in any state which equals the "Concurrent Resolution" therein referred to in its view of moral and spiritual conditions affecting the home, the school and society. We beg our ministerial readers to give attention to it and to speak of it to their people. The enemy is certainly coming in upon us as a flood, and we are gone "if the Spirit of the Lord shall not lift up a standard against him" (Isa. 59:19).

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For Mother's Day

It is truly wonderful the hold a mother has upon the faith of her children. God has so ordained it, and happy the mother who knows what the true faith is, and who is faithful in transmitting it to her offspring.

We are minded to say this just now because of our recent reading of *My Memories of Eighty Years*, by Chauncey M. Depew.

This eminent man, although still living in his eighty-seventh or eighty-eighth year, may not be very well known to some of our younger readers. He is a New York lawyer, who for the larger part of his life was adviser to the Vanderbilts, beginning with the old Commodore himself. He was also a great political campaigner, an orator of international reputation, one of the most famous after dinner speakers, and a statesman too, for he represented his state in the United States senate for two terms, and was once offered the portfolio of Secretary of State by a Republican president.

His book is filled with interesting and amusing anecdotes about the speeches he made and those to which he listened, the great dinners at which he was a guest, and the distinguished people he met at home and abroad. But running throughout the whole like a silken thread in the pattern of his life, is the memory and influence of his mother's faith, who seems to have been a Calvinistic Presbyterian of the old school.

A single illustration follows. Recalling the meeting of a society which prided itself upon its absence of narrowness and its freedom of thought and discussion, he says:

"The speakers were most critical of all that is generally accepted and believed. Professor John Fiske, the historian, was the most famous man present, and very critical of the Bible. My good mother had brought me up on the Bible and instilled in me the deepest reverence for the good book. The criticism of the professor stirred me to a rejoinder. I, of course, was in no way equal to meeting him, with his vast erudition and scholarly accomplishments. I could only give what the Bible critic would regard as valueless, a sledge-hammer expression of faith. Somebody took the speech down. Doctor John Hall, the famous preacher and for many years pastor of the Fifth Avenue Presbyterian Church, told me that the Bible and the church societies in England had put the speech into a leaflet and were distributing many millions of them in the British Isles."

Mr. Depew closes his volume of over four hundred pages with this reminiscence:

"Life has had for me immeasurable charms. I recognize at all times that there has been granted to me the loving care and guidance of God. My sorrows have been alleviated and lost their acuteness from a firm belief in closer reunion in eternity. My misfortunes, disappointments, and losses have been met and overcome by abundant proof of my mother's faith and teaching that they were the discipline of Providence for my own good, and if met in that spirit and with redoubled effort to redeem the apparent tragedy, they would prove to be blessings. Such has been the case."

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Mothers to Blame

Mrs. Forbes Robertson Hale has said the truest thing on the "flapper" which we have heard. In a recent address in Chicago she declared that the flapper was a victim of "dope," administered by parents, by current authors, by motion picture actresses, by window-trimmers and all the rest. Wherever the young girl goes today she is urged to turn into a flapper. Every magazine cover portrays a girl dressed in the prevailing mode and "made up within an inch of her ears." When she opens it to the advertisements she is urged to have the bloom of youth at so much a box. In the shopping district she is urged to throw away the shoes that fit her feet and buy strange looking things with high heels.

The antidote to all this, Mrs. Hale believes, is grandmothers, and baby brothers and sisters to read aloud to, healthful exercise, and a holding back rather than a pushing forward socially. Where are grandmothers these days, and where are baby brothers and sisters?

However, the mother is chiefly to blame, this practical woman thinks. Let her boycott from her parties the girls who rouge, who paint, who wear the wrong sort of clothes, and it would not be long till "everybody" would cease to do these things and mothers once more would have control of their offspring. To all of which we say, "Amen."

With sincere sorrow and disappointment we have read Dr. Thomas' contribution on another page relating to Dr. Jowett. And we believe the same feelings were experienced by him as he wrote it.

Dr. Jowett's Defection

And yet we were not suddenly surprised for when Dr. Jowett occupied the pulpit of the Fifth Avenue Presbyterian Church in New York, he never was entirely to be relied upon as an expounder of the truth.

Like Dr. Thomas, we were often impressed and helped by his felicitous presentation of certain passages of Scripture, some of his sermons have appeared in our pages, but he preserved an ominous silence, we sometimes thought, on the topics which would bring him into conflict with the critical school. We have known him to approach such topics, but only to leave a question mark in our minds.

We now have light upon a manifesto to Dr. Jowett which appeared in the *British Weekly* last autumn, and which, somehow we could not understand at the time.

He was urging a reformation of the world to be brought about by a confederation of all the churches, the non-conformists, as they are called in England, the Anglican, and the Roman Catholic. "The Pope is a man of liberal instincts, let an appeal be made to him," he entreated. "Let them rise in their sanctuaries," said he, "and in some simple form of words assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good will among men"!

Poor man! We sympathize with his distress at world conditions, but is he so childish as to think that they can be changed by words like these? What does the world care for such a "witness to ethical ideals"?

And the perversion he made of the angels' song! Man's "determination to have peace and good-will," forsooth! If the dynamic of the cross which Dr. Jowett once preached will not bring that, shall it be brought to pass by our rising in our sanctuaries?

Nay, Dr. Jowett, the next act on the world's stage is God's rising from His throne. Turn your attention, we beg of you, to the regeneration of individuals through faith in the sacrifice of Christ. God will take care of the world.

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It is not generally known that there is an astronomical significance to those "overworked" numbers, 2300 and 1260 in the book of Daniel. Both constitute an almost perfect astronomical cycle—that is a period in which movements of the moon and sun coincide. Thus:

Daniel's Perfect Cycle

2300 solar years is 840,057 days
28447 lunar months is 840,056 days
1260 solar years is 460,205 days
15584 lunar months is 460,204 days

The ancients, as the Mohammedans today, reckoned time largely by the moon and it was not until Meton in 433 B. C. discovered the Metonic cycle of nineteen years that there was any consistency in the calculation of time. But even the Metonic cycle fails to coincide by some two hours (a matter of ten days in 2300 years) and it was only for a modern astronomer to discover that 1260 and 2300 were far more perfect cycles.

Now it is hardly likely that to the Babylonians, who reckoned their calendar by lunar months, there should be a revelation of any greater interest than such a mathematical triumph as would bring the sun and moon together with such precision. It is evident that none of their scientists were wise enough to reveal this cycle, and the Greeks as late as 443 A. D. could not work out anything better than a nineteen year cycle.

Where then, did Daniel obtain this important mathematical knowledge which only modern astronomers have discovered? It is not surprising that Professor Maunder of Greenwich observatory says: "We do not know how much astronomy the Hebrews taught to contemporary nations, but it is evident that they could not have learned anything even from the most advanced scientists of their day."

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"Can't you say something in the MOODY BIBLE INSTITUTE MONTHLY about the Fred Stone case? Some people say he cannot be a Christian and be an actor. We are not saved by works, or by what we do, but by grace. Actors have been known to give up their profession when converted. A man may have a natural gift for acting on the stage, in one department or another of the business, but is that any reason for his following the profession of an actor? A man might have the natural ability to be a prize fighter, but ought he to follow that business on the ground that God made him thus?"

Fred Stone the Actor

The words above quoted came to us in the mail and we presume they refer to the well-known actor whose conversion to Christ has recently been reported in the daily press. It would seem from the above that he proposes to remain in the theatrical profession, which our correspondent regards as an inconsistency, and we agree with him. No doubt, however, the actor will soon discover this himself, if he be truly converted, and the public will hear from him again.

Meanwhile may we say that the appeal of our correspondent for us to say something about it is a type of almost countless letters of the kind which we receive continually. It increases our gratitude to realize that we are in such a place of service, but it adds to the seriousness of the responsibility we carry. How much we need both humility and wisdom, and we wonder if our readers are as faithful on our behalf before the throne of grace as we think they ought to be? The words of James come into mind, "My brethren be not many teachers knowing that we shall receive the heavier judgment" (3:1, R. V.). Editors are teachers and in many things "we all stumble." Sometimes we do harm where we only would do good. Pray for us that the "word of the Lord may run and be glorified" (2 Thess. 3:1), and the word of the Lord only.

Also be considerate towards us when we do not respond to your requests to say something on this or that particular topic or event. We may not have space in which to print it, we may not have time to think it through, and we may not have the mind of the Spirit of God to deal with it at all at a given time or place.

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The tenth Annual Convention of Gospel Missions is being held in Minneapolis this month and we wish it every success and blessing.

Gospel Missions

We learn through its literature that it enrolls approximately 110 missions and that from a recent survey it has discovered 310 missions receiving the approval of the evangelical churches of the country. These missions work on an interdenominational basis and in fields where there is little hope of ever developing a self-supporting church.

The present convention is being looked forward to as an opportunity to strengthen weak places in mission work of this kind and to widen its territories. Especially is it hoped to distinguish the safe and sane mission from that which is fanatical and irresponsible. Such missions are life preservers to our nation.

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We have a letter from Dr. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, saying that American tourists, including Protestant church members, when they go to Europe never make any contacts with the Protestant forces and indeed usually attend the Roman Catholic cathedrals on Sunday. On the other hand, largely through the Knights of Columbus, the Roman Catholic tourists in Europe have been used to create an impression that Roman Catholic forces were strong in America. Therefore, it is now proposed that a tour be carried out this summer which will make an impression of American Protestantism especially in France, Italy and Belgium where it is thought such an impression might very wisely be made. If any of our readers are interested in such a tour information about business details may be obtained from Dr. H. W. Dunning, 188 Rawson Road, Brookline, Mass.

Christian Tourists in Europe

We mention this, of course, not as a paid advertisement, but believing that we may be serving our subscribers and helping the cause of truth in a not improper way.

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Our correspondent in Palestine writes that just now large companies of tourists are passing rapidly through that land, but are not able to judge intelligently of the real situation, politically or religiously, under such conditions. He assures us that there are elements of disorder and discontent not very far below the surface; but, in his judgment the yellow press is doing more for agitation in a bad way than any internal social or commercial trouble could possibly do. Let us be careful not to believe all that we read in the press.

Conditions in Palestine

Will Christian Taxpayers Stand for This?

Editorial

ONE day last February, the Rev. J. Frank Norris, D. D., pastor of the First Baptist Church, Fort Worth, Tex., delivered a stirring and masterly address before the legislature of that state, in support of a law prohibiting the teaching of evolution in tax-supported schools. The length of the address precludes its publication in our pages, but we hope it may be printed in pamphlet form and sent broadcast over the country, for, in our judgment, it surpasses in some respects even that of William Jennings Bryan delivered the year previously on the same subject and under somewhat similar circumstances.

Dr. Norris was careful to say that the bill he was supporting was not to prevent the teaching of evolution, or to interfere with anyone who believed in it, but simply to prevent its teaching in schools supported by public taxes.

He was equally careful to say that the bill did not oppose science; science means the things you know, not the things at which you guess, and evolution is merely a guess and a poor one at that.

The Bible is not opposed to science, and Dr. Norris showed that an impressive proof of its divine inspiration is found in the scientific facts it states which were hundreds, and in some cases thousands of years in advance of their discovery by man.

He was careful to say further, that the evolution he was opposing was not identical with development in which everybody believes, but that it was something which denies God as Creator and practically eliminates Him from the universe. Luther Burbank can develop one plant from another plant, but it is still a plant, and he can make nothing else out of it, but that is not the evolution which these university professors are talking about. They are talking about something which traces man himself back from an animal to a vegetable and from a vegetable to a mineral, and from a mineral to a primordial cell. The origin of the cell is a mystery.

They demand academic freedom, these professors do, i. e., the liberty to teach anything they please; but Dr. Norris pointed out to the legislators that such freedom was in the end more dangerous than the freedom to sell whiskey or to carry concealed arms. They might have that freedom, if they desired it, but they must not ask us to pay their bills while they are using it to destroy the faith which underlies our free institutions. It was not denominational schools that Dr. Norris was talking about of course, but schools supported by public taxes, state schools and universities.

It was contrary to law to permit any religious creed or dogma to be taught in our public schools or colleges, and evolution was just that, a religious creed or dogma. It has its own view of God and creation, and is teaching it, contrary to the Christendom, whether Protestant or Catholic, of all the centuries. Neither Protestants nor Catholics, Jews nor Gentiles are insisting upon teaching their dogmas in our public schools, nor would they be permitted to do so. If they did, why then, should these evolutionists force their views upon us, and at our expense?

Would we permit Buddhism to be taught in our public schools, or Mohammedanism, or Bolshevism?

As a matter of fact, evolution is Bolshevism in the long run. That is to say, like sin, when it is full-grown, it brings forth death. It eliminates the idea of a personal God, and with that goes all authority and government, all law and order.

And if some one should say, what if evolution is yet proven to be true, what if science shall ultimately establish it? The answer is, that when it does, that will settle it, but it has not done so yet. Evolution is in the region of probabilities all the time, "it would seem," "perhaps," "it may have been," "as yet we do not know," "so far as we can guess." These are the terms of evolution on which it is proposed to overturn the verities of the Bible and the verities of sound government in the nation and in the home.

Speaking of proof, Dr. Norris reminded the Texas legislators that in 1913, the evolutionists heralded to the world that they had at last discovered the missing link, the "Piltdown Man" as he was called, because a few pieces of bone and a tooth had been found on Piltdown Common, Essex, England. They brought these to a museum in New York, and after "scientists" had reconstructed the man out of them, thousands of school children were led to the museum to behold him—half man and half ape. They were told this was the missing link.

But by and by, another scientist, himself an evolutionist, but a little sceptical, discovered that the foot was that of a chimpanzee and the tooth that of a gorilla, and that he could produce thousands of others just like them. The jawbone came from a still different animal.

Of course we cannot go through the whole of Dr. Norris's great address as we should like to do, but he concluded with words of awful warning that ought to stir the legislators of Texas and of every other state. The reign of lawlessness threatening the existence of society itself, is arresting the attention of our thoughtful citizens everywhere. Illinois seems to be putting its stamp of approval upon the crime of murder in the town of Herrin. Our jails and penitentiaries are crowded, and not by adults but by youths of tender years. The more divorces a woman has the brighter star she becomes in the moving picture show. God is being ruled out of the life of men and of the nation. Let atheistic evolution have its way. and how long will it be until the recent incident in Russia is repeated in the United States, where professors met in the streets of Moscow and burned God in effigy!

The whole world is trembling in the balance, and instead of permitting the faith of our young men and women in God and in the Bible to be destroyed, the legislatures of this country should, by solemn resolution, call upon the people of every name and creed to fall upon their faces as did those people of Nineveh and cry unto God for mercy.

"Gentlemen of the Legislature," said Dr. Norris, "there are three institutions that we love—the home, the church, the school. The home, where children worship father and mother as uncrowned monarchs, let none invade its sacred precincts. The church, let no atheistic university professor supported by the people, take the boy fresh from the side of his simple home and blight his virgin faith and send him back to his little country church with the croaking voice of modern infidelity. The school, let war come, let the whole world be a sea of flame and blood, but give me America with homes of unsoiled virtue, churches with unshaken faith, schools with Christian men at the head of them, and I will give you a nation that all the arms and nations of the world shall be unable to destroy."

THE CHICAGO NIGHT CHURCH

This institution, under the direction of Rev. Ernest A. Bell, D. D., continues its great work begun eighteen years ago. For the year closing, the church has held 180 hours of most popular ministrations at State and Quincy Streets, where 50,000 persons have attentively listened to the messages given, and probably more than that number have gotten some of the messages as they passed by. Scriptures were distributed in forty-one languages; the cost of this work was $5,116.78, $436.10 more than the receipts. The request for a budget of $7,500 would seem to be very fair and reasonable.

A WORD OF INTRODUCTION

It is a pleasure for the undersigned to speak a word by way of introducing to the pastors and the churches of the country, Mr. N. D. Nielsen of Elyria, O., who, for many years has figured prominently as one of our exceptionally successful business men, but who is now under the leading of God, to devote his time exclusively to evangelistic work.

Mr. Nielsen is a man of splendid personality, of wide experience, full of zeal for Christ, original in the style and content of his message, an earnest and attractive speaker, and a man whose ministry we believe God will be especially pleased to own. Mr. Nielsen's address is 1114 Middle Ave., Elyria, O.

Evangelist W. E. Biederwolf, D. D.,
Winona Lake, Ind.

Rev. Wm. B. Riley, D. D.,
Minneapolis, Minn.

J. L. Kraft, Elkhorn Cheese Co.,
Chicago, Ill.

The Life of Our Ascended Lord

Abridgment of a Sermon by Rev. James M. Gray, D. D.

TEXT: "So then after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God." —Mark 16:19.

The proximity of Ascension Day as the church calls it, gives occasion to contemplate that transcendent event in the earthly history of our blessed Lord, an event not dwelt upon as it ought to be, considering its importance in the scheme of redemption. All Christian theologians have pointed out that the incarnation, the death, and the resurrection of Christ are vitally incomplete without the ascension, just as that event may be said to be incomplete without His return in glory to this earth.

But peculiar interest is given to the ascension of Christ because of its bearing on our spiritual life today. Our redemption, based on His death and resurrection, is a thing of the past, our resurrection and glorification at His second coming is future; but our establishment in the faith, our growth in grace, our equipment for service are of the present and are the result and consequence of our Lord's ascension and intercession for us at the right hand of God.

The late A. J. Gordon once preached a sermon, or wrote an article, on what he called, "The Life of Our Ascended Lord." Nothing of it remains with me but the title, but that has meant much to me in all these years. The life of our ascended Lord! A life lived for us! If He were on earth how favored we would be as His contemporaries; but how much more favored are we that He is living for us above!

I

Where is the glorified body of Jesus?

Remember that the disciples saw Him as he went up, and they looked steadfastly. Remember that Stephen, a man filled with the Holy Ghost, saw Him after He had gone up. At the moment of his martyrdom Stephen was permitted to penetrate the heavens with his physical eye and to behold the glory of God and Jesus standing at the right hand of God. Remember that the angels testified that He would come again in like manner as He was seen to go, therefore if He ascended in a body, and shall come again in the same, the inference is reasonable that He abides in that body now.

Surely these facts are valuable as a testimony to the whereabouts of the corporal presence of our Lord. And for that matter, the question we ask about His body might be raised about the body of Enoch or the body of Elijah, neither of whom saw death, and all of which goes to establish conviction as to the localizing of heaven as well as the wider scope of the atonement.

Some say that heaven is only a state or condition, not a place. It is something, they say, that you carry with you, but it is not somewhere that you are. To which we answer that if the glorified human body of Christ is existing, and if it shall continue to exist, then heaven must be some place that you are as well as something that you carry with you. It may be synonymous with holiness, but it must be also synonymous with home.

A glorified man in heaven, how few of us ever think of our Lord in that light! We think of Him with His disciples in Galilee and Judea; we think of Him on the cross, in the tomb, arising again, ascending in the clouds, but we do not think of Him in the same way after He has ascended. Somehow, to many of us, He has lost His humanity now and is in the incomprehensible form of God again. How much we deny ourselves of comfort and joy by this mistake, and it is one reason, too, why so many Christians spiritualize the fact of our Lord's second coming. If He is without any visible corporeity now, it is easy to think of His second coming as only a spiritual experience and not at all a personal and physical event.

II

What is the character of Christ's glorified body?

Is it the same as that in which His soul was encased while on earth? In one sense, yes, and in another it must be markedly distinguished from it. We should ever keep in mind that it is His resurrection body that is glorified, a body which possessed peculiarities it did not have before. His resurrection body could be touched and could take nourishment, and yet it was supersensuous, not bound down to space and could assume different shapes, passing through closed doors, and concealing its identity from those around it. Of course we cannot understand how His original body was transmuted into His resurrection body, any more than we can understand countless physical mysteries that we look upon every day. But we know it was the same body, with the marks of the wounds upon it, although in another form, and existing under other laws. It was this body in which our Lord went in and out among His disciples for forty days on the boundary line between earth and heaven, and it was this body in which He ascended and is now seated in the glory of God, its glorious transformation being completed in that act.

How the knowledge of such a fac-dignifies redeemed human nature, and how it broadens the scope of the atonet ment in our eyes! We are told that Christ will fashion anew the body of our humiliation that it may be conformed to the body of His glory, and now we are able to realize that fact as by faith we see Him," made for a little while lower than the angels," thus "crowned with glory and honor."

Yes, the presence of the body of our Lord in heaven removes from our minds any vagueness as to our bodies being there also, if we have become united to Him by faith. Because He lives we shall live. As in His case, so in ours, the change when our body shall be glorified will not consist in the adding of something essentially new to it, but in an unfolding and perfecting of that which is already there. The change is not so much in the outward form as in the inward potency which pervades it with a new life.

To quote another, it is like the change which takes place in a globe of porcelain when the light springs up within it, the grayish shade gives place to white. We shall be the same person in every case, each familiar feature will be there, but the Spirit of God dwelling within and filling us with Himself shall transfigure us as was Christ on the holy mount.

III

What was the significance of the ascension to our Lord Himself?

It was the reward of His obedience to the Father, the reward of His suffering and death on behalf of a lost world, the joy set before Him for which He was willing to endure the cross, despising the shame. And yet that is only part of His joy, for in the regeneration He shall sit upon the throne of His glory in the sight of all the intelligences of the universe, when "every knee shall bow to him and every tongue confess that he is Lord to the glory of God the Father."

Of course, when one speaks of reward or merited glory in the case of Christ he is alluding only to His human nature, to the God-man considered as the mediatorial King. Christ is Himself God, in which sense His glory cannot be enhanced and the thought of reward is entirely excluded.

And yet while this is true, theologians have argued that His ascension had a bearing on His divine nature nevertheless. They recall His prayer in the seventeenth of John where He supplicated the Father that He might be glorified with the glory that He had with Him before the world was. Of course this was His essential glory as a member of the God-head. But this glory had not been manifested. The creature had not yet been taught that he was to honor the Son even as he honored the Father. Now, however, that the Son had finished the work that was given him to do, and was ascending on high after His sacrifice, His essential glory as God was now to be displayed openly before all.

In other words the plan of redemption was constructed not only for the purpose of delivering humanity from sin, but also for the purpose of revealing to the world the adorable trinity in the God-head.

The Old Testament contains many indications of the trinity, but the New Testament has made it plain. Therein both the Son and the Holy Spirit have

come forth from the obscurity in which they had been veiled before.

IV

What is the significance of the ascension to believers on the Lord Jesus Christ?

Suppose for example, that Christ had not been exalted to the right hand of God, how would the saints have been affected by that omission in His history?

The answer to this question is bound up in the thought so clearly revealed in the New Testament, that Christ is our representative and that we are identified with Him. Hence the reward that has come to Him is come representatively, and is made over also unto them that are in Him.

As Paul teaches the Colossians, we have been crucified with Christ, buried with Him, risen with Him, shall the identification cease at the resurrection? If it should, then we had not reached the reinstatement of our nature in all its lost honors in reconciliation with God. That this may come to pass must not each nature be received into heaven with Christ and glorified with Him? Had He remained on the earth after His resurrection it might have assured us of deliverance from the grave and a protracted residence here, but what we need and long for is re-union with God and the communion of His presence in the fullest possible sense. But this, until Christ's ascension could not have been secured.

In the beautiful language of one of the old Puritan divines it was then only "that the flaming sword was sheathed, and the redeemed permitted to re-enter the garden of the Lord and walk with Him in the cool of the day."

And yet this is not all of the significance of Christ's ascension to the believer, for it affects his personal holiness and usefulness upon this earth every day. For example, the descent of the Holy Spirit as a Guide and Comforter of the church could not have taken place while Christ remained upon the earth, as He Himself tells us in the sixteenth chapter of John.

Of what avail either, that the Son had died if the Holy Spirit had not come to make that death effectual in our regeneration and renewal in His image?

Without the presence of the Holy Spirit in the church how could the latter have gained a foothold in the earth?

What Christ did for us is of unutterable value, but that which the Holy Spirit is doing in us and through us makes that value real.

As Dr. Archer Butler puts it, "The divine artists could not fitly descend to make the copy before the entire original had been completed. But the complete Christ was not ready to be communicated to His church until His death and resurrection had been supplemented by his ascension into glory."

We thus see, my brethren, how much the ascension of Christ means in the redemptive plan. How it localizes heaven, how it exalts our conception of the destiny of our mortal bodies, how it assures us of our perfect reconciliation with God the Father, how it comforts us in the thought that the glorified Man at His right hand is our Elder Brother, how it increases our appreciation of the Holy Spirit, how it stimulates us to be in fact what we already are in position, namely, seated with Christ in heavenly places, how it intensifies our longings for the day when He that shall come will come and will not tarry, and when we shall see Him as He is, because we shall be like Him!

There are many of whom these great and transcendent truths have as yet no meaning, and by whom they are deemed as foolishness. Alas, what are they losing and what shall they forever lose if these things be true! Would to God that they might arouse themselves and, like John Keble, conscious of their grovelling thoughts roaming lawlessly around his earthly waste, exclaim:

"Chains of my heart, avaunt, I say!
I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above."

The Holy Spirit and Us

A Sermon by Rev. O. L. Markman, D.D., Benton, Ill.

IT SEEMED good to the Holy Spirit and us"—Acts 15:28.

These words are from a letter sent by the first Christian council.

At the beginning the church was composed almost exclusively of converts from Judaism, but after a fuller spread of the gospel, and especially after St. Paul had entered upon his missionary activities, the church became more cosmopolitan. Not only were there those representing the various sects of Judaism, but also Gentiles of various nationalities and almost every station in human society.

That an organization having within it representatives of such diverse elements should be more or less divided with regard to certain opinions and customs, is self-evident. Even the grace of God does not cause folks to see alike in every particular. But instead of magnifying their differences, the apostles called an assembly and after consideration and waiting upon God, they came to an agreement, and issued a letter to the churches, giving a decision as it seemed good to the Holy Spirit and to them.

We might well study this incident with a view to finding the Christian plan for the settlement of differences; namely, to pray about them. But we wish to consider more particularly the divine-human relationship suggested by the text: "It seemed good to the Holy Spirit and to us."

First, we have implied here, *the Holy Spirit's co-operation*—"and us."

The apostles recognized this. They put the Holy Spirit first. He led and they followed; they went as He directed, they said what He said. Whatever seemed good to the Holy Spirit seemed good to them also. Their message and method were the same as those of the Holy Spirit.

Much present-day teaching on the Holy Spirit, while good in a measure, is rather one-sided. "Step aside and let the Holy Spirit work," is popular teaching in many so-called spiritual centers.

Nothing is more misleading. In the material realm we recognize the necessity of working in partnership with God; the farmer does not expect a harvest unless he puts his efforts in line with God's great laws. But in the spiritual we too often forget that we have a part.

The divine plan is "the Holy Spirit and us." From the first enunciation of the redemptive scheme to the close of revelation, God has made clear His purpose to join the divine with the human. He works through human instrumentalities and it is folly to expect results unless we perform our full share of the task.

Secondly, we come to consider more fully the work of the Holy Spirit in this divine-human co-partnership. *He performs by far the greater part of the task.*

The Work of the Holy Spirit

(1) *It is His business to convict men of sin* (John 16:8).

The word "convict" is one of the strongest in the English language. It is different from "convince." It is no great task to convince men that sin is hurtful and wrong, but the Holy Spirit does a work which men cannot do, He applies the truth to the heart. As the judge or jury convicts the criminal after his guilt has been established, so the Holy Spirit brings the evil doer face to face with his sin and impresses him with his guilt so that he cannot escape.

We talk about the coming revival. What we want is to get in harmony with the Holy Spirit and work according to His plans and the revival is here. In order to have it we need more conviction of sin. One reason why there are not more conversions is that folks are not brought to see the heinousness of sin. And this is a task that we cannot do alone. It requires the Holy Spirit and us.

(2) Moreover, *it is the work of the Holy Spirit to take convicted hearts and regenerate them.*

This is set forth clearly even in the Old Testament. Speaking through Ezekiel, God said: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes" (Ezek. 36:27).

This is one of the cardinal doctrines of the New Testament. St. Paul declares that we are saved "not by words of righteousness which we have done," but "by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

Regeneration means vastly more than making a new resolution or turning over a new leaf, or changing one's mind. It implies all this, but the man who goes no further is likely soon to be back in the old life. "Ye must be born again—born from above" (John 3:3).

Natural Law in the Spiritual World

Henry Drummond shows how in nature a lower kingdom cannot cross the boundary which divides it from a higher until the higher has come down to it. The mineral cannot imbue itself with the life of the vegetable, but the vegetable can reach down into the mineral world and absorb into itself the substance of the soil in which it is planted, and thus bridge the gulf and lift the dead mineral into a kingdom of life.

Likewise the vegetable cannot bridge the chasm which separates it from the animal kingdom. It is only as the higher form of life reaches down to the lower that the vegetable is transformed into bone and sinew and muscle.

Even so man, dead in trespasses and sins, cannot elevate himself into the divine kingdom. It is only as the Holy Spirit comes into the heart bringing life from above, that man is enabled to rise above the temptations and sins of the world and walk in newness of life in Christ Jesus.

Regeneration, then, means life from above; and it brings about a change in the inner heart life so that man thinks differently, loves differently, and acts differently.

Let us guard against making the work of the Holy Spirit conditioned upon certain human customs.

This was a source of trouble in the early church. Some observed this or that Jewish custom, and held that such observances were necessary for all. Even some of the apostles were influenced for a time by prejudices as a result of their former training.

We are not free from such preconceptions. Those who were led to Christ during a revival are sometimes prone to think that it is the only time to get right with God. Some who were converted at an altar of prayer are inclined to look with suspicion upon any who profess to have entered the kingdom in any other manner. The fact is we may be saved anywhere. That is the work of the Holy Spirit, and wherever a soul surrenders utterly there He is present to do His office work.

(3) Yet again, *the Holy Spirit empowers for service.*

Our Lord's parting message to His followers was: "Ye shall receive power after that the Holy Spirit is come upon you" (Acts 1:8). They tarried in the upper room for the fulfilment of that promise, and after ten days of waiting and prayer they received the divine enduement.

You cannot explain the transformation in the apostles and the victories of the early church if you leave out Pentecost. You cannot account for Wesley and his little band of lay-preachers without taking into account the enduing power of the Holy Spirit. The same is true of Charles G. Finney, Dwight L. Moody, Evan Roberts and numberless others who wrought valiantly for Christ.

A. J. Gordon in Boston

When Dr. A. J. Gordon, of blessed memory, went to the pastorate of Clarendon Street Church, Boston, he started in by forming all sorts of organizations, and it required nearly all of his time to keep them in order, and even then he failed. He was well nigh heart-broken over the situation.

Finally, he determined to dedicate himself anew to the task of preaching Christ and Him crucified, and the fact that the Holy Spirit was the administrator of the church.

His people responded to his leadership. They thronged the mid-week services and made them seasons of refreshing, and the Sunday services became permeated with a spirit of evangelism. The church was transformed and so filled with power that it became known throughout the world for its spiritual fervor and its achievements in soul-winning.

The presence and power of the Holy Spirit will transform any church. This equipment is the heritage of every believer (Luke 11:13). Without the enduement from on high we shall utterly fail. It must be the Holy Spirit and us.

Thirdly, it remains for us to reflect on *our responsibility in this matter.*

The text implies that the Holy Spirit is dependent upon us in no small measure for the carrying on of His work. It is not His will that any should perish; but if souls are to be saved, some one must offer the prayer, or sing the song, or preach the sermon, or extend the invitation, or give the word of direction by which the Spirit may arouse that soul to a sense of its need and lead it into the kingdom.

If folks are to be saved it must be through the Holy Spirit and us. There is a sense in which He succeeds or fails according to our faithfulness or unfaithfulness. What a responsibility this places upon us!

Wayland Hoyt's Experience

Dr. Wayland Hoyt relates an experience that illustrates this.

While a pastor in Brooklyn, he was engaged in special meetings, and among those who evinced interest was a gentleman for whom Dr. Hoyt had often prayed. He noticed his attendance one night, and felt he ought to speak to him about his soul, but, through fear of offending him, he refrained. After he had gone home, finding himself too nervous to sleep, he was reading in his study, and something seemed to whisper,

"Go and see that man tonight."

"Why, it is twelve o'clock and he is asleep. It is foolish to think of going to see him now!"

He read on, but the impression remained.

"I am tired, and it is snowing, I don't want to go."

He invented other pleas, but no peace came, and at last he went.

As he touched the doorbell he thought,

"What a fool I am for pulling a man's doorbell at one o'clock in the morning. He will think I am insane!"

But the door opened, and the man stood there, and seeing who it was he said,

"Pastor, come in, and God bless you. You are the man I have been wishing for all night. Wife and children are all in bed, but I could not sleep. I felt that I must find Christ tonight."

Dr. Hoyt testified, "It was no trouble to show him the way, for the Spirit who had guided me had gone before and prepared him also."

It is ever thus. When God leads us to speak to some soul He goes before and prepares that soul for the message we are to bring. Who knows how many hungry hearts are waiting for us to lead them to Christ?

Let us come to God anew for the anointing of the Holy Spirit. Let us enter into partnership with Him, to work with Him and under His direction for the salvation of souls.

And, my unsaved friend, is the Holy Spirit speaking to you? Has he awakened you to a realization of your need of pardoning grace? Heed His promptings. You cannot save yourself, and the Holy Spirit alone will not save you. It must be the Holy Spirit and us.

S. D. GORDON AND D. L. MOODY

The visit of Mr. Gordon to Chicago was in a sense a "homecoming," because from here he received the impulse for his world-wide religious work. It was at a revival in Philadelphia in 1875-76, held by Dwight L. Moody of Chicago, that Mr. Gordon was converted and set out on the path of religious activity.

MRS. MARTIN'S HOME BIBLE CLASSES

Mrs. Elma Dale Martin, 3125 College Ave., Indianapolis, Ind., has established home classes in many large cities of the country. She says: "A serious situation in the church of today is that there are people who are slowly starving to death, relying on their pastors for the study of the Bible. The world has that subtle ability to fill our lives so full that we have no time for Bible study, therefore we must have heart determination if we are to find time to read and study the Bible."

Mrs. Martin is a Correspondence student of the Moody Bible Institute.

CHRISTIAN FUNDAMENTALS CONVENTION

The fifth annual convention of the Christian Fundamentals Association will be held in Ft. Worth, Tex., April 29-May 6, in the First Baptist Church, Rev. J. Frank Norris, pastor.

The subjects of the program will be: Our Fellowship, Our Confession, Our Commission, Our Education, Our Bible Schools, Our Evangelism, Our Objectives.

The speakers will be: William Jennings Bryan, Paul Rader, L. W. Munhall, John Thomas (England), T. C. Horton, Albert Sidney Johnson, R. M. Stevenson, W. E. Hawkins, Jr., T. T. Shields, Mark A. Matthews, W. L. Pettingill, William B. Riley, J. Frank Norris, C. G. Trumbull.

Persons desiring accommodations will please address the Christian Fundamentals Association Secretary, c/o First Baptist Church, Ft. Worth, Texas.

The Spirit of Life in Christ Jesus

An Address at Founder's Week Conference by Rev. Donald McTavish, D.Sc., Toronto, Ont., stenographically reported

TEXT: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8:2).

I wish to speak to you on the life of freedom and power.

This life of freedom and power is a life of deliverance from the bondage of sin; a life of union with Christ, and a life of dependence upon Christ.

But, in order to enter that life we must know the meaning of that strange conflict recorded in the verses we have read in the seventh of Romans. Some say that chapter is the experience of the apostle Paul himself at some period in his life. It may have been so, but I believe not. In any case it has been universalized, and he has made it a part of his teaching, and I do not stop to consider whether it was his own experience or not.

But we want to ask what the experience in the seventh of Romans is not. I believe it is not the experience of an unsaved man, even an unsaved man under conviction of sin, for two or three reasons; and the first is that the unsaved man does not delight in the law of God, as recorded in the twenty-second verse, the law of God that is piercing him like a sharp two edged sword. And secondly, you notice that "the inward man," in verse 22 is man's renewed nature, his new nature.

Now we have a thought in this teaching here in its relationship to the whole of the apostle's teaching. In the third chapter he shows us how we are saved from the guilt of sin, not by law keeping, for "by the works of the law shall no flesh be justified." In the seventh chapter he is showing us, I believe, that we cannot be delivered from the bondage of sin by the works of the law, because it is the Christian life, as we shall see, he is dealing with there. In other words, we are justified and we are sanctified through faith in Christ.

What the Conflict Means

Well then, if it is not a conflict in the life of the unsaved, and if it is a conflict in the life of a believer, what does it mean?

Is it a conflict between the soul and conscience because of duties left undone? No, it is not quite that. It is a conflict as statedin the fifteenth verse, between what I hate and what I do.

Furthermore, is it a struggle with inward evil, the inevitable order? Is it the best we can expect? Many so conclude and are living according to that theory. The theory that the teaching here is a normal condition of the true believer. But it is an abnormal condition, a wrong condition, a condition that should exist in no believer at any time in his life.

Now, if it is a conflict in the Christian life that may issue in deliverance from sin's bondage, we have a thought of what the nature of this conflict is. You will observe that the apostle in this epistle is speaking of right in terms of law. That seems a very appropriate thing, for if there was anything that existed in the Roman empire, it was law. All our modern jurisprudence is based upon Roman law. That was Rome's great contribution to the progress of the world. It contributed law and the idea of law and jurisprudence; and the apostle has taken up that idea and made use of it in the teaching of the gospel of Jesus Christ to these Roman Christians.

Now when we look into this experience, we find two laws or two pairs of laws referred to by the apostle; two states or principles that are operative in the Christian life. In verses 18, 21, 25, you have the law of the flesh and the law of sin.

What is sin? An alien thing that has come into the life of man, and being admitted has changed his attitude toward God, and has appropriated his whole nature. It finds its residence in what the apostle calls here the flesh.

That is the one law or pair of laws. The apostle writes, it may be reckoned dead in Christ's death and finally it will be cast out, for when Christ, who is our life shall appear we shall be like him for we shall see him as he is. Then this cursed thing will be gone forever, but that is not so now.

If there was only this law in our nature there would be no conflict at all, and as a matter of fact those who have sold themselves to do evil, have little or no conflict even here in this life of sin.

But there is another pair of laws here referred to—the law of God and the law of the mind, or of the inward nature. That is the new nature implanted by God through the Holy Spirit, responding to the divine revelation. "I delight in the law of God," the revelation of His will in my inward man; in the new nature implanted in me through the Holy Spirit. This is another law that is operative in the Christian life.

Now if there were only these two laws —the law of God, and the law of our renewed nature—there would be no conflict, and as I said a moment ago, there will be no conflict in glory when we come into the presence of our Lord. But in the believer's life now, both these laws are in existence and both are operative.

When the Pen Crosses the Pencil

This is the Christian's condition, and the reason there is conflict in the Christian life is that one law runs right across the other.

I want to make this plain to you. Suppose that pen represents the law of sin and the law of the flesh. There is harmony there. But suppose this pencil represents the law of God, and the law of the renewed nature of the inward man. If these two were in that condition there would be no conflict, but they are not in that condition. This is the condition in which they are (across), and this is the point of conflict where the sin law is continually crossing the other law. That is where the conflict is in the Christian life.

Now I want to say that there is no power in our renewed nature to give us deliverance from that conflict. The Cross of Christ has removed the guilt of sin and there is now no condemnation in them that are in Christ Jesus, but the law of the flesh is not removed. There are people who teach and believe that kind of thing, and think they have experienced it, but in my judgment they are mistaken.

No, the law of the flesh is still there in our nature. It may be rendered inoperative but it is present. I find no Scripture to teach the annihilation of the law of sin or the law of the flesh, and there is no deliverance from its presence. The Scriptures give us abundant ground for deliverance from its bondage: "Let not sin continue to reign in your mortal bodies, that ye should obey the lusts thereof."

Why then this failure? Well, I believe it is just because while we are saved from the guilt of sin by trusting in Christ and His atoning death, we are trying to break the power of sin by relying upon our own renewed energies, and once we are in that condition, God help us. Melancthon made the discovery that the old Adam was still stronger than the young Melancthon, and that is perfectly true in every life, and it is what has taken place in thousands of Christians who have abandoned the whole effort and sunk down into a discouraged, disappointed, fruitless Christian life. There are thousands in our churches in that condition today, because they think there is nothing better. They have tried and failed, and tried and failed. They go to a convention somewhere and get a kind of life for a while and then go home just as bad as ever.

Now that is not the way! What is the secret of true deliverance? The secret is in another law, in the eighth chapter and the second verse, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

What have you in that verse? You have three things. First, it is a law or principle of life that is embodied in Christ Jesus, the living Christ. Second, it is operative in the believer through the Spirit of that living and glorified Christ. Third, it sets the trusting believer free from and renders inoperative the law of sin and death.

Learn to Use the Elevator

You will say, Is it possible for one law to render another law inoperative? You have a striking illustration of that in the book of Esther. The edict sent out, and the law of the Medes and Persians could not be revoked, that the Jews were to be slain. But another law was sent forth instructing the Jews to put themselves on

their defense and defying any one who would touch them. The first law though never revoked was rendered inoperative by another law.

May I give one or two humble illustrations of that I mean? Suppose a stranger came into Chicago who had never seen such strange institutions before, and he went into one of your tall buildings and wanted to get to the upper story. And suppose for the sake of the illustration, there was no stairway, and the only way of getting up was by leaping from one story up to the next and so on. He makes an effort to get up that way, but there is a law called the law of gravitation that pulls him down every time, and after he has made several efforts he concludes, "Well, there's no use, I'll have to give the thing up and just stay down here."

That is exactly what a great many Christians have done, that is exactly where they are. Just staying down here, in a life of defeat and disappointment, down here under the domination of the law of sin and death.

But while he is making the effort and cannot jump to the next story a friend calls to him, and says, "If you will step in this elevator it will take you where you want to go." With a little hesitation he steps into the elevator and in a moment or two he finds himself where he wanted to go.

How did he get there? Because as soon as he stepped into that elevator, the law of gravitation said, "Now I will have to give you up. I can have no more control over you." No, that law pulled as hard when he was in the elevator as when he was out.

Well, how did he get there? He got there because he put himself in the control of a law of mechanics that was stronger than gravitation and overcame it.

Now, if you take that law of gravitation to represent the law of sin and death, and the law of mechanics as represented by the elevator, to be the law of the spirit of life in Christ Jesus, you will understand what I am driving at. He has not destroyed the law of gravitation, but he overcame it. He has gotten the victory over it. He is delivered from its power because he put himself under a stronger law. As soon as he stepped on the elevator he was all right.

And there is another thing I want to tell you. He could stand with one foot on the floor and the other in the elevator, and would have gotten into trouble. A lot of people are doing that. They start in half-heartedly with the question of committing themselves to the control of Christ. They are only going a little bit of the way. They have one foot in, but not quite altogether.

Is there some one here who has been kind of holding back? Let's pray before this conference ends we may have a great yielding time and a great committing time.

Death in the Hand

And then there is another illustration. I think it was used by Hudson Taylor. If you look at my hand, you say, "That's a living hand," but if I tell you there is death in that hand, you say, "Oh no, there is no death in that hand. Don't you see it is living, performing all the functions of life?"

But if I take a cord and twist it around my wrist very tightly and keep it there for two or three days, what happens? You will find the hand all turned black, and if I show it to a doctor he will tell you mortification has set in.

What is mortification? It is a roundabout name for death. But where did death come from? Did it come from outside or was it in there? No, death was in there all the time, but as long as the life current was constantly flowing from the heart and overcoming the power of death it could not manifest itself. So long as there was a relation between the heart and the hand death could not manifest itself but it was there all the time.

Now what is the condition or what are the conditions? I referred to that yesterday, I think. What is the condition of this overcoming power? It is found in committing yourself to the control of the Lord Jesus Christ, and letting His Spirit operate unreservedly and uninterruptedly in your life. That is the only secret there is about it that I know of.

Long ago in Switzerland there was a little chapel at Nanaclory, and in it one of those rude crucifixes you often see in such chapels. Underneath were two German words, one was "I' and the other "He," and through the first of these was drawn a deep cancelling mark. Not I but He.

That is the secret of it. You have the idea clearly when I state that our justification is through faith. Do you know that your sanctification is through that fact also? He is made unto us, from God, righteousness and sanctification. We are dependent upon Him just as much for sanctification, for deliverance from sins bondage, as we are for deliverance from sin's guilt. There is no difference.

I shall never forget the time when that devoted teacher, George H. McGregor, and Dr. Torrey, came to Toronto and spoke in my church and showed from Romans 5:10 the truth I am expressing just now.

"If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by his life." Saved from the guilt of sin by the dying one, saved from the bondage of sin by the living one. Not I.

But had you noticed that in the seventh chapter of Romans the personal pronoun "I" is used twenty-seven times, and the Holy Spirit never mentioned? "I," "I," "I," "I," all the time, but in the eighth chapter of Romans it is the very opposite.

In the old feudal days in Britain, when a retainer pledged himself to his liege lord he placed his two hands between the hands of his lord and pledged absolute devotion to him even to the death. That was the committing of himself.

May I take the liberty of changing a verse in a well known hymn that we can adapt to it?

"Lord, I will place my hands in thine,
Nor ever murmur or repine,
Content whatever lot I see,
Since thou through life still leadeth me."

Oh, are we content really to put our hands into the hands, the nail pierced hands, of our crucified Lord and devote ourselves anew absolutely to him? That is the life of deliverance from the bondage of sin.

Gerhardt Kroll and the Gospel Tract

Rev. C. A. Montanus

A NUMBER of high school students, who are studying the English Bible in Berlin, Germany, under the direction of the Correspondence Department of the Moody Bible Institute, have for some time been carrying on a correspondence with several students at the Institute in Chicago, for the purpose of perfecting themselves in the English language.

Mr. Briggs Dingman, a student at the Institute, some weeks ago, sent to one of these young men a pocket Testament, which contained a small tract on "How to become a Christian." The recipient of this Testament, Gerhardt Kroll, was so impressed with the contents of the tract, that he persuaded the leader of their class, Mr. Paul Umlauf, to translate the same into German.

The matter was then presented to Pastor William Fetler, of the Friend of Russia Mission, who has been holding meetings among the thousands of Russian refugees in Germany, who in turn agreed to raise the funds, for the printing and distribution of this tract, amounting to more than one million marks. In speaking of this the young man writes, "My dear Briggs: You are surely very much surprised to see what effects, perhaps even results, your birthday present has had! One hundred thousand tracts are in printing, or have left the printing office to be distributed. The tract was also printed in the Sunday number of the *Berliner Morgen Post*, which is issued in four hundred thousand copies. On Thursday night an evangelization meeting took place in our Y. M. C. A. conducted by Pastor Fetler, during which the pastor asked the people whether they should not do something for the French, in pouring glowing coals on their heads, by having this tract printed in Paris newspapers; and begged all who were willing to help in this work, to make an offering. I was astonished about the joyfulness of the people in giving.

In our Correspondence class meeting last evening, we had a fine prayer meeting for these tracts, and the newspaper notices, that God may bless this work, to the many who read them."

So zealous for the things of God, is this seventeen year old German high school boy, and such an earnest soul-winner, that he is contemplating translating this same tract into the Swedish language. Gerhardt and his fellow students in the Correspondence course esteem it a great privilege to study the Word of God under the direction of the Moody Bible Institute; and as evidenced by the above they are making good use of the knowledge thus gained.

That more such earnest, consecrated workers might be raised up in Germany, in these days of adversity, to promote a real revival of the old time Religion in the German Empire, should be the prayer of God's people everywhere.

The Holy Spirit in the Welsh Revival

By Rev. John Weaver Weddell, D. D., Morgan Park, Ill.

MY TOUCH with the Welsh revival and my taste of its power and blessedness were rather an aftermath and echo of the thing itself, but so much I am glad to tell, to the glory of God.

We are looking for the Welsh revival, or its receding waves in the North of Wales. We stop at Raubon—not here. A little farther on to Wrexham—no, it has just passed. But, they tell us, that up in the hill country you can still find it. We are off for "Ross," as they call it for short.

Here we leave the train and at once dip into the revival atmosphere. People are thronging the streets, going to the various churches; sober faces everywhere but eyes bright and hopeful.

Every one is ready to tell you where to go, with a rare cordiality.

We step inside the nearby Methodist church. They are talking and expounding in Welsh. You do not understand a word, but presently you are in the midst of it. In the glow of fervor—is it the unity of the Spirit?—you seem to understand. Is not that the fifty-third of Isaiah? Yes. You know it by the tender brooding accent; then the swelling song.

It goes with you out upon the street. I tarried for a week at the firesides of these people, and I heard it there. It was genuine. All the religion you have, indeed, is what you have in the daily test of the home.

And what was the Welsh revival? In a word, the

Liberty of the Spirit

Everybody witnessing and telling the story.

"Since the revival began," said the pastor at Johnstown nearby, "we preachers are much put to, to get in a word ourselves. We used to have our orderly program: invocation, choir, prayer, Scripture, sermon, benediction. Not so now. At nine o'clock the people begin to gather. Singing and testifying as they come, telling of new conquests, praising God for His converting grace. Presently I find my way to the pulpit, and if I get my own message in, it is because I seize the opportunity in a momentary lull in the tide of witnessing."

A minister came from London to study this phenomenon. He found the church full and climbed through the window, close up at the front. Apparently no preacher, people speaking everywhere. After a while, looking at his watch, he said to a man, sitting in one of the front seats:

"Where is Evan Roberts? I've been waiting an hour and a half to hear him."

The answer startled him,

"I'm Evan Roberts; you see they can get along without me."

But not without the Holy Ghost!

Liberty of Song

Oh, the freedom and volume of it! I was walking with two other preachers along the street. Ahead of us a group of jolly looking young men, about to break up. How would they greet us, with lightness or ribaldry, as often at home? Lo, as they separated they went, each company breaking out into gospel song.

It sounded good. Well, we know the signs of awakening. Song. Song. In church, in home, in the shop, on the street. O thou God of revivals, may we hear it again! As Gypsy Smith loves to sing it—

"The Spirit answers to the blood,
And tells me I am born of God."

Some of it is in the tuneful minor. "O the Lamb, the gentle Lamb!" What more touching and sweet? Or, "Jesus, lover of my soul" to the tune of our mothers, "Aberystyth," none more tender and devotional.

Most of it is in the sonorous and ringing major, "Diadem," for example, or, "O, listen to our wondrous story," or the strong choral response, of the "Diolch Iddo."

The Welsh can sing and they do it. When we all get home to glory, whatever your place or mine, may it be near the Welsh choir—a great company of them went out with the Lusitania. We will hear them on the other side.

Liberty of Prayer

We may not be able, all of us, to preach and sing, but one thing we can do, and that is, pray. And prayer is first.

"Right here," said Mrs. Humphrey, the pastor's wife in the Baptist chapel, "the revival began in North Wales. Rev. R. B. Jones was leading the meeting. One day he left the platform saying, 'I am not leading this meeting, the Holy Ghost is in charge.' Instantly a man in the audience began to pray. We had never heard him before; but the unction of God was upon him. Almost immediately as by a heavenly suction the people began to come in off the streets, and the revival was on."

Rev. W. R. Jones (there are many Joneses in Wales) said to the writer as we stood together in the chapel at Pen-e-cai, "Here the awakening started with us. I closed my sermon and was moved to throw the service on the people. To my surprise a timid woman who had never given voice before broke out in prayer; so forceful and melting, it brought us all to our knees. And somehow it filled the house; it has not been empty in service time since."

"Well, this way is open, always.

At Keswick, Rev. Owen Owen said, "Many of you came to our beloved land to try to carry the revival home; it does not come from Wales; it comes from heaven." Amen!

Week at Keswick

This week, following the Welsh revival, was saturated with the Spirit, and one could not help but feel it ever and anon in the midst of the earnest discourses in the tents. The men of Wales who were present would throw in their stirring Diolch Iddo—

"Songs of praises, songs of praises,
I will ever give to Thee,"

and it helped to lift the tide of devotion.

I shall not forget the great Saturday meeting of 1905, led by Dr. A. T. Pierson.

He was about to depart for our own country and had come prepared with a goodbye message. But that message was never given; it was taken out of his mouth.

"I have just returned from the Welsh revival," he said, "and I recognize the compelling lead of the Spirit. Is there any one who has a special word from the Lord that he must speak right now?"

Instantly, a woman was on her feet to tell of spiritual victory. Confession, renewal and praise followed in swift flashes of high emotion, that seemed like the primitive tongues of fire at Pentecost.

I listened, as all did, deeply moved, for an hour, and then slipped away to the other tent where Rev. F. B. Meyer was giving a devotional exposition.

When I returned there stood the tall, straight figure of Dr. Pierson, his body tense, his eye alert, and the testimonies were still finding utterance.

At last as the whelming flood was coming to its crest and close, I heard that mighty exegete of the Word, lifting his hand, say, "I want to utter one word before we are forced to close this meeting. I thank God tonight for taking away from me the greatest sermon I have ever prepared and giving it to the people." Then he sat down.

And then again the chorus, swelling high,

"Songs of praises, songs of praises,
I will ever give to Thee."

The Book of Job, or, Why the Godly Suffer

By Rev. C. B. Currie, Augusta, Ga.

VICTOR HUGO has called the book of Job, "perhaps the greatest masterpiece of the human mind."

About it, various questions have been asked—the writer, the date, the scene, the literary character, the theme.

The writer is unknown. He is thought to have been Job himself, Moses, Solomon, Isaiah, Hezekiah, or Baruch.

The date, too, is unknown. It is supposed to have been in the age of Moses, Solomon, the Exile, Ezra, or the Maccabees. An early date, I think, is the more probable.

The scene is the land of Uz, east or southeast of Palestine, near the Arabian desert.

With respect to literary character the book of Job is a dramatic poem, introduced and followed with historical prose, 32:1-6, also being prose. The poetry, itself, is not history but has an historical basis.

Seven actors and one actress take part: Job, God, Satan, the three friends, Elihu, and Job's wife.

The theme is in the form of a problem: "The Mystery of the Sufferings of the Godly," and the key passage is 10:2, "Show me wherefore thou contendest with me?"

Why the godly are afflicted is a problem that puzzles many.

> "This is the cry that echoes through the wilderness of earth; through song and sorrow, day of death and birth. Why?"

Only a partial solution of the problem appears in

ACT I

THE BASIS OF THE PROBLEM, CHAPTERS 1, 2

The earth. Job, an upright man, rich in oxen, asses, sheep, camels, and sons and daughters—"the greatest of all the children of the east."

Heaven. The angels present themselves before God. Among them, also comes Satan. God asks Satan whether he has considered His servant Job, and noted his uprightness. Satan replies, "Doth Job fear God for naught?" Has he not been blessed, abundantly, by God, and is he not upright from selfish motives? Take away his prosperity, and he will renounce thee to thy face.

God therefore gives Satan permission to test Job.

The earth. Calamities rush upon Job. The Sabeans rob him of his oxen and asses, and slay his servants. Lightning kills others of his servants, and his sheep. The Chaldeans fall upon his camels, take them away, and put to death the attending servants. Swooping out of the wilderness, a tornado strikes Job's eldest son's house, and leaves all Job's children dead. Still, Job is patient.

Heaven. Satan again appears before God, and God inquires of him whence he comes, and whether he has considered His servant Job, who though afflicted has held fast his integrity.

Satan replies that Job will renounce God to His face, if God will subject him to bodily suffering.

"Behold," says God, "he is in thy hand; only spare his life."

Then Satan afflicts Job from head to foot with boils, and Job takes a piece of broken pottery to scrape himself, and sits among the ashes.

Job's wife hisses, "Renounce God, and die."

Here, in the first act of the drama is seen a partial, but only a partial, solution of the problem. *By affliction, God is testing Job.*

We, too, are tested. We are not tested, however, to show God what we are (for He already knows), but to reveal us to others and to ourselves. Our afflictions show our neighbors and ourselves whether we are patient, honest, or true; whether we complain under sickness, earnestly strive to pay our debts, or tell the truth when it hurts.

Job's three friends, having heard of his calamities, arrive to comfort him.

ACT II

THE DISCUSSION OF THE PROBLEM, 3:1-42:6

Opening Complaint of Job, Chapter 3

Job complains that he was ever born, that he did not die at birth, and that he is not permitted to die now.

First Series of Debates, Chapters 4-14

To comfort Job, his three friends assume that affliction proves personal wickedness. In other words, they assume that God is chastising Job for his sins.

Job replies that their principle is true only in general; it has many exceptions, one of which is his own case. He is conscious of no such great sins as they say are the cause of his sufferings, and he would explain his afflictions in some other way.

The partial explanation of the three friends as to suffering is given still.

Jesus, passing by, saw a man blind from his birth. "Who did sin, this man or his parents, that he was born blind?" the disciples asked.

Jesus answered, "Neither did this man nor his parents sin, that he was born blind." He merely asserted that no special sin or sins of the man or his parents caused the blindness.

It is true that sin on the part of God's children, or the unregenerate, is never over-looked by God. In the case of the regenerate, it is often (not always), visited with chastisement, that is, punishment for reformation. Frequently, it is forgiven, upon repentance, without chastisement. In the case of the unregenerate, sin, not repented of, and therefore not forgiven, is always punished as satisfaction for the broken law. But, neither in the case of the regenerate nor the unregenerate can an affliction be known by man as chastisement or satisfaction for sin. The bullet that despatches a soldier sentenced to be shot by a squad can be traced to no special rifle.

Do not under-rate, however, the scriptural truth that the children of God often are chastised for their sins. Hezekiah, having been "sick unto death" —recovered. Well once more, "he rendered not again according to the benefit done unto him . . . therefore there was wrath upon him and upon Judah and Jerusalem." Manasseh, the seducer of his nation, bows at Babylon in chastening fetters. And what truer chastisement for sin than blindness of mind, hardness of heart, remorse of conscience, or vileness of affections, all of which even the regenerate, if they fall into sin, may have?

Second Series of Debates, Chapters 15-21

The friends rebuke Job's presumptuousness and impiety, and depict the certain and speedy end of the wicked, chapters 15, 18, 20.

In reply, Job reproaches his friends for their lack of sympathy, complains of God's treatment of him, hopes for vindication after death, and shows that suffering does not necessarily prove ungodliness; if it did, all the wicked would be afflicted, but as a matter of fact some of them are allowed prosperity. Also, he reproves the friends for presuming to know how God governs the world, chapters 16, 17, 19, 21.

Third Series of Debates, Chapters 22-31

Eliphaz insists that Job is suffering for his sins and specifies oppression and injustice. He warns Job that he cannot hide his sins from God; sinners in the days of the Flood tried that but failed. And he exhorts Job to return to God, assuring him of restoration and prosperity (chap. 22.)

Bildad makes his last speech, which is short, probably because he is worsted in the argument. He declares God's perfections and man's inferiority to him (chap. 25).

Zophar is silent in this series of debates; he appears to be vanquished.

Job replies to Eliphaz, and Bildad (chaps. 23, 24, and 26-31).

Speaking to Eliphaz (chap. 23), Job longs that he may find God and, set his case before Him, confident that God will acquit him. But his bright vision fades, and on every side he gropes for his God.

Again he protests his uprightness, yet is afraid that after all he may be guilty in God's sight, otherwise he would not be so greatly afflicted.

Job is perplexed at why God allows wicked men to prosper (chap. 24). The wicked steal, they oppress, they extort, they murder, they commit adultery, yet "God regardeth not their folly." Prosper though they do, he admits in "a little while they are gone," they are brought low."

Replying to Bildad (chap. 26) Job speaks ironically in verses 1 to 4:

How your speech has helped me!

It has given me strength, wisdom, and knowledge!

But, Job acknowledges God's power, as seen in the spirit world, on earth, and in the heavens, and exclaims, "The thunder of His power, who can understand?"

Again Job protests his innocence, and asserts the fate of the wicked (chap. 27). Though the godless may get temporal gain, they lose spiritual things, including their own souls.

Therefore, argues Job, "the fear of the Lord, that is wisdom" (chap. 28). Man discovers metals and precious stones in mines, but where shall he find wisdom, a richer treasure? God "knoweth the place thereof."

Then Job looks back over his life (chap. 29).

He exclaims, "O that I were in the months of old," when he was prosperous, respected, useful, and happy.

With this, Job bitterly contrasts his present misery (chap. 30). He is derided by worthless outcasts, tormented by the rabble, and tortured in mind and body, for which he blames God; and he mourns, "Thou wilt bring me to death."

Yet, he will cry for help, for has not he himself shown compassion for the suffering?

Job now makes his last protest of his uprightness (chap. 31). He has not been guilty of adultery, lying, fraud, oppression, stinginess, greed for gold, idolatry, vindictiveness, or inhospitality. And he challenges the Almighty to answer him.

Elihu Offers His Solution, Chapters 32-37

Elihu is bursting to speak (chap. 32). He is angry with Job because Job has "justified himself, rather than God"; and with the three friends, because they have condemned Job, yet have been unable to answer him.

Apologizing for interference in the debates, Elihu admits that he is young and the other men old, but claims that he is no fool—"It is not the aged that understand justice. Hearken unto me; I also will show my opinion."

And Elihu's opinion is that none of the friends has convinced Job; God may vanquish him, but not man.

Yet, Elihu's breast, "like new wine skins, is ready to burst" with speech. He "will speak, that he may be refreshed," and he "will not respect any man's person," neither will he "give flattering titles to any man."

Addressing Job (chaps. 33-37) Elihu holds *that affliction is a means of training or discipline* and he therefore reproves Job's self-justification, vindicates God's justice, and exhorts Job to submit to Him who is unsearchable greatness.

Yes, affliction is often a means of training or discipline. In Babylon Judah was kept captive for seventy years that it might be turned to Jehovah. Jonah in the fish's belly came to himself, and prayed unto God. Jehovah warns Israel and Judah through Hosea that He will be unto them "as a lion," and declares that in their affliction they will seek Him earnestly. Affliction is our school-master; it measures our progress in the education of the heart. It develops and displays Christian graces. Job, had he not sat on a heap of ashes might never have been placed upon the pedestal of patience.

God Speaks, Chapters 38-41

But not in training, not in testing, not in chastisement, is the full mystery of the suffering of God's children seen. Only Omniscience knows it, and out of the whirlwind He speaks. Silence, Elihu! Silence, Job! Silence, false friends! while Jehovah shows that His children, like the rest of creation, are under the control of an infinitely wise, loving, and powerful God, who cannot be understood perfectly, but who is worthy of implicit trust. When Job can understand God in nature, then, and not till then, can he understand the mysteries of God in the moral realm.

But Job cannot understand the mysteries of God in inanimate nature (38:1-38). Earth's glad creation, the deep, the dawn, and the underworld; light and darkness; the snow and the hail, the rain and the frost, the constellations and the lightning—these are mysteries Job cannot know.

Mysterious, too, are the ways of God in animate nature (chaps. 38-41). The lion and the raven, the wild goat, the wild ass and the wild ox, the ostrich, the war horse, the hawk and the eagle, the hippopotamus and the crocodile—the mysteries about these Job cannot understand. How, then, can he understand the mysteries in the moral realm?

Job Confesses, 42:1-6

Job confesses his ignorance of the Almighty's ways and his consequent harsh judgment of Him. He had heard of God—His power and His wisdom—but now he has a clearer revelation of God. He sees Him whom Isaiah "undone," also saw, "the king, Jehovah of hosts." This is enough for Job. The full mystery of his sufferings still is unsolved, but he will leave it with Him who had said that it was He who "laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy"; and who "hath cleft a channel for the waterflood" and "a way for the lightning of the thunder."

ACT III

THE ENDING OF THE PROBLEM (42:7-17)

After the confession of Job, God condemns the three friends for their wrong assertions about Himself, and tells them to go and offer up for themselves a burnt offering, assuring them that Job will pray for them, and be answered because he is acceptable with God.

The ground of God's condemnation of the three friends is that they have not spoken of God "the thing that is right." They have defended Him falsely, dogmatically asserting He is chastising Job for his sins, whereas they do not know why God allows Job to suffer.

Has not Job also, spoken of God in a sense, "the thing that is not right?" Undoubtedly he has. From 3:1 to 32:1, he repeatedly shows impatience, complaining at his lot and remonstrating with God. So true is this that God takes about four chapters, 38 to 41, in which to rebuke and humble Job. Still, "Jehovah accepted Job" and says to the friends, "Ye have not spoken the thing that is right, as my servant Job hath." How explain?

With respect to Job's speaking the right thing about God, this is his confession of the wrong things he has spoken about God and his acknowledgement of God's greatness and his own littleness, 40:3-5 and 42:1-6.

Respecting God's acceptance of Job; God accepts Job after he has confessed and repented of his wrong utterances about Him, just as God accepts all his children after they confess and repent of their sins.

But, you may argue, the fact remains that Job, at times, is impatient. How, then, can James truly call him patient? James means that Job was patient, or steadfast *on the whole.* Deprived of his property, bereft of his children, tortured in body, taunted by his wife—still Job (2:11) "did not sin with his lips." It is later that he sins with them, after his so-called friends arrive to comfort him. He is irritated, it seems, at the very presence of these men as, at first, they sit in silence near him; and after he is falsely accused by them he loses self-control, and gives them and God a piece of his mind. But, shall we not judge Job by the *general course of his life,* which, beyond the shadow of a doubt is upright? He is a hickory, sometimes swaying under suffering, but deep-rooted in God. Straightening again, he stands an example to future ages of steadfastness.

Truly, therefore, does James call Job patient or steadfast. And, James is but citing inspired history when he says that Job's steadfastness issued in God's pity and mercy, for God gives Job twice as much as he had before—sheep, camels, oxen, she asses, sons, and daughters. "And in all the land were found no women so fair as the daughters of Job . . . And after this, Job lived a hundred and forty years, and saw his sons and his sons' sons, even four generations. So Job died, being old and full of days."

READING FROM THE BIBLE EVERY DAY

Enthusiastic welcome has been given to the *Churchman's Kalendar of Daily Bible Readings.*

The readings are arranged in three courses, one on the Christian year, one on the life of our Lord, and one for children. "It is hoped," says the foreword, "that in no way will these courses be looked upon as a substitute for the calendar in the Prayer Book, or for the Lectionary, but rather as the first step in daily reading of Holy Scripture leading up to the Prayer Book standard."

The *Daily Bible Readings,* the three courses under one cover, are twenty cents a copy, or $15 a hundred. Copies of any single course are five cents each, or $3 a hundred. Orders should be sent to the Book Store, 281 Fourth Avenue, New York.

Suggestions for Gospel Song Writers

The criticism of gospel songs we hear so frequently is not lodged against the music more than the words. Perhaps the song writers whom we are happy to have among our readers will appreciate such words for songs as we may be able to set before them in our pages from time to time. The words are not copyrighted in any case so far as we know, but no experienced song writer would assume to use them, we feel sure, without permission of the author in each case.—Editors.

WHEN WE LAY DOWN THE BURDENS

By Rev. W. Lomax Childress, Cumberland, Md.

When we lay down the burdens,
That the years of time may send,
They will be nothing, brother,
To the glory at the end.

The hours of toil that tried us,
And the stones along the way,
Will all have been forgotten,
At the breaking of the day.

The pain that thrilled the body,
And the dimming of the sight,
As vanished mist will leave us,
At the coming of the light.

The seed we sowed with patience,
In the stormy days and fair,
Shall blossom into beauty,
In the golden harvest there.

The faith we had in Jesus
And that nothing could destroy,
Will lead us past the portals,
To the never ending joy.

And all that we have sought for
Who have rested on His word,
Will be freely given to us,
In the glory of the Lord.

WHEN YOU SEE JESUS

By Mrs. H. S. Lehman, Chicago, Ill.

When life's skies are dark and drear above you,
And your heart is sad and lonely too,
It will always help you to remember
That there's some one going through with you.

Chorus—
When you see Jesus in the burden,
How much lighter is the load,
When you see Him in the journey,
How much smoother is the road;
How it helps in ev'ry conflict,
How it cheers in ev'ry care,
In the trial, how you can glory,
If you see the Saviour there!

He has promised we shall not be tempted
Above that which we have strength to bear,
We can trust Him when the way is hardest,
We can know that He is always there.

In our ev'ry trial He's afflicted,
When we suffer, 'tis that we may be
Only fitted to receive the blessing,
And the glory of His wisdom see.

MORNING BY MORNING

By Mrs. Helen S. Thomson, Chicago, Ill.

Morning by morning we go forth to meet
All that a day brings, both bitter and sweet;
Jesus invites us His true love to prove,
Morning by morning seek help from above.

Ref.
Morning by morning I sit at His feet,
Morning by morning my Saviour I meet,
Searching the Scriptures to know His own Word,
Morning by morning I find Him—my Lord.

Morning by morning if we will but pause,
Seeking to learn of His love and His laws,
Little by little, His precepts unfold,
Morning by morning He gives wealth untold.

Morning by morning more clearly we see
God's plan unfolding, His Word is the key;
When we hold fast to Him, trusting His way,
Morning by morning, He blesses our day.

Morning by morning we learn to adore,
Fearing no longer the echoless shore;
Earth's ways grow bright when we walk in His love,
Morning by morning we're looking above.

ONE DAY LESS FOR JESUS

By J. Paul Bennett, Chicago, Ill.

One day less to shine for Jesus,
Who the light me gave;
Have I seen the souls around me,
Souls whom I might save,
Struggling through the world's great darkness
Toward eternity?
Have I tried to show them Jesus
So that they might see?

One day less to love for Jesus,
Him who loved me so;
Have I spent each precious moment
His great love to show?
Am I closer now than ever
To His heart of love?
Has my love to men around me
Shown them His above?

One day less to serve the Saviour,
Christ who died for me;
Have I lived as He would have me,
He who set me free?
Am I willing all to offer,
All to give to Him?
Is my life upon God's altar,
Offered up for Him?

One day less to live for Jesus,
Who me life did give;
May I see, dear Lord, the value
Of each day I live;
May I know that by the actions
Of a single day
I may settle some one's future
E'en eternally.

Dr. Jowett and Criticism

By Rev. W. H. Griffith Thomas, D. D., Germantown, Pa.

AT A meeting of the English Congregational Union last September, Dr. Selbie, principal of Mansfield College, Oxford, read a paper on "Evangelical Faith and the Bible," which was based throughout on a definitely critical view of the Bible. He enumerated several points as among those on which scholars are "absolutely agreed" and on this account "would never go back on them."

The curious thing is that none of the things he mentioned can be fairly said to have had the endorsement of all scholars, unless we are to assume that only those are scholars who accept the critical position.

Even apart from those who are associated with the conservative position, like Orr, Green, Robert Dick Wilson and others, I should have thought that Naville, Sayce, Berdmans and Dahse could be regarded as worthy of the name of scholars, whatever be their views.

But Dr. Selbie, like others of his school, ignores every one who does not hold the critical view, though this does not impress one with its truth or fairness. True scholarship always "keeps its mind open at both ends."

The unsatisfactory and, indeed, impossible character of the paper can be easily inferred from this extract

> "The intelligent young man of today, he was thankful to say, would have nothing to do with the view that the Bible was a fixed and unalterable quantity. Christianity was to him a road at the end of which was truth, and the search for truth was permitted to him, and so long as he kept the truth before his mind no man in any Christian church should say him nay."

Does this mean that Christianity has no truth to start with, only at the end of the road? That it should be said by the head of a theological seminary connected with an evangelical church, is, to put it mildly, not encouraging for the quality of the ministry there prepared.

Jowett Comments on Selbie

But my present object is not to discuss Dr. Selbie's paper, but to call attention to something far more important—certain comments on this paper by Dr. Jowett.

The delay in noticing this is due to the fact that on the appearance of Dr. Jowett's words, I wrote to one of the English papers where his comments appeared, and then waited weeks in the hope that some notice would be taken of what seemed to me an important matter.

But as my letter was either lost in transit or else was not allowed to appear, I am desirous, even at this late date, of directing attention to the question because of the far-reaching effects of Dr. Jowett's opinion.

In the course of some notes contributed to the *London Daily Telegraph*, Dr. Jowett wrote as follows:

> "Another prominent characteristic of the meetings in Hull was the evident determination of the assembly to follow the path of absolute sincerity in the treatment of its own creeds and confessions, and more especially in the handling of the Scriptures, and in the rational interpretation of their progressive teachings. The church's attitude to the Bible was discussed in the assembly by Dr. Selbie, whose sane and healthy leadership is greatly valued in all denominations. Dr. Selbie pleaded that there should be no juggling with the truth, but that the accepted findings of biblical scholarship should be wisely and fearlessly taught in all our churches and schools. I profoundly agree with him. There is now widespread unrest and confusion. Our young people do not know where they are. They are in the bonds of antiquated method and conception. Much of their bondage would be released by a more candid and fearless dealing with their difficulties, and more particularly by teaching methods of approach to the Bible in which many of the difficulties would solve themselves. There is a spiritual reasonableness in these things which is speedily justified by its fruitage."

It will be noticed that Dr. Jowett expresses his "profound agreement" with Dr. Selbie, but as the comments are couched in general terms, I wish Dr. Jowett would go farther and state definitely his meaning of the following points:

1. What are the "accepted findings of biblical scholarship" which "should be wisely and fearlessly taught in all our churches and schools"?

2. What, in detail, are the features of the "widespread unrest and confusion" which he regards as now existing?

3. In what particular respects do our young people "not know where they are"?

4. What is meant exactly by "bonds of antiquated method and conception"? Both ideas, "method" and "conception" need elucidation.

5. What, precisely, is the "more candid and fearless dealing with their difficulties which would release them from much of their bondage"?

6. What are the "teaching methods of approach to the Bible" which would solve many of these difficulties?

7. Could we not have an example of illustration of that "spiritual reasonableness" which is said to justify itself by its results?

It will be seen that Dr. Jowett makes a virtual charge against those who do not agree with Dr. Selbie and himself of a lack of candor and of moral courage. This should be justified or else withdrawn, and it is with the hope that Dr. Jowett will see his duty to men who are presumably as candid and as fearless as himself, that I call attention to these words. I believe that those to whom he presumably refers are as strongly in favor of "absolute sincerity" and "spiritual reasonableness" as he is, and on this account I feel he ought to give a definite and detailed explanation of the points he raises and the charges he makes.

Ignorance on Inspiration

There is one point in Dr. Selbie's paper to which I will refer because of the bearing on it of Dr. Jowett's own work. Dr. Selbie directed his attack against "verbal inspiration" as that which, he said, was doing "infinite harm to young minds" and was "hindering young men from entering the ministry."

But like many more, Dr. Selbie has misunderstood and therefore misstated the position of those who take this view. They do not believe that inspiration involves dictation, still less that everything in the Bible is on the same level of divine authority and obligation. What they mean by verbal inspiration is that inspiration guarantees the record because the inspiration extends as far as words, since it is only by means of words that we can obtain a thorough understanding of the thought. And so, whether the record refers only to historical information, as for example, in the story of David's sin, or whether it conveys doctrinal teaching about God and Christ, we can be sure of the trustworthiness of the record as it has come down to us in the words of the Bible.

Now what I particularly wish to point out is that I know no one in the present day who is doing more than Dr. Jowett to call attention to the words of Scripture as the medium of the truth of God for human life. In the various volumes of sermons published by him can be found abundant proofs that a careful consideration of the words of the Bible is the best way of arriving at the truth of the divine revelation. I for one have often been greatly impressed and helped by his felicitous presentations of Scripture teaching based on the words of the Bible, and I cannot believe, or think he believes, that these aspects and applications of truth are merely the result of human effort; on the contrary, I regard them as among the best and most convincing proofs of a divine superintendence which we call inspiration.

This is what those who hold verbal inspiration mean, namely, the reliability of the words of Scripture as the medium and guarantee of the underlying thought of God for human life, where that teaching is forthcoming, and an equally reliable record of historical facts in cases where the passages do not involve a direct divine message.

Let Dr. Jowett Explain

I cannot forbear expressing my great regret that Dr. Jowett has so definitely expressed his belief in and sympathy with the critical school.

Hitherto he has preserved a silence on the topics and has contented himself with a positive presentation of the evangelical message. And while some of us have often wished he could have seen his way to break silence and to use his great influence in guiding thought in

those right channels which his preaching clearly involves, yet we have been deeply thankful for his emphasis on the great fundamental realities of grace.

But now, in taking sides so definitely with Dr. Selbie, he has made it necessary for others to speak as plainly as he has done.

There is one outstanding reason why he should go into detail and explain the force of the general charges he has brought against many of his brethren in the ministry. It is this: in all the sermons of his which I have read, including those he has preached to his own congregations, I cannot recall that he has ever set forth those "accepted findings of biblical scholarship" which he says should be fearlessly taught in our churches, or given any guidance along the lines indicated in the comments.

We may assume that even in his congregations there have been some who were "in the bondage of antiquated method and conception," and I should be glad to be directed to any sermon in which Dr. Jowett has endeavored to release them by a "candid and fearless dealing with their difficulties."

That I am not alone in this impression of Dr. Jowett's silence on critical topics in the course of his ordinary ministry, I quote from a recent book, *The Best I Remember*, by Mr. Arthur Porritt, editor of *The London Christian World:*

> "I have never been able, from hearing him preach, to feel quite certain where he stands in relation to modern theological issues. His ministry is essentially evangelical in spirit but not evangelical in the letter. I have never heard him preach on a miracle when he has emphasized the miraculous; invariably he has drawn from the miracle-story its spiritual significances and present-day applicability. Nor have I ever heard him indicate his personal attitude toward higher criticism, beyond conceding once that there were two Isaiahs. His preaching is the preaching of affirmations to the total exclusion of negations. While he never wounds the susceptibilities of the conservative school, he never challenges the liberals in theology. 'New' and 'old' alike thus find common ground in a scriptural ministry luminous with spiritual truth, yet free from the jangling of school men."

Defending the Ku Klux Klan—A Reply to Mr. Funderburk

By Rev. John Bradbury, Lancaster, Pa.

I HAVE just finished the article in the March issue on the Ku Klux Klan by Rev. A. R. Funderburk, Palestine, Tex.

My immediate reaction is to regard it as a transgression of the laws of righteous publicity. The article is wrong so far as the K. K. K. is concerned. The author is not charged with falsification, but rebuked for assertions he had no right to make unless the proof is absolute and complete.

I am not a member of the Klan, but as a Christian minister I have undertaken to investigate the Klan and its activities, that I might be informed concerning this important public question. The assertions I may make in answer to Mr. Funderburk are not based upon the statements of irresponsible persons, but taken from the official data of the Klan itself. Mr. Funderburk seems to have built his tirade on street gossip, whereas such charges as he makes should have been based only on official investigation.

To everything he says in relation to the Bible, I say "Amen," but concerning his statements regarding the Klan I know him to be wrong, and in fairness to your readers, and out of respect to Klansmen generally, who for the most part consist of earnest, kind-hearted, patriotic Christians, I think you should publish this correction.

1. The first impression I wish to correct is the statement, "It has no interest in the welfare of others than Americans." That is not true. Everything I have before me indicates that the organization stands for things contrary to that. "The glory of a Klansman is to serve." So states its ritual. All kinds of human beings have a right to this service, and you will find from the activities of the Klan that they are sedulously serving.

2. The next impression I wish to correct is that the attitude of the Klan toward the Jew is, "Boycott them and force them to leave." Can any one prove that any Jew has been persecuted by a Klansman? The Jew is excluded from the Klan not because he is a Jew, but no man can become a Klansman who is not willing to bow the knee to Jesus Christ. Says Col. Simmons, the Imperial wizard of the K. K. K.:

"Even though many Jews could and would qualify for membership, it would have been unjust to allow the Jew to enter into fellowship with the organization by appealing to his patriotism, and then have him cease to attend because every meeting would be out of harmony with his religious convictions."

3. The next impression I desire to correct is in regard to Roman Catholics. The Klan is made to say:

"We're not going to stop until we drive every one of them out of the country."

Mr. Funderburk adds, "We are comparing Bible teaching with Klan teaching. The Bible says 'Do good to them and pray for them.' The Klan says, 'Drive them out.' "

That comparison is not true. The verses taken from Romans 12 are part of the heart of Klanism. That chapter is the central code of the organization. It is not uncommon for Klansmen to hold meetings at which prayers are offered for all people, especially for their enemies. Hear what Col. Simmons has to say about this subject:

"The Knights of the Ku Klux Klan, regardless of statements made to the contrary either through ignorance or with deliberate intent to misrepresent it, has not made, is not now making, and does not intend to make any fight on the Roman Catholic church as a religious institution, but it will unalterably and unequivocally oppose any move of the Catholic church or of any other church, individual or organization, which attempts to bring about a combination of church and state in the United States."

4. The next impression I wish to correct is, that "Klansmen who profess to stand for law and order are often guilty of violation of this law."

This is a harsh charge to make unless one has facts to lay on the table. The Klan has been assailed a multitude of times but no court as yet has found it guilty. Its officials have been arrested on various charges but no grand jury indicts.

A nation wide propaganda has been instituted against the Klan. Fair play made me ask why, and started me on a hunt for the truth. December 3, 1922, Dr. Newel Dwight Hillis, of Brooklyn, exhibited 250 telegrams that were replies to inquiries sent by him at various times to mayors, sheriffs, and other officials of towns and cities where supposed Ku Klux Klan outrages had been reported, and he said that every reply contained specific denial that the outrages were in any way traceable to the Knights of the Klan.

Col. Simmons answers: "Because certain individuals at certain times have committed acts of violence under cover of darkness and shielded by masks and robes somewhat resembling the official regalia of the Ku Klux Klan, they have been classed as members of that organization. The Ku Klux Klan is a strictly law abiding organization and every member is sworn to uphold the law at all times . . . and any member violating this oath would be banished forever from the organization."

5. The final impression I wish to correct is that the Klan is anti-Christian.

I have not found the Klan to be anti-anything. Above all it is not anti-Christ. Mr. Funderburk says that Jesus would be excluded on the grounds of His being a Jew. What a misstatement! The highest official of Klandom reports, "At every lodge meeting Jesus Christ is lauded, and His teachings expounded and the constitution and regulations of the order set forth that the living Christ is the Klansman's criterion of character."

Any converted Jew could become a Klansman. I know of at least one converted Jew who is one.

Reasons for the Clan

May I be permitted to give to this response a conclusion?

I would not sit upon the judgment throne to denounce men of the type required to be a Klansman. Still, I would not approve all that there is to Ku Kluxism. I am not a member of a single fraternal organization, for good reasons. But one also is aware that this country has arrived at the watershed of destiny. For years a silent penetration of our national institutions has been going on. Subtle mischief is at work. Nefarious combinations have grown so powerful as to present a national menace. Ku Kluxism is only a phase of our national alarm. The Klan is here to stay. It is growing at a phenomenal rate. In spite of a nationwide opposition and vilification native Americans are sweeping into its ranks by the hundred thousand. What is arousing the manhood of this country? Perils such as these:

In the vicinity of Boston there are twenty-seven newspapers and magazines published for the purpose of overturning this republic and substituting Communistic government.

If a relative of yours in Philadelphia became a drug addict, and died of it, supposing in righteous indignation you should make war on drug peddlars, and discover that your relative had been poisoned by a man who came over to this country to be a parasite on our body politic; and supposing you found more foreigners all engaged in the same business, would you feel like sounding a call to every true American to drive these monsters from our midst, or would you not?

And then supposing you had gathered evidence that ought to convince any court, only to discover that a corrupt political organization lends its protecting wing to these human pests, and by delays, appeals, and arguments about legalities you were cheated out of justice, would you not begin to shout that something ought to be done? Brethren, let us be fair! The Ku Klux Klan is a sign of the times. A few men thought that something "ought to be done." They organized, but nobody seemed to like them. And yet, in spite of all the spleen vented against them their ranks are swelling faster than any other body of volunteers in the history of the country.

To be a Klansman is not popular, in some places it is dangerous, and yet they are taking the oath of their obligation to Christ and citizenship in numbers that astound.

Investigate the Klan. So far I have found that the churches never had a more active ally, the state a more determined champion; our homes a more resolute defender, and lawlessness and vice a more powerful foe than the Ku Klux Klan.

South Dakota on Material versus Spiritual Values

A Concurrent Resolution

Introduced by the Committee on Education

WHEREAS, The unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries, and increasing the prison population of South Dakota almost 100 per cent, is, in the opinion of the most expert sociologists of the age, due to the emphasis which has in recent years been placed upon material values and the small concern paid to spiritual values, in home, school and society; and,

Whereas, This alarming condition shows no indication of subsidence, but on the contrary is increasing, and must produce a situation that should arouse every thoughtful person to consider efficient methods of combating the crime wave and to impress the great necessity for reform in modern home life, school economy and social practices; and,

Whereas, The multiplicity of bills offer diverse methods of accomplishing this purpose which have flooded this legislature is proof of the concern felt, as well as the difficulty of enacting into law effective provisions for producing the end sought, as well as the greater difficulty of bringing citizens of opposing views and different religious convictions to a uniform understanding and method; and,

Whereas, Washington said in his farewell address: "No nation can exist without religion." Experience, the history of humanity, has demonstrated that a republic like ours is strong and a blessing to its people and the world according to the development of its people, according to the moral character and intelligent religion of its people; and

Whereas, The strength and efficiency of any republic, a government by the people depends upon the best development of those people, which experience has demonstrated, and history shows, cannot be without religion. The strength of a republic is in the character of its citizens, their intelligence and their morals, inseparable from their religion and

Whereas, It is uniformly conceded that the remedy must be effected through the inculcation of morality, spirituality and conscience in the young, in church, school and home; therefore, be it

Resolved, By the Senate of the State of South Dakota, the House of Representatives concurring

That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

That parents be adjured to exert every effort to restore the old time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues, of truthfulness, honesty and respect for the rights of others.

That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaiden of eternal goodness.

That it is the judgment of the legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved.

The Morals of the Movies

By Mrs. Clara Winterton

"THE most insidious suggestions of evil in the land today."—A Pinkerton detective.

"In every performance some ignoble suggestion."—Dr. Winfield Hall, a leading authority on social ethics.

"The worst said has not been strong enough."—Judge Landis of the United States District Court.

Censorship Has Failed

The thinking people of the world, though they may not be Christians even, are much concerned over this great evil. Clean-minded women and clean-minded men are forming themselves into censorship organizations to pass upon all amusements and to prevent young minds from being poisoned by such film or footlight productions as are merely banal and meretricious. But no amount of legislation can overcome an evil so deeply rooted in the affections and habits of the people. What is needed is a heart work for each one affected.

The churches should awake and, holding up a higher standard of spirituality, go out to stem the tide of moral loose-

ness, ere every vestige of righteousness is swept away.

Should Christians Attend Movies?

The question naturally arises, can a Christian attend a moving picture show?

The invention by which the moving picture is produced is one of the most remarkable of the age, and if properly used could be the means of accomplishing much good. It could be used to teach geography, customs of foreign people, scientific facts, and some of the great truths of the Bible. But until it is put to commendable use, the Christian could not indorse with his presence an insitution that leads to evil and away from God. Neither should he contribute to the support of such an institution when the cause of God in the earth is languishing, and thousands of fellow-beings are starving. The conscientious Christian could not contribute the price of one admittance, in harmony with his profession.

The Christian will ever be mindful of his example. He might attend some particular show that would do him no harm, but others seeing him there would naturally reason that his example was safe to follow, and they would continue to patronize an institution that would lead them far astray.

Which Comes First, Pleasure or God?

The true followers of Christ will shun places of worldly amusement because they can neither take Jesus with them, nor find Him there. Worldly amusements have no influence to lead one nearer heaven, but rather have a tendency to destroy love for God and His worship. The professed Christian does not live up to his privilege as such, else the pleasures of sin would hold no charm for him. The only hope of salvation for himself and others is to live in conformity to the precepts of God's Word. The lowered standard of the nominal churches is as much a sign of the last days as is the exceeding sinfulness of the godless.

Paul in the first part of the third chapter of his second letter to Timothy affirms that the last days will be made perilous because men will be "lovers of their own selves." He further affirms that these same last days will be made perilous because men are "lovers of pleasures more than lovers of God." When we take together the sayings of Paul and of Jesus and of all the prophets concerning the conditions that will exist in the world just before the second coming of Christ, and when we see how literally all these things are being fulfilled, we ought to have no doubt in regard to the time in which we are living We should individually leave nothing undone in preparing for that supreme event.

The Handwriting on the Wall

The God who is the same yesterday, today, and forever, has promised to deal with the sin of this time. He will visit with judgments, that He may arouse, if possible, all people from their carnal revelry. But if they fail to heed His warnings, they may rest assured that He will not permit these things to go on forever. A note of warning must be sounded throughout the world that sin, when it becomes so confirmed as to be incorrigible, must surely stand before the righteous Judge to receive its merited doom. It is therefore about time that the exploiters and confirmed lovers of viciousness in the drama and in moving pictures should read the handwriting on the wall. Their Babylonian feast is drawing to an end.

"Some Hypothetical Questions"

We publish this communication not because we agree with its author, but because we respect him. We trust that the debate will end at this point, however, as most of our readers interested in the subject know Mr. Mauro's views, which have been replied to at different times in our pages.—Editors.

THE Editor of THE MOODY MONTHLY,

Dear Sir:

I have read with much interest the remarks by our esteemed brother, Mr. C. C. Cook, published in your March issue under the above title; and inasmuch as the matter he discusses is of great importance, as well as of current interest to many, I trust you may be willing to give space to a brief presentation of another view thereof.

1. Our brother undertakes to deal with a question which is often asked, namely, How could the Lord Jesus have offered to the Jews of His day a kingdom which it was not in the plan of God to establish at that time, and which would have falsified the prophecies concerning the sufferings, death and resurrection of Christ, those concerning His session at the right hand of God, and those concerning the coming and ministry of the Holy Spirit on earth? And our brother thinks that "an easy reply may be given," and one that will "turn the tables on the questioners" by simply asking another question, viz., "What if Israel had accepted Him as their Messiah? in which capacity," Mr. Cook says, "He did admittedly present Himself."

But, with all possible respect, I submit that this is no "reply" at all, and that, in presenting it as such, our brother has overlooked a vast and radical difference between the question he undertakes to answer and those he himself asks—such as, "What if Judas had not betrayed his Lord?" "What if Peter had committed suicide in remorse for his denial of Christ?" etc.

Let me, in the first place, declare my hearty agreement with Mr. Cook when he characterizes such questions as being "futile and unprofitable," and as yielding but "barren results." Indeed, I should express myself regarding them in much stronger terms. But the question Mr. Cook essays to answer is in a different category entirely, as can be easily and clearly shown.

Our Lord came to the people of Israel with the "offer" of the forgiveness of their sins (Matt. 9:5, 6; Luke 3:3, 6; Acts 10:36, "peace through Jesus Christ," etc.); He came with the offer of the new birth to all the "whosoevers" who should believe in Him (John 3); He came with the offer of eternal life (John 5:40; 6: 35, 47) and of "rest" (Matt. 11:28) to all who should "come to" Him; He came with the offer of deliverance to the captives of sin, of healing for the broken hearted, of salvation for the poor, of sight for the spiritually blind, and, in a word, for the purpose of proclaiming "the acceptable year of the Lord," as to all which blessings, promised aforetime, He could say, "This day is this scripture fulfilled in your ears, etc." (Luke 4:18-21). In each and every instance, He offered and proclaimed *that which He was free to offer, and which every individual who heard Him was free to accept, upon the simple condition of repentance and faith.* As it is now, even so it was then.

When therefore, we are asked, "What would have happened if the Jews had accepted Him as their Messiah?" our reply is, "It would have been with everyone of them as it was with those Samaritans who, before ever our Lord began His public ministry of preaching, accepted Him as *'the Messiah,* the Saviour of the world' (John 4:42); for it was the case then, as it is to this present day, that 'as many as received Him, to them gave he power to become the children of God' (John 1:12). It matters not at all how many soever they might have been."

But there is the greatest possible difference between this question and the one Mr. Cook essays to deal with. The latter arises upon consideration of the recently evolved idea that our Lord offered to Israel a kingdom which it was *not* in the plan of God's dealings with the world, or in accordance with the prophecies of Scripture, to set up at that time, a kingdom which He was *not* free to offer or they to accept without falsifying the Word of God, a kingdom whereof our Lord declared that the time had not been revealed to the angels of God, nor to the Son Himself (Matt. 24:36; Acts 1:6, 7). In considering a doctrine so radical and so novel as this, it is manifestly legitimate and proper to raise the question, "How could our Lord conceivably have offered a thing His hearers were *not* free to accept, and which it was *not* in the purpose of God to establish until the millennial age (the time whereof He has kept in His own power)?" That question is not only pertinent, but it has great argumentative force; insomuch that, unless it can be clearly answered

(and no answer has yet been given that I have seen), it effectually disposes of the idea referred to.

The "Elijah Which Was for to Come"

2. Mr. Cook by way of a further reply, says that "our Lord Himself once made a hypothetical statement, and left it without explanation." In support of this assertion he refers to our Lord's words concerning John the Baptist, "And if ye will receive it, this is Elijah which was for to come" (Matt. 11:14). But our brother is greatly mistaken in regarding this as a "hypothetical statement"; for it is nothing of the sort. Our Lord here asserts positively concerning John, "This *is* Elijah which was for to come"; and His words in Matthew 17:12, 13, "But I say unto you, that *Elijah is come already*, and they knew him not, but have done unto him whatsoever they listed"—made that fact so plain that "*then* the disciples *understood* that He spoke to them of John the Baptist." Moreover, it is evident upon a moment's reflection, that John either was, or was not, "the Elijah which was for to come," and that whether or not the Jews "received" it could not change the fact. Just as Jesus of Nazareth was the promised Messiah, whether or not the Jews "received it," even so John the Baptist was the promised Elijah, whether or not the Jews "received it." And that is precisely the significance and force of the Lord's words in Matthew 11:14; for the "if" does not imply a doubt as to John's being the promised Elijah, but a doubt as to *whether they would receive him as such.* For the sense of the conditional clause is as if it read: "whether ye will receive it or not, this is the Elijah which was for to come"; just as one might have said concerning Jesus of Nazareth, "If ye will receive it, well for you, for this is the Messiah which was for to come." In view of what we have said above, and especially in view of the Lord's clear statement in Matthew 17:12, it is impossible to put any other construction upon the statement of Matthew 11:14.

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What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

DOMINATION BY UNION COAL MINERS

The Manufacturers Record

For some years the non-union coal mines of West Virginia, Virginia, Kentucky and Alabama have saved this nation from a complete domination by union coal mining interests. Practically the entire fight of the union coal people has been centered upon breaking down the independent miners of these states in order to secure domination of the entire coal trade of the country, to the damnation of the nation.

The independent coal miners in Alabama, West Virginia, Virginia and Kentucky have been life-savers to this country. They made it possible for many manufacturing plants and railroads to operate when they would have been shut down if union mining had had complete control over the situation. It is of supreme importance to the country that the fight which has been made by the union miners against the independent or non-union mining operations should not succeed. Every man, woman and child in the country is vitally interested in this, for if the unions should gain control of all the coal mines they could, whenever it suited their convenience, stop every wheel that turns on railroads or in factories, and shut off the supply of coal, and freeze and starve the nation into submission. That is a power so vast, so terrific in its opportunities for evil, that it behooves the country to watch with extreme care every move made in this campaign against non-union mining operations.

The recently appointed Coal Commission in its first report, as lately shown in the *Manufacturers Record*, displayed its utter, hopeless incapacity to deal with facts regarding the coal trade, for, as we pointed out, practically every new statement made by it was incorrect and other statements were not new. No man can tell what such a commission might do, but the country should take warning in advance and see that it does not encourage any radicalism in the coal trade or make any move which would inure to the benefit of the union miners as against the non-union miners.

Every bit of help given to the union mining interests places a club in their hands which might, literally, beat the very brains and life out of the country. It is, therefore, essential that the work of the commission and the work of the union miners, as the latter carry on their propaganda in every direction, should be watched with extreme care and no effort on the part of the people at large should be spared in the fight to keep union mining interests from destroying the non-union interests.

In the protection of the non-union mines there is safety for the life of the nation, while the success of the union mining interests would be certain death to the nation's welfare and to its freedom from complete and absolute domination by one of the most desperate labor organizations which this or any other country has ever known.

Judging by their past record union miners would not for a moment hesitate to shut down every coal mine, every railroad and every factory in the country, in order to accomplish their purpose of the domination of the entire coal trade. The great bulk of these union miners are of the lower class of foreigners, who have more money and more comforts than they ever had in their own countries. To these rank socialistic elements many of the weak-minded parlor Bolshevists would give free license to freeze the people of the country to death.

In this case as in others, eternal vigilance is the price of liberty, and without eternal vigilance there can be no safety for the liberty of the people of this country in the matter of a fuel supply upon which the nation's business life depends.

MAN KILLERS

The Chicago Tribune

More than 150 persons have been killed by automobile drivers in Chicago thus far this year. Before this can be printed there will be more killed if the next few hours follow the regular course. Some of the persons killed were in the cars. Most of them were not, and many of them were children. In seventeen of the killings the killer escaped and has not been identified.

Seventeen killers are free in this community now. They know that their cars hit human beings. They have read in the newspapers that the persons hit were dead when picked up, or died on the way to a hospital. They were not touched by the impulse of humanity when they ran away and may not be touched by remorse how.

The blame is not always on the driver. Frequently it is on the pedestrian. But it is pretty safe to say that when a driver hits and runs he is guilty. The laws governing driving must be tightened up, and we are about ready to maintain that a person who kills another and attempts to escape shall be regarded as guilty of murder in the first degree and executed. It might do good to eliminate a few inhuman cowards.

HUNGRY SHEEP NOT FED

The Minneapolis Tribune

In such a time as this, the church as an institution is solemnly called to consider its adaptability as well as its efficiency in the changed and changing order of things. For the past twenty-five or

thirty years, this venerable institution has been passing through various transitions, and in certain places it has seemed to lose its grip upon popular favor. Its place as an opinion-making and habit-forming institution has seemed to be imperiled. To meet this condition, all sorts of new enterprises and new and so-called popular methods have been resorted to.

The most cursory study of these later efforts makes clear and evident their conspicuous failure. When the church, to save its popularity, undertook to meet the insistent demand for entertainment in one form or another, it came into competition with secular agencies far better equipped and organized than it can ever hope to be. It has become tragically evident that the church as a place of amusement has not only lost the confidence of the people generally, but it has signally failed to hold popular favor. The church as a concert hall, or as the purveyor of any form of secular entertainment, has ceased to hold either the attention or the respect of the people. The secularization of religious enterprise, whatever form it has taken, was a cheap effort to regain a lost popularity. It is a striking fact that along with these eccentricities of administration, pulpit power has steadily declined.

Not long since a high-minded critic of the church declared that the modern pulpit is an anachronism; that as an opinion-making power it had ceased to function. This is true only where the prophet has abdicated his office.

Over and against this statement, let us note that where preaching has been maintained at a high level, and where the prophet has taken himself and his message seriously, there has been no diminution of interest, but, on the contrary, the widest degree of popularity and favor.

It is safe to say that in no sphere of human service today is there a greater demand than in that of the prophetic ministry. One clergyman we know, gifted with this power, has been called within a comparatively few years to over a score of pulpits. As a matter of fact, the demand is greater than the supply. Notwithstanding all that is said to the contrary, it is a demonstrable fact that preaching of the right kind, preaching that is both informational and inspirational, is demanded today as never before. A preacher like Dr. Jowett or Campbell Morgan is listened to with unabated interest, and in fair weather and foul, holds multitudes at his feet.

Men and women are as hungry today for the bread of life as dispensed by Jesus Christ as they have ever been. But where the "hungry sheep look up and are not fed," a situation is presented that is tragic in the extreme. The world is literally yearning for a church "for religion only." It will not accept a substitute; it will not submit to a lowering of standards. It asks for bread, and will not accept a stone. It asks for inspiration and refreshment, and it will not accept any diluted expression of deep religious conviction.

The preachers who are holding the masses today are the men who definitely believe something, and who, in the face of all modern conceits of learning, persist in holding Him up as the Way, the Truth and Life.

James E. Freeman.

A THREATENING QUARTET

The Eastern Methodist

A president of a great state university said some time since: "It seems to me that in looking at the religious condition of the country, we are confronted by four marked changes which have grown into prominence in the last few years. These changes stated briefly are:

1. A decay in the belief of the supernatural.
2. Disintegration of the Bible.
3. New views respecting inspiration.
4. Loss of the sense of accountability.

These things have also arrived:

Of our age theologically and religiously it may be said as was once said of France and its infidelity: "It rejected the light and it was blasted with the lightning."

So powerful is the revolt against orthodoxy and so prevalent is heterodoxy, and so popular has error and false doctrine become that some one has suggested (it was old Dr. Peabody, of Harvard, I believe), that "if Thomas Paine, author of the *Age of Reason*, had lived in our age he might have put his books and tracts out under the title of Rev. Thomas Paine and occupied a professedly Christian pulpit." Today the situation is indeed pitiably disastrous. We have few infidel clubs now, but we meet with unbelief and heterodoxy in preachers in the pulpit, and scholars in the schools, colleges and theological seminaries, editors of great church papers and Sunday-school periodicals and teachers in the Sunday-schools. They have taken up the miserable business of dealing out under the guise of religion, unbelief of the most insidious, dangerous and poisonous kind.

Indeed, in this our day unbelief and heterodoxy is baptized and is ordained and too often occupies pulpits, holds chairs in schools of learning, and cries, "Lord, Lord!"

THE OLDER AND THE NEWER ORTHODOXY

The Christian Century

School and church are joined in the attacks made on these two fundamental institutions of society in a recent issue of the *Hibbert Journal*. This widely read quarterly prints an article from the pen of Charles W. Stanley which repeats many of the old charges against the church, and brings some new ones. The Christian congregations are chiefly interested in securing choice sites, erecting buildings and promoting prohibitory legislation. The churches have grown aristocratic, moving into the choice residential sections and sending missionaries back into the city slums, with which the respectable church members set up only a kind of pharisaical relation. The ministry is so much underpaid that it seeks doles from secular business enterprises.

Such strictures, while they make lively reading, do not touch the heart of the problem of the church. Only the man who truly loves the church as spiritual mother and desires her spiritual health can find the things that are most wrong in her life. Fundamentally the church wavers today between two different religious systems. The older orthodoxy, in most communions a modified Calvinism, is to be contrasted with the new-old religion of Jesus which combines the mystical and social attitudes of the spirit in a great synthesis. The church will limp just so long as it is uncertain which of these types of religion it is its business to give to the world. The religion of orthodox opinion, legalistic rules and sacramentarian ritual is one thing. The religion of a vital faith in God and a conviction that in the mind of Jesus there is a solution of all the basic issues of our social relations is another. Under one system the church is a hospital for sick souls. Under the other, it is a conquering host, organized against all evil and in behalf of all good. Under the old orthodoxy the saints sit in comfortable pews and wait to be ministered unto. Under the new orthodoxy they will organize together in a variety of ways to bring the will of Jesus to pass in every human relationship.

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Young People's Society Topics

John C. Page

May 13

Why Do We Believe That Jesus Christ Is the Son of God?
John 20:24-31

This name, the Son of God, is given to Christ at least forty times in the New Testament. In addition to this, such expressions as "His Son" and "My Son" are of frequent occurrence. This name and title is one to which there can be no finite comparison or analogy. The oneness with God which it designates is not such as man or angel may attain. It implies that Christ is not merely God-like but God.

The statement is frequently made by modern critics that Jesus Christ is the Son of God only in the same sense that all men are sons of God. It is asserted that the only difference is one of degree and not of kind. Such a statement is utterly false and anti-scriptural as may be seen in Mark 12:6; John 1:14, 18, and John 3:16, 18.

In proof of the fact that Jesus Christ is the Son of God in a special and peculiar way, it is only necessary to remember that divine attributes are ascribed to Him and that divine names are given to Him. He is shown to be Lord of all things, disease, demons, death and all the powers of nature being subject to His will. His power operated to such an extent that all the disorders resulting from sin were immediately overcome by His presence and His word. Everything indicating omnipotence is to be found in the Gospel narratives concerning Him. It is also asserted in John 2:24, 25, that He knew all men and knew what was in man. He knew men's lives, even the secrets of their hearts; their present thoughts and their future choices were also known to Him.

Such names as "Lord of Glory," "The Holy One," "First and Last," "Emmanual—God with us," are used concerning Christ in the Bible. Furthermore, worship is given to Him as unto God. This is all the more striking from the fact that He Himself said, "Thou shalt worship the Lord, thy God." If after saying this, He Himself accepted worship as in Matthew 14:23; 28:9, the only inference is that He Himself is Lord and God. Moreover, it is to be remembered that both angels and good men refused worship when it was offered to them as may be plainly seen in the case of Peter in Acts 10:25, 26, and in the case of an angel as recorded in Revelation 22:8,9.

May 20

Something in the Bible that Has Helped Me
Psalm 19:7-14

This topic suggests an experience meeting in which personal testimony should be given from witnesses concerning spiritual things of which they have definite knowledge. Facts in the spiritual realm are not less true than those in the physical realm. As surely as he who feels the pleasant warmth of the sun knows that the sun exists, so he that has experienced the transforming power of the Word of God knows that this Word has in it the power of God. To deny this would be to slander the noblest faculties of our nature. It would be to say that one-half of our nature tells the truth and the other half does not. There are spiritual experiences which produce sincere and unchangeable convictions even though the one who has the experience may not be able to put it into logical statements.

The nineteenth Psalm is a psalm of nature and the written Word. In the realm of nature, the heavens preach a never ceasing sermon on God. "Day unto day uttereth speech and night unto night showeth knowledge." There is no tongue in which the works of God do not speak.

In that part of the Psalm dealing with the revelation of God in His Word, there are five synonyms, namely, "the law," "testimony," "statutes," "commandment," and the "judgments," all of which are used of the Word of God. Many qualities are ascribed to this Word. It is perfect, sure, right, pure, cleansing, true; it converts the soul; it makes wise the simple, it enlightens the eyes of the understanding; it cleanses from error; it is more precious than gold, sweeter than honey and brings to those who obey it, a great reward.

The various aspects of this subject and its discussion may be made to revolve around Jeremiah 15:16. The experience of the prophet ought to be the experience of every Christian believer. Nothing can better express a true believer's attitude towards the Bible and the spiritual satisfaction found in it than the prophet's own utterance,—"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of Hosts."

May 27

Medical Missions at Home and Abroad
Matthew 4:23, 25; 10:5, 8

Dr. Arthur J. Brown in his book entitled, *The Foreign Missionary*, presents the following plea for medical missions:

"Christ Himself set the example by ministering to the sick. Of His thirty-six recorded miracles, twenty-four were of physical healing and there must have been many others, for we read that all them that had any sick brought them unto Him and He laid His hands on every one of them and healed them. Medical work is not to be regarded as a mere humanitarian addition but an essential part of our Christian service in heathen lands.

"Every non-Christian land is a land of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance, by filth and by superstition. In most heathen lands illness is believed to be caused by a demon that has gotten into the body and the treatment is an effort to expel it. Sometimes hot fires are built to scorch the demon out. 'What are those scars that so thickly dot the body?' someone asked of Dr. Neal in China as he examined a pitiful little girl that had been brought in. 'Places where hot needles have been thrust in to kill the evil spirits,' was the startling reply.

"The horrors of superstition and maltreatment of the sick and injured are relieved greatly by medical missions who go through those regions of pain in the name and spirit of Christ, healing fevered bodies, giving light to darkened eyes and straightening deformed limbs."

In the book referred to, Dr. Brown tells us that 1,162 hospitals and dispensaries are maintained on the foreign field by the Protestant Boards and that the year before the publication of his book 2,347,780 patients were treated. No other phase of mission work has done more to soften hearts and to open doors and no other has been more fruitful in spiritual results.

Commenting on this work, Dr. Brown says, "Every missionary, whatever his special department, should make a direct, earnest, and prayerful effort to lead souls to Christ. Every teacher should seek the conversion of their scholars; every physician the cure of souls, and every wife the salvation of heathen mothers and children. In the home, in the school, in the hospital, by the wayside, in the market-place, anywhere and everywhere that opportunities are offered or can be made, the gospel should be set forth."

June 3

Lessons From the Psalms—The Shepherd Psalm
Psalm 23:1-6

The Twenty-third Psalm is the most familiar and the most precious of all the psalms. It is preceded by the psalm of the Cross and followed by the psalm of the glory. Much spiritual benefit may be derived from the reading of these three psalms together, for the shepherd care of our Lord is the result of His work for us in death and resurrection and also the guaranty of our future glory.

Christ is the good Shepherd who gave His life for the sheep (John 10:11, 14). He is the great Shepherd raised from the dead by the glory of the Father (Heb. 13:20), and He is the chief Shepherd who shall yet appear in glory (1 Pet. 5:4). In view of this, happy are they who can use the personal, possessive pronoun, as in the first verse of this psalm, and say, "The Lord is *my* Shepherd." This is the gateway into all the treasures that follow; such an one shall not want. He shall not want spiritual food or rest (v. 2); he shall not want restoration of soul or guidance in righteousness (v. 3); he shall not want companionship, even in death, or deliverance from fear (v. 4); he shall not want the provisions of grace (v. 5); he shall not want assurance of heart (v. 6). All of this and more belongs to the one who can say, "The Lord is *my* Shepherd."

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

JESUS AND THE KINGDOM

C. B. C., West Orange, N. J.

(1) Jesus is King, but not yet reigning in His kingdom; for that is earthly and still future. (2) The saying that "the kingdom of heaven is within you" is based upon a misconception. The passage should read, "the kingdom of heaven is in your midst"; for in a very real sense the kingdom is where the King is.

THE LAND OF NOD

** *** **

(1) No race of people dwelt in the land of Nod before Cain went there; for the name, meaning *wandering*, evidently grew out of that circumstance. (2) The Bible does not say that Cain got his wife there. (3) Malachi 4:5,6 teaches that the prophet Elijah is to come before the Day of the Lord and help prepare the Israelites for that "great and terrible day." The latter part of the sixth verse probably means the restoration of the Jews to the faith of their fathers. Without this restoration the coming of the Lord would be a curse to them.

FAITH NEEDED IN HEAVEN

K. B., Bluefields, Nic., C. A.

(1) There will never be a place in God's universe where faith will not be needed. It is the basis of all harmonious, loving, abiding relationships between moral beings. Heaven will be the supreme sphere for the exercise of faith. There will be no doubters or unbelievers in heaven.

(2) Hebrews 12:1 refers only to this life and affords no proof that our loved ones in heaven are praying for us.

(3) Infant baptism is only for the children of believers. Church members who are living in known sin are in no state to assume the vows required of them when presenting their children for baptism.

THE VESTED CHOIR

R. O. H., Wyoming, N. Y.

A vested choir is not necessarily unspiritual or worldly, and has the advantage of uniformity of appearance. There is less opportunity for "showing off" than when the custom is to wear varigated costumes and often brilliant and monstrous headgear. When the singing is in the power of the Holy Spirit the particular garb worn is a secondary matter.

This would seem to us a proper question for the officials of the church to decide, and not the choir or even the pastor. The choir should abide by that decision. We should think that the sentiment of the church and community ought also be taken into the consideration.

INTRODUCTION OF BIBLE REFERENCES

B. L. K., Harrisonburg, Va.

(1) The practice of using marginal references seems to have been introduced by William Tyndale in his translation of the New Testament in 1525.

(2) While there is a similarity of language between Isaiah 3:16-26, 1 Timothy 2:9, 10, and 1 Peter 3:2, 3, the New Testament passages have no direct connection with Isaiah. The predictions in Isaiah 3:16-26 were fulfilled when Jerusalem was destroyed by Nebuchadnezzar.

(3) Only the original manuscripts of the Bible were inspired. None of the translations are perfect. The *American Standard* is as good as any.

THE APOCRYPHAL BOOKS

W. C. S., Dixon, Ill.

In Dr. Gray's book, *Primers of the Faith*, page ninety-four, the following is given as to why the apocryphal books are not included in the canon.

"1. They do not claim divine authority as almost all the accepted books do.

"2. In some cases they altogether disclaim such authority. (See the Introduction to Ecclesiasticus, and also 2 Maccabees 11:23; 15:38).

"3. They contain statements here and there at variance with the Scriptures. (Compare Baruch 1:2 with Jeremiah 43:6, 7. See also 2 Maccabees 12:43 and the following verses.)

"4. They are not found in any catalogue or list of the sacred Scriptures for the first four centuries of the Christian era.

"5. The Jews never received them as canonical.

"6. Christ and His apostles never quoted them.

"It is true that the Roman Catholic church accepts these books as canonical, but even she has only done so since the Council of Trent, 1545."

GENEALOGY OF JESUS

B. W. M., Parkersburg, Iowa.

The fact that Jesus was the *legal* son of Joseph would have made him the son of David. But Luke 1:32, and 2:4 also, when properly understood, shows him to be the son of David through Mary, even if there were no further evidence. But further evidence is furnished in the circumstance that the genealogical record in Luke is almost unquestionably that of Mary from David through Nathan, as the record in Matthew is that of Joseph from David through Solomon. The fact that Matthew makes Jacob the father of Joseph, and Luke makes Heli to be his father may be explained by the not unusual circumstance that the same person had two names, like

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Matthew himself, who was also called Levi. Or it may be explained by saying that Joseph was the son-in-law of Heli, who was the father of Mary. (See Ruth 1:11, 12). Joseph's name may have been introduced in Luke's table in conformity with the Jewish custom in such cases. The bitterest enemies of Christianity in the earlier times never questioned Jesus' descent from David.

BRIEF MENTION

G. D., Wanatah, Ind.

Our limited space and time forbids our answering so many questions for one correspondent.

J. G. K., Warsaw, Ill.

We have no authority for the statement that Jesus broke down under the weight of the cross. This is an inference from Mark 15:21

X. Y. Z., New London, O.

To say that the scourge of small cords used by Jesus in cleansing the Temple (John 2:15) "became a flame of fire in his hands," is simply a use of florid language.

J. A. F., Kanawha City, W. Va.

The book to which you refer is probably a Seventh Day Adventist production. Not having read the book we cannot express an opinion about it.

F. B., Craigmile, Alta.

(1) The only "righteous" ones who (think they) need no repentance are the self-righteous (Luke 15:7).

(2) Paul's language in 1 Corinthians 16:22 was not un-Christlike (John 3:36).

E. M. S., Chicago, Ill.

Matthew 19:27, 28 speaks of the judgeship of the apostles in the time of "the restoration." Judas will indeed be excluded. Christ was speaking to the twelve as a body.

E. E. P., Denver, Colo.

Mr. Robert Govett is the author of *The Apocalypse Expounded by the Holy Scripture* which is highly recommended. Further information might be obtained from the Loizeaux Brothers, Fourth Avenue, New York.

H. J. A., Chicago Ill.

The apparent contradiction between Acts 9:7 and Acts 22:9 is explained in that they heard the voice, but not in a way to understand it, not the articulated words which were addressed to Paul.

H. M., Grand Rapids, Mich.

The statement by Mr. C. C. Cook was that Jesus offered Himself as Israel's Messiah. The very proclamation of the kingdom included the offer of Himself as King.

G. H. B., Rochester, Minn.

The Bible Students Monthly is an organ of the Russellites, whose teachings are a mingling of much error with truth. For a brief statement of their doctrines see pamphlet entitled, *The Errors of Millennial Dawnism*, by Rev. James M. Gray, D. D.

J. S. V., Tampa, Fla.

Concerning secret orders, we would refer you to a pamphlet by Adam Murrman, *A Three-Fold Inditement of Secret Orders*, which may be obtained from the National Christian Association, 850 W. Madison St., Chicago, Ill.

H. S. M., Miami, Fla.

We know of no authority for changing the punctuation of Luke 23:43, placing the comma after "today." Such a change would seem to destroy the full force of the promise, and the word "today" would be redundant.

J. R. B. N., Princeton, Ill.

The unpardonable sin of Matthew 12:31, 32 is attributing to Satan the work of the Holy Spirit. In general we may say that it is the refusal to accept Christ after the full illumination the Holy Spirit has given of Him.

L. R. C., Lancaster, Pa.

(1) Since the Israelitish nation practically began with the Passover (Exod. 13:4) it is not possible that they had any month prior to that time to mark the beginning of their year.

(2) The division of the year into civil and ecclesiastical apparently came after the Babylonian captivity.

M. R., Boon, Mich.

The only way we know whereby you can get the rules and doctrines of the Ku Klux Klan is by joining the order. See also an article in the March number of the MOODY BIBLE INSTITUTE MONTHLY, page 291, "*The Ku Klux Klan—Is It of God?*"

W. C. T., West Terre Haute, Ind.

As to the prophecies concerning the abasement of Egypt (Ezek. 29 and 30) as being in conflict with her present independence, we would say that this independence is only seeming. While England has given Egypt nominal independence the power of England is still dominating that land.

H. L. C., Armiston, Ala.

The apostolic requisite that one should have been an eye-witness of the Lord after His resurrection, probably applied only to the twelve (Acts 1:22). It is not impossible, however, that Barnabas, who is also called an apostle (Acts 14:14), may have seen the risen Lord, for at one time He was manifested to five hundred brethren.

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May 13
David, the Poet and King
1 Samuel 16:1-13

Golden Text:—"Surely, goodness and mercy shall follow me all the days of my life."—Psalm 23:6.

I. Samuel Mourns for Saul (v. 1).

1. Why He Mourned. The death of Saul was no doubt a personal loss to Samuel, for Saul was a commanding and lovable personality. Then, too, the ruin of so promising a career would deeply effect Samuel. Finally the humiliation to God and God's people grieved his heart.

2. Excessive Mourning Rebuked. The fact that God had rejected Saul should have lifted Samuel out of his grief. Excessive grief over that which God does is a reflection upon Him and should be rebuked. In all God's acts we should submit although it may change our plans. When sorrow becomes a hindrance to the discharge of duty, it merits rebuke.

II. Samuel Sent to Anoint David (vv. 1-3).

1. Samuel's Fear (v. 2). Perhaps by this time, Saul was becoming a desperate character. Samuel still knew that if Saul should hear that he was taking steps to anoint a successor to his throne, his own life would be in danger. Samuel was wise in submitting this hard situation to the Lord. God's servants are to be brave. However, even when going on errands for God we should not court danger. We should exercise the greatest caution so that unnecessary dangers be avoided.

2. The Lord's Direction (vv. 2, 3). The Lord smoothed the way for Samuel. He showed him how to perform his duty and escape the danger. Samuel was to take a heifer and announce that he was going to offer a sacrifice unto the Lord and to call Jesse to the sacrifice. The prophet was not told all that would happen. He was not to worry about how matters would turn out. This is usually God's way with us. He gives us our work piece by piece, and guides us step by step. Samuel's purpose was known only to himself. It was to be kept a secret so that the news would not reach Saul. This was a shrewd device but entirely legitimate. There is no necessity to reveal all our purposes. We may conceal that which others have no right to know, especially when such a disclosure would be prejudicial to the success of our mission. What Samuel said was true. Lying is not justifiable under any circumstances, but we are not obliged to reveal all our purposes.

III. Samuel's Obedience (vv. 4-13).

1. The Trembling Elders of Bethlehem (vv. 4, 5). It seems that the whole nation was shocked through with fear because of Saul's sin. Their unusual movement was an occasion for alarm. To the elder's alarming inquiry Samuel responded with the assurance of peace, inviting them to join him in worshiping the Lord.

2. Examination of Jesse's Sons (vv. 6-12). The Lord had revealed to Samuel that one of Jesse's sons was to be the new king, but not the particular one. The selection of the right one was a most important matter as destinies hung upon it. (1) Eliab rejected (vv. 6, 7). Eliab was the eldest son and therefore he was the first presented as having first right to the place of honor. Further, he was a splendid specimen of manhood, tall and majestic in appearance, so that even Samuel was captivated by him as he had been by Saul (10:24). Outward appearance is favorable, but the realities seen by God were against him. God knows whom He can trust with great responsibilities. We frequently estimate men by their dress, cultural appearances, wealth and position. These are only surface manifestations and frequently lead us astray, but God looks into the heart. Some one has said that in every man there are three men,—the man he thinks himself to be, the man others think him to be, and the man God knows him to be. The third man is the real man. (2) David chosen (vv. 8-12). All but one of Jesse's sons had been looked upon, but still the Lord's choice had not appeared. Jesse's reply to Samuel's question as to whether all his children had appeared seems to imply that David was not of much importance. At any rate he was only a boy while his brothers were already young men. He was considered good enough to watch the sheep, but not to be called to the feast. This is ever the way of man. He overlooks the very ones whom the Lord has chosen for places of honor and influence. Because David was faithful as a shepherd boy, he was in line for promotion when God's given time arrived.

3. David Anointed (v. 13). When the shepherd lad appeared, the Lord directed Samuel to anoint him. When the oil was applied the Spirit of the Lord came upon him. David was a gifted and attractive lad, but his gifts were of no avail without the Spirit of God. Only as we are anointed by the Holy Ghost can we truly do the Lord's will and work.

May 20
Elijah, the Brave Reformer
1 Kings 18:17-46

Golden Text:—"Choose you this day whom ye will serve."—Joshua 24:15.

I. Elijah Meets Ahab (vv. 17, 18).

At the Lord's command Elijah shows himself to Ahab. When Elijah last was seen by Ahab, he announced that rain would only be given by his word (17:1). In connection with the prophet's appearance before the king, rain was promised.

1. Ahab's Question, "Art Thou He that Troubleth Israel?" (v. 17). Ahab's aim was to intimidate Elijah to awe him

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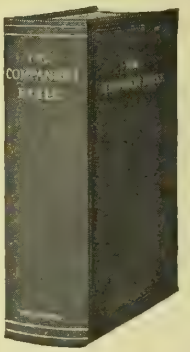

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into submission. The Devil goes about like a roaring lion seeking whom he may devour (1 Pet. 5:8).

2. Elijah's Answer (v. 18). He denied the charge and boldly declared that the calamity which had befallen the nation was caused by idolatry of Ahab and his family. Many are the calamities which befall men and nations because they have forsaken God's command and are worshiping other gods.

II. Elijah's Challenge (vv. 19-24).

1. The People Assembled (vv. 19, 20). The king convened the people at the urgent request of Elijah. It is strange that he should do this at Elijah's command. Evidently God overruled.

2. Elijah's Ringing Call to Decision (vv. 21-24). (1) The question asked "Who is your God, Baal or the Lord?" (v. 21). Many of the people had not wholly forsaken God. They attempted to worship both God and Baal. Many today are halting between two opinions. They are halting between self and God, sin and holiness, mammon and God. But the question must be settled sooner or later. In fact, the decision is being made every day. Are you worshiping ambition, wealth, pleasure, sensuality, fashion? Would that some Elijah would appear to summon you to your Carmel that you might see how miserably your gods will fail you in the awful hour of need! (2) The silence of the people (v. 21). This may have been because of fear of the king, or ignorance, for many were of the opinion that to be religious was the only thing necessary, irrespective of the being worshiped. This is common today. There is all the difference between merely worshiping and really worshiping God that there is between hell and heaven. (3) The method of decision (vv. 22-24). Two sacrifices were to be provided, one to be offered to Baal, the other to God. The god who answered by fire was to be the God. The people consented that this was a fair test. Accepted sacrifice is the grand and supreme test by which God is calling upon men everywhere to make the decision between Christ and the heathen gods. The proof that the atonement of Christ was accepted by God and is sufficient to cover all sin, is that God raised him from the dead (Rom. 4:25).

III. The Test Applied (vv. 25-39).

1. The Offering by the Prophets of Baal (vv. 25-29). Elijah gave the prophets of Baal the first opportunity to prove to the people whether Baal was a real God. To deal unfairly in any test betrays weakness in the part and the positions taken. These prophets had the advantage of all-day, united and earnest prayer, as evidenced by their persistence and even cutting themselves. The real difference in the issue of prayer is the person to whom prayer is made, not merely the earnestness with which it is made. Elijah taunted them. They more earnestly cried to Baal, but no answer came.

2. The Offering by Elijah (vv. 30-39). (1) The people invited near (v. 30). His object was for them to see the entire proceedings in order to fully grasp the genuineness of the test. There are no secrets in God's worship. (2) The altar repaired (vv. 30-32). Before there can be the power of God manifested, the altar must be repaired. Elijah took twelve stones representing the united nation. There is a unity of all God's people. (3) The offering on the altar (vv. 33-35). After the bullock was in place he had four barrels of water three times emptied upon the sacrifice and the wood so as to fill the trench about the altar. So sure was Elijah that God's power was sufficient that he heaped difficulty upon difficulty. (4) Elijah's prayer (vv. 36, 37). No finer model of prayer is to be found. (a) It was based upon covenants (v. 36). The foundation upon which all real prayer rests is covenant relationship. (b) Its object was God's exaltation (v. 36); Elijah was jealous for God's glory. His supreme desire was to honor and magnify the Lord. The only thing that he asked for himself was to be known as God's servant. (c) It was for the salvation of the people (v. 37). His heart yearned after Israel. He was most desirous that they should come to know God. (5) The result (vv. 38, 39). (a) The fire of the Lord fell and consumed not only the sacrifice but the wood, stones and dust, even licking up the water in the trench. (b) The people fell on their faces and confessed that the Lord was God.

IV. The Execution of Baal's Prophets (v. 40.)

The reason for this drastic action was that Israel's government was a theocracy. God was their king. Idolatry was treason against the king. These false prophets were traitors to God and therefore should die.

V. God's Prophet Vindicated (vv. 41-46).

The proof that Elijah was God's prophet was incomplete till rain came. Israel under his ministry had now turned back to God, and God made known unto them His graciousness.

May 27

Isaiah, the Statesman and Prophet

Isaiah 6:1-13

Golden Text:—"Here am I, send me." —Isaiah 6:8.

As to whether this is Isaiah's first call and the record is out of its logical or chronological place, or whether it is a call to special service, need not particularly concern us. It is frequently true that God gives His servants new visions of himself from which their ministry gains new meaning and variety.

I. Isaiah's Vision of the Lord (vv. 1-4).

No one's ministry will ever be fruitful until he has had a vision of Jehovah. The scope of his tasks and the power to perform services will be lacking until he sees God.

1. He Saw the Lord on His Throne

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(v. 1). The prophet's gaze penetrated to the very throne of the eternal. We need not so much know things concerning God as to have a vision of Him, even to see Him on His throne. Surely, now as perhaps never before, as the awful darkness is settling down upon the world and the foundations of culture and civilization, institutions and governments are tottering, we need a vision of the enthroned Lord. We need to know that He is above all, to realize that we can find out God by our reasoning, to know that it is utter vanity to say what God can do, and what God cannot do.

2. He Saw the Seraphims Above (vv. 2, 3). Whatever form or rank these beings have, they clearly are ministers of the Most High. Their standing indicates that they were in readiness to do His bidding. Their equipment with six wings shows the celerity with which they executed His will. In the divine presence they find different uses for wings. One pair was needed to veil the seraph's head from the "intolerable effulgence" of the glory. One pair veiled the feet which had been soiled in the execution of the commission, while the third pair was suspended in mid-air while they waited to depart on any errand which the Lord might will. While waiting they kept crying, "Holy, holy, holy." The supreme attribute of Jehovah is holiness. It is for this that His creatures worship and adore Him. The treble repetition doubtless refers to the triune God. Holy is the One who created us, holy is the One who redeemed us, and holy is the One who sanctifies and keeps us. From the position of God's throne, they see the whole earth filled with His glory. Men and demons in the whole earth whether they will or not, are following the plans and purposes of God.

3. He Saw Manifestations of Majesty (v. 4). As the holy ones cried the very door posts moved and the Temple was filled with smoke. Smoke indicates the divine presence in anger (Exod. 19:8; 29:18). This indicated that the selfishness, idolatry and ingratitude of Israel provoked God's anger.

II. Isaiah's Conviction of Sin (v. 6).

When the prophet got a vision of the holy God, he was smitten with a sense of sin. This is always true. The reason that men think well of themselves is that they have never seen God. Face to face with the Lord Isaiah saw himself as wholly vile. He realized that he had sinned in speech and if in speech, then in heart, therefore the cry of despair. He was not only himself guilty, but was living in the midst of an unclean people.

III. Isaiah Cleansed from Sin (vv. 6, 7).

Having been convicted of and confessed his sin, a burning coal was sent from the altar which purged away his sin. His penitential guilt was forgiven and removed. Those unclean lips were made clean and with pure speech he expressed the holy thoughts of God. Only fire from God's altar can purge us from our sins.

IV. Isaiah's Call.

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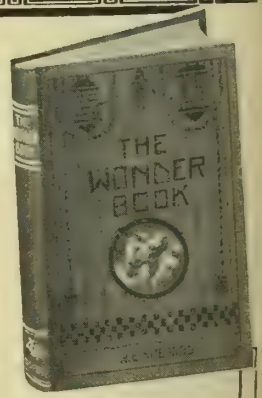

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after he was cleansed. The purged soul is the soul ready for the Lord's service. Indeed the unconvicted, unforgiven and uncleansed soul cannot even hear the divine call for service.

V. Isaiah's Dedication (v. 8).

Following the cleansing from sin there was the quick response for service. The one purged and sanctified and made meet for the Master's use readily responds to the call of God. They did not inquire as to the issue, did not desire to see the end from the beginning, but with freedom came forward to serve.

VI. Isaiah's Commission (vv. 9-13).

The previous outlook was not promising. He shrank from the responsibility and instantly cried, "How long, Lord?" The people were steeped in selfishness and the Lord assured him that their blindness and sin would not continue forever, though long. The people would go on in sin to be taken captive and the land be made desolate. As the oak sheds its leaves and is after a time apparently lifeless, yet it retains its substance and so can manifest life, so notwithstanding the deadness of the nations, a remnant shall be saved. The holy seed or stock of the kingdom shall come to fruitage in the last days. That remnant has been preserved and shall come forth from the Great Tribulation as a nucleus for the kingdom of the Messiah.

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June 3

Jeremiah, the Prophet of Courage
Jeremiah 35:1-18

Golden Text:—"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

Jeremiah was one of the last prophets of Judah. He saw the nation go into the Babylonian captivity and Jerusalem destroyed, after which he went into Egypt. He was a lonely, misunderstood and unpopular prophet. He was most bitterly hated and persecuted. His own countrymen turned against him. He was placed in stocks, and then thrown into a horrible dungeon from which he narrowly escaped with his life. The teacher should give a little sketch of his life. The following is suggested:

1. His call (1:2-10)
2. His commission (1:11-19)
3. His sympathetic heart (4:19)
4. His great sorrows (10:15-21)
5. The divine power which urged him forward and sustained him (20:7-9)

Because he was called upon to prophesy against his own nation, and at the command of God urged them to surrender to the Babylonians, he was regarded as guilty of treason.

The lesson today is really an episode in the history of Jeremiah. It centers in the history of a certain family of Jews who were loyal to the traditions of their fathers, turning away from the luxury and degeneracy of Judah maintaining

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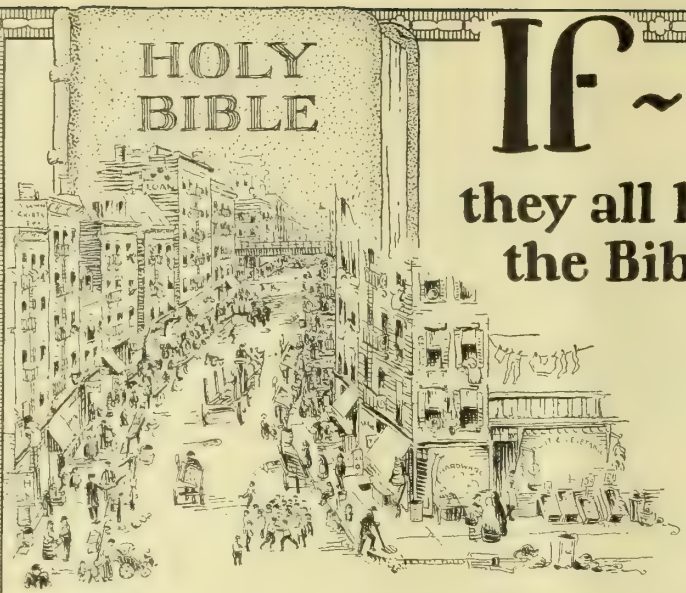

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their simple life. This the prophet shows as an object lesson.

I. The Rechabites' Test (vv. 1-5).

In the days of Jehoiakim, the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Judah by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the children of Judah for their lack of obedience. Jonadab, the father of the Rechabites, was only a man, but the one whose commands Judah disregarded was the Almighty God, their Creator and Saviour. It is God's plan that every man be tested. Being a free agent, he can only have character through testing. It was for this reason that God placed Adam and Eve in Eden and permitted the Devil to test them. While we should be concerned with the removal of temptation, from men, we should be more concerned with teaching them their responsibility and showing them how to overcome it.

II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country in the midst of a foreign people they refused to drink wine, declaring that they had been true to the instructions of Jonadab all their lives. Obedience to his instruction had been practiced by all men, women and children. It is a fine thing when children keep in mind their fathers and render obedience to their commands.

III. The Loyalty of the Rechabites in Contrast with the Disloyalty of Judah (vv. 12-16).

1. The Appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He reminded them that the Rechabites were obedient. Their father was dead long ago. He also reminded them that he had spoken to them in person, rising up early to do so.

2. The Ministry of the Prophets (vv. 15, 16). When the people failed to render obedience to God, He sent to them the prophets who pled with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead long since and could not know of their disloyalty or correct them concerning it. God is all-wise and lives forever and will punish for disobedience. (3) The Rechabites were never put in mind of their obligations, but God sent his prophets who rose up early to remind them. (4) Jonadab left the charge but no estate to bear the charge, but God gave the people a goodly land and blessed them in it. (5) God never tied up His people to any hard task like Jonadab did, but God's people disobeyed Him and the Rechabites obeyed their father.

IV. Judgment upon the Jews for Disobedience(v. 17).

God declared that He would bring judgment upon them according to what He had said. Judgment is determined upon those who disobey and rebel against God.

V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab, they should have continued representation before God. God has such a regard for filial obedience that He lets no act go unrewarded.

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Missionary Department

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"When he saw the multitudes, he was moved with compassion on them."—Matthew 9:36.

Again and again do we read of Christ being thus *moved with compassion*—on the crowd of 5,000 hungry people, again on the crowd of 4,000, on a leper outcast, on two blind beggars by the wayside, on a demon-possessed man, on the boy afflicted with a dumb spirit, and (in the text above) on the multitudes in their un-met spiritual needs. In such parables, too, as the Good Samaritan and the Prodigal Son, He employs the same expression.

It is a great word, this word compassion. It expresses a yearning of the heart so intense that it becomes actually painful.

We more commonly use the word "pity" today, but it is a weak word compared with "compassion," and it suggests how far human pity falls short of divine compassion.

Folks hear about the heathen in their misery and dire need, and regard them much as they do the characters staged in a theater play. They give them a passing thought, indulge an aesthetic shudder, say, "Poor things, how dreadful!" and then pass out to have their sentimental feelings quickly drowned in the whirl of pleasure, or the rush of business. These folks are merely "*touched with pity*": Jesus was "*moved with compassion.*" His compassion stirred Him to action, so that He healed the leper, gave sight to the blind, fed the hungry multitude and preached salvation to the sinful.

Let us measure our missionary concern by His, and discover whether we have been really moved with compassion, or only lightly touched with a pity which has never crystallized into action. "*Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?*"

A PLEA FOR COMPASSION

"The sob of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. *Oh, think of these needs!* I say again, they are ocean-depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appall you, until you cannot sleep, until you cannot criticize."

—Rev. Charles Inwood.

KANAMORI'S CAMPAIGN AT DOSHISHA UNIVERSITY

Paul Kanamori, the well-known Japanese evangelist, author of the Three Hour Sermon, recently conducted a week's evangelistic campaign at the great Doshisha University in Kyoto, Japan, as a memorial to its famous founder, Joseph Hardy Neesima. It was in 1875 that Neesima opened his school, with eight pupils, in a small room in that ancient capital, which was a hotbed of idolatry with 3,500 temples and 8,000 Buddhist priests. When, in 1890, death overtook this great man of God, the Doshisha had grown into a well equipped institution of nearly 700 students. Today its student body numbers over 3,000. While it has thus advanced in size and numbers, it has sadly lapsed from its sound doctrinal position and high spiritual tone under Neesima, and has become a recognized stronghold of "Modernism" in Japan. What a victory, then, that as a result of Kanamori's plain and fearless gospel preaching, 327 students accepted Christ during one week! Of these, 227 were baptized by the evangelist on February 4, and each received from him a copy of the New Testament with the words "*The Bible is the Word of God. Read it upon your knees,*" written upon the fly-leaf.

Japanese University Students Baptized by Paul Kanamori

The accompanying photo shows these 227 baptized converts in front of the college chapel, and, seated in the center of the front row (from left to right), Mr. Bartlett, Paul Kanamori, President Ebina of the Doshisha, and Dr. Neesima's widow.

THE MOODY BIBLE INSTITUTE IN THE MISSION FIELD

The following facts and figures speak for themselves concerning the contribution of the M. B. I. to the work of foreign missions along the three trunk lines of going, praying and giving. (The figures are up to Dec. 31, 1922).

Students who have become foreign missionaries, 1143.

Students at present on the field, 818.

Students who have sailed during last 16 months, 51.

Students under appointment Dec. 31, 1922, and about to sail, 32.

Students whose applications were before Mission Boards on Dec. 31, 1922, 36.

M. B. I. missionaries are working under 55 societies and in almost every country in the world. There are 227 in China, including every province and also Mongolia; 194 in Africa; 138 in India; 87 in Latin America; 55 in Japan; 31 in Korea; 27 in 5 countries of the Near East; 25 in the Island World, including the Philippine, Hawaiian, Fiji, Friendly and Ladrone group, and Madagascar; 20 in 8 countries of continental Europe; 9 in Alaska, and 5 in south-eastern Asia (Siam, Indo-China and Malay Peninsula).

M. B. I. missionaries are in some of the most distant and neglected fields such as Arabia, Persia, the borders of Cambodia in French Indo-China, and the savage Indian districts of Brazil and other South American countries.

The number of enrolled Student Volunteers in the Institute varies from term to term, but stands usually at about 200. But there are many other students not thus enrolled whose faces are also toward the foreign field.

The 13 prayer bands of the Missionary Union, meeting weekly for systematic missionary intercession, had, during 1922, a total attendance of 13,379.

During 1922, $6,950 was contributed by the students, through the Missionary Union, for evangelistic work under 41 selected Mission Boards.

WHERE YOUR MISSIONARY DOLLAR GOES

Under this heading the Treasurer of the Executive Committee of Foreign Missions for the Presbyterian Church (South), answers the question so frequently asked, as to what portion of the money given for foreign missions actually goes into the work, and what part is consumed in expenses. He makes a full, clear statement of the case for his own denomination, showing that the total expense of administration, including

alaries of secretaries, clerical help and all other necessary outlay at headquarters, amounts to 5½ per cent of the contributions. He goes on to give a detailed analysis of the distribution of the funds among missionary salaries, travel expenses, buildings, equipment, and the various lines of work on the field, to which objects the great bulk of the money goes. Finally, 6 6-10 per cent is used for such purposes as missionary deputational work, conferences, literature, and other miscellaneous expenses involved in educating and stimulating the home churches in missions.

A comparative study of the cost of administration in the various missionary societies would be interesting. In making comparisons care needs to be taken to make sure that statements of cost really cover the same ground, for sometimes general statements of low cost of administration, without full details supplied as in the above instance, are quite misleading.

No intelligent and reasonable person will question the wisdom of thorough missionary administration, or the legitimacy of its expenses being defrayed from missionary funds. Assuming that such administration is strictly conscientious and economical, it will be found to bear most favorably upon both the efficiency and the low cost of missionary field operations, as well as upon the highest welfare of the missionaries.

The cure for extravagant administration, where such exists, is not *no* administration, but *economical* administration. In the longest and clearest view of the whole matter it will be found that missionary work conducted on well organized lines, under experienced direction and employing thorough business methods, brings decidedly larger, better and more abiding results than work undertaken by individuals laboring as independent units. There is no inconsistency between organization and administration and the fullest control of the Holy Spirit. On the contrary, such missionary work affords much ampler opportunity for the exercise of the varied gifts and operations of the Spirit, to the mutual edification of the members co-operating and the fullest benefit to those labored for, than does the work of so-called "independent" individuals.

BIBLE CIRCULATION IN CHINA

During 1922 the three great Bible Societies—British and Foreign, American and Scotch—those invaluable auxiliaries of missionary work, circulated in China alone 50,078 Bibles, 107,081 Testaments, and 6,232,818 Scripture portions, a grand total of 6,389,977 books.

This brings to mind how a little over a hundred years ago Voltaire prophesied that the Bible would be extinct within a century. Instead of this, the Bible is being circulated today throughout the world in over 500 languages, and each year more than 120 times as many copies go forth as in Voltaire's day.

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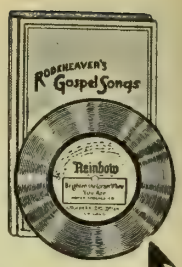
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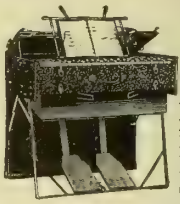

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2. *Typically.*
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1. Sin—The cause of our Death (Rom. 5:12).
2. Son—The cause of our Life (John 3:16; John 3:36).
   Settle the Son question (Rom. 6:14; John 17:3; John 15:5, and He will settle the Sin question for you (Heb. 7:25).

—B. W. Burleigh.

A MOTHER'S HERITAGE

"Children are an heritage of the Lord." —Psalm 127:3.

I. A Heritage from God— Gen. 4:1.
1. A great gift (Gen. 17:18-20).
2. A good gift (2 Kings 4:13-17).
3. A glad gift (Luke 1:13, 14).

II. A Heritage for God—1 Sam. 1:27, 28.
1. Prepared by example (Gen. 18:19; Josh. 24:15).
2. Prepared by discipline (1 Sam. 3:13; Prov. 19:18).
3. Prepared by instruction (2 Tim. 1:5; Deut. 4:9; 11:19).

III. A Heritage with God—2 Sam. 12:23.
1. Guarded by angels (Matt. 18:12).
2. Jewels of a crown (Mal. 3:17).
3. Joys of Jerusalem (Zech. 8:5; Mark 10:14).

—C. H. Benson.

CHRISTIAN GIVING

I. The Divine Reason for permitting us to give:
In order that we may become God-like.
"God so loved the world that He gave" (John 3:16).
"The Son of God, who loved me and gave himself for me" (Gal. 2:20).

II. The Divine Order in giving:
"First they gave their own selves to the Lord" (2 Cor. 8:5, R.V.).

III. The Divine Proportion in giving:
"Bring ye the whole tithe into the storehouse" (Mal. 3:10, R. V.).

IV. The Divine Time for giving:
"Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made" (1 Cor. 16:2, R. V.).

V. The Divine Spirit in which to give:
"God loveth a cheerful giver" (2 Cor. 9:7).

VI. The Divine Assurance regarding our giving:
"My God shall supply all your need" (Phil. 4:19).

VII. The Divine Source of our giving:
"Of thine own have we given thee" (1 Chron. 29:14, R. V.).

Franklin G. Huling.

ROMANS 8:28 OUTLINED

1. Movement—"All things work."
2. Harmony—"together."
3. Blessing—"for good."
4. Limitation—"to those who love God."

—W. H. Griffith Thomas.

NEVERTHELESS

The "nevertheless" of Sin (2 Kings 3:3;13: 6).

The "nevertheless" of Supplication (uttered, Neh. 4: 9; answered, Ps. 31: 22; 106: 44).

The "nevertheless" of Salvation (Ps. 106:8).

The "nevertheless" of Submission (Matt. 26: 39).

The "nevertheless" of Suffering and Sanctity (Heb. 12: 11).

The "nevertheless" of Solace (2 Cor. 7:6).

The "nevertheless" of the Second Advent (Matt. 26:64).

—S. R. Cambie.

THE HOLY SPIRIT IN GALATIANS

1. The Spirit and Prayer—sonship recognized (4:6, 7).
2. The Spirit and Righteousness Actualized (5:5).
3. The Spirit and Leadership (5:18).
4. The Spirit and the Christian Walk (5:16).
5. The Spirit and His Fruits in Christian Life (5:22,23).
6. The Spirit and Life-Sustenance (5:25,26).
7. The Spirit and Sowing and Reaping (6:8).

How is He received?—By Faith (2:14), not by works of law.

—J. T. Larsen.

THE HOLY SPIRIT

I. His Work with Sinners.
1. Personality shown (John 14:16, 17).
2. To strive (Gen. 6:3).
3. To convince of sin, righteousness and judgment (John 16:8).
4. Promised to believers (John 7:38).
5. Promise fulfilled at the time of accepting Christ's word (Acts 10:44; 11:15).

II. His Work in Believers
1. To teach and remind (John 14:20).
2. To guide (John 16:13; Rom. 8:14).
3. To strengthen (Rom. 8:26).
4. To give wisdom and knowledge (1 Cor. 12:8).
5. To give courage (Rom. 5:5).
6. To give liberty (2 Cor. 3:17).
7. To fight against lust (Gal. 5:17).
8. To intercede for us (Rom. 8:26).
9. To unite us with Christ (Eph. 4:3, 4).
10. To seal us (2 Cor. 1:22).
11. To dwell in us (1 John 4:13).

—Thos. C. Lord.

THE WORK OF THE HOLY SPIRIT IN THE MINISTRY

1. He CALLS Men Into It.

He so impresses them with the realities of eternity and the great purposes of God in the ages, that they cannot rest content in the ordinary occupations of life (Luke 2:49; John 9:4; 1 Kings 19:20, 21).

2. The Spirit QUALIFIES the Preacher for His Work.

The Spirit gives him such a vivid apprehension of the gospel message as can be gotten no other way, making him not only to understand the truth theoretically, but also to feel its power practically, and so to speak it with boldness (Luke 4:18,19).

3. The Holy Spirit Gives the Preacher His MESSAGE.

To be sure this is contained in the written Word, but it is only when brought home to the heart, by the Spirit, that we realize its full import. The message of the preacher may be considered in two aspects: first, that of the general truths of revelation; and second, that of the particular part which it may be of the preacher's duty to emphasize on any given field or occasion; to show this is the work of the Spirit. (See as to the first, John 14:26; 16:13; as to the second, Mark 13:11; Acts 8:29,31. See also 1 John 2:20, 27.)

4. The Spirit Gives the Preacher His FIELD.

The field is the world, but God knows what particular part He would have you work in. For instance of special guidance, see Acts 8:4,5, 26, 29, 39, also the 10th chapter, in which we see the field as well as the preacher, prepared; also the 16th chapter, in which we have guidance by hindrances, teaching us that we should never be disappointed, but always praise the Lord for His care over His heralds.

5. The Holy Spirit Accompanies the Message with POWER.

The Holy Spirit accompanies the message with power, not only when He seems to do so, but always, either with converting and upbuilding, or with condemning and destroying power. (See Isa. 55:11, with context, also 2 Cor. 2:14-17; Matt. 24:14). The preaching of the herald divides the hearers (Matt. 3:12) and we should rejoice that notwithstanding the blinding power of the god of this world (2 Cor. 4:3, 4), the Holy Spirit is so often sent down with enlightening and saving power (1 Pet. 1:12; Acts 2:4; 10:44) bringing men "from darkness to light, and from the power of Satan unto God." We cannot expect the Spirit necessarily to follow human reasoning, but He certainly will honor His own inspirations.

—F. L. Chapell.

OUTLINE FOR LUKE 19:1-10

1. Curiosity (v. 3).
2. Conviction (vv. 5, 6).
3. Conversion (v. 9).
4. Consecration (v. 8).

—*Evangelical Christian.*

PROVERBS 23

(Two Studies)

The Instructed Heart.....verse 12
The Wise Heart.....verse 15
The Guided Heart.....verse 19
The Surrendered heart.....verse 25

or

The Evil Heart.....verse 7
The Envious Heart.....verse 17
The Perverse Heart.....verse 23

—H. H. D.

ROUSING REMARKS

A certain Scotch minister, a newcomer in the parish, finding it impossible to arrest the attention of his congregation, became desperate. No sooner did he appear in the pulpit than they promptly composed themselves to sleep.

One evening after taking up his position, he rapped sharply on the ledge in front of him, and addressed his somnolent flock in tones of severe remonstrance.

"Now, brethren," he said, "it's not fair to go to sleep as ye always ha' done directly I begin my sermon. Ye might wait a wee till I get alang, and then if I'm no worth hearing, sleep awa' wi' ye, and I'll no care; but dinna go before I have commenced. Gie me this one chance."

Finding they were all fairly awake by this time, he went on:

"I shall take for my text the two words, 'Know thyself,' but I will say before I begin the discourse that I would no advise this congregation to make such profitless acquaintances."

There was not a snore nor a nod in the kirk that evening.—Selected.

THOUGHTS FOR MOTHER'S DAY

Wendell Phillips loved his mother passionately. Her one counsel for him was to be good and do good, and he never forgot to keep his trust where his mother first taught him to place it.

* * *

Senator Thomas H. Benton, in making a speech in New York turned to the ladies present, and said: "My mother asked me never to use tobacco and I have never touched it from that day to this. She asked me never to gamble and I never have. When I was seven years of age she asked me never to drink. I never have. Now, whatever service I have been able to render my country, or whatever honor I may have gained, I owe it all to my mother."

* * *

The distinguished Garibaldi, speaking of his mother, said, "Often amidst the most ardent scenes of my tumultuous life I have in my fancy seen her on her knees before the Most High; my dear mother imploring for the life of her son, and I believe in the efficacy of her prayers."

* * *

Almost the last words of Henry Clay, as he lay dying, were, "Mother! Mother! Mother!" He must have beheld her face among those waiting angelic hosts.

—C. H. B.

MY MOTHER'S BOOK

Far, far across the deep blue sea,
Where pine and heather grow,
There first I saw my mother's Book:
The best of books I know,
Because it tells of God who loves,
And of a Saviour sent;
It tells of sin and of its cure,
And how we may repent.

I've seen her read that sacred Book,
When I was young in years,
To sooth her sorrow, cheer her heart,
And drive away her tears.
That Book was thick and leather-bound,
Its type was clear and bold,
And every time she read that Book,
Good news to her it told.

I left the land that gave me birth,
And came across the sea;
I knew not where that Book had gone,
That Book so dear to me.
Full thirty years had passed away,
And I was growing old;
Who had that Book or where it was,
To me none ever told.

Some years ago a brother dear,
One day I went to see;
That night before we went to rest—
That Book he showed it me;
"You know this Book," he said to me,
"The Book our mother read;
I'm glad I have it in my hand
Long after she is dead."

A lump came up into my throat,
A tear stood in my eye,
And could you blame me there and then,
Had I begun to cry?
I'll ne'er forget that sacred Book,
That Holy Book divine;
'Twill be my light and guide through life,
My mother's Book and mine.

Oh, Book of books, most precious Book!
The Book that God has given,
To guide our footsteps here below,
And land us safe in heaven.

—W. F. Barcley.

BACK TO BETHEL

A Message to Backsliders

Genesis 35:1-15

Introduction:

Jacob's dream at Bethel, and his promise (28:1-22);
God calls him back to Bethel (31:11-13);
Settles at Shechem (33:18-20);
His wasted years (Gal. 6:7, 8);
God calls again for him to keep his promise and proceed to Bethel (35:1).

I. Jacob Prepares to Go to Bethel.

1. Puts away the strange gods.
2. Cleanses himself and family.
3. Changes garments.

II. Jacob at Bethel.

1. The old protection (v. 5); (Prov. 16:7).
2. The old prayer-life (v. 7 .).
3. The old princeliness (v. 10).
4. The old promises (vv. 11,12).
5. The old power—"I am God Almighty," i. e., El Shaddai (v. 11).

—Wilbur M. Smith.

JOHN 3:16

John 3:16 is concentrated theology. Harry Morehouse preached seven sermons from it on seven consecutive evenings. Luther called it the "little Bible." It is the "proposition" of the whole inspired treatise, and has more of God in it than the whole universe beside. The man who has comprehended it is a D.D., and has inscribed on his heart the diploma of the school of Christ. We found in it, in a recent meditation, an arsenal for the defense and confirmation of the faith.

First, it strikes a blow at each of the following false views of God:

At *Atheism*, or the doctrine that there is no God, by the affirmation, "God."

At *Agnosticism*, or the doctrine that "you can't know God," by the statement, "God so loved."

At *Deism*, or the doctrine of a "don't care" God, by the declaration that "God gave."

At *Pantheism*, or the doctrine that the world is God, by proclaiming that "God loved the world."

At *"Eddyism,"* or the doctrine of an impersonal God, by the personal pronoun, "God gave *his* Son."

At *Unitarianism*, or the doctrine of a solitary God, by announcing, "His *only*-begotten Son."

Second, it deals as summarily with the prevalent false views of salvation:

At *Naturalism*, or salvation without life, by conditioning "eternal life." ("Ye must be born again," "there is a new creation.")

At *Legalism*, or salvation without faith, by specifying "he that believeth." ("Him that worketh not.")

At *Sentimentalism*, or salvation without blood, by showing that "God gave ('delivered up') His Son."

At *Ecclesiasticism*, or salvation by the church, by limiting the condition to believing "on *him*" ("There is ONE Mediator.")

At *Judiasm*, or salvation by caste, by embracing "Whosoever." (Judaism is not confined to Jewry.)

At *Universalism*, or salvation without exception, by limiting it to "Whosoever believeth." ("He that believeth not shall be damned.")

We know this Scripture does not discourse of systematic theology, but of a personal *theologos*; that its burden is not logic, but love. That it is quivering with life. But the above is justifiable vivisection.

—J. H. S., in *Eastern Methodist.*

A GREAT SALVATION

John 3:16

It is *great* because of its—

1. Source—"For God so loved."
2. Subject—"the world."
3. Sacrifice—"that he gave his only begotten Son."
4. Scope—"that whosoever."
5. Simplicity—"believeth on him."
6. Sufficiency—"should not perish."
7. Sublimity—"but have everlasting life."

—Clinton E. Garvin.

WHY FOUR GOSPELS?

(They differ but they do not disagree)

MARKED FEATURES OF THE FOUR GOSPELS

FOUR	MATTHEW	MARK	LUKE	JOHN
WITNESSES	Publican	Young Man	Physician	Beloved Disciple
CLASSES	Jew	Roman	Greek	Christian
CHARACTERISTICS	Jewish and Topical	Gentile and Chronological	Universal and Biographical	Imperial and Spiritual
THEMES	Messiahship	Ministry	Manhood	Majesty
KEY VERSES	Chapter 1:1	Chapter 1:1 (10:45)	Chapter 19:10	Chapter 20:31
SPECIAL TOPICS	Law	Labor	Love	Life
VARYING MESSAGES	Gospel of Righteousness	Gospel of Sanctification	Gospel of Redemption	Gospel of Wisdom
TRUTHS	Righteousness	Power	Sympathy	Divine Glory
PICTURES	Silhouette	Steel-Engraving	Half-Tone	Full-Length Portrait
CONCLUSIONS	Jesus is Risen	Risen and Ascended	Risen, Ascended, and Promising the Holy Spirit	Risen, Ascended, Breathing Holy Spirit and Promising to Return

Arranged by Rev. M. A. STONE

Outline Used in Men's Bible Class, Second Presbyterian Church, Oak Park, Ill.

THE LORD'S SUPPER

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

The Lord's table is like a great bridge, spanning the entire interval of the church's history on earth. One end of it rests on the shame of the cross, the other is planted in the glory of the kingdom.

This feast sustains a threefold relationship to the Christian:

1. It is a reminder of our past justification.

2. It is a source of our present sustenance in the new life.

3. It is the pledge of our future blessedness and glory.

I. It is a Table of Remembrance. "This do in remembrance of me." To those who had known the Lord Jesus personally, it was meant to recall Himself in all His ways of grace and words of truth. To all others who became subsequent followers, it stands for a remembrancer of Him in whom we believe. How many Christians pervert this object of the table, and make it a remembrancer of self, instead of Him! Thoughts of sin, consciousness of shortcoming and the oppression of unworthiness so becloud the vision that many a believer goes to, and departs from, the table of communion with only a sense of sorrow, and never the joyful vision of the Lord Himself. "Remember *Me*," are His significant directions as to our thoughts around His table.

II. It is a Table of Obedience. "Take, eat." "Drink ye all of it." These are commands which no child of God can reasonably avoid. The plea of unworthiness cannot for a moment be admitted as excuse for neglect of this ordinance. The command is of universal application. Every believer on Jesus is bound by it.

III. It is a Table of Self-Examination. The bread and wine symbolize Christ, and our partnership in Him. There can be no partnership without a common interest; so there can be no communion with a holy God while sin remains upon the conscience. Therefore the Lord's table is a place of self-judgment. Sins must be confessed and brought under the power of the cleansing blood. Thus the soul is restored and put upon the basis of sweet fellowship. Hence the command, "Let a man examine himself."

IV. It is a Table of Communion. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Therein all believers express their joint participation in one common salvation. It is the one ordinance which pre-eminently sets forth the unity of the body of Christ, bone of his bones, and flesh of his flesh.

V. It is a Table of Thanksgiving. Jesus gave thanks, and sang a hymn. We do likewise. The table is to be approached with joy. It is the Father's feast-board, wherefrom we partake of the tokens of divine satisfaction for sin. (Phil. 4:4; Col. 3:16).

VI. It is a Table of Confession. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." In other words, you who do silently gather at the Lord's Supper do thereby, in that act, profess to one another and to the world that you acknowledge Jesus Christ to be the Son of God.

VII. It is a Table of Expectation. The table has its goal, and will have its consummation. The feast was to be observed "till he come." Take away the hope, and the ordinance becomes meaningless. Blot out the coming, and the feast has no element of joy in it. He whom the ceremony commemorates is now away. Were He present there would be no need of such a remembrancer of Him. It gives pledge of the time of His return, when He shall gather all who thus have remembered Him on earth into the Father's marriage feast above. Thus the glory of the table is not the cross, but the throne; for the cross is only the stepping-stone by which we mount to the throne.

—George C. Needham.

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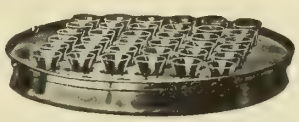

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YES, "DONE," THANK GOD!

"There is a great difference between your religion and mine," said one friend to another.

"Indeed!" was the reply. "What is that?"

"This: yours has only two letters in it, while mine has four."

"What do you mean?" said he.

"This; yours has two, **D-o** *do*. Mine has four, **D-o-n-e** *done*."

✣ ✣ ✣

DISCOURAGED

Sometimes people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, whence its owner took it out and carried it away. "Where are you taking me?" asked the taper. "To show big ships their way across the sea," was the reply. "But no ship could see by means of my tiny light." "Leave that to me," said the owner as *he lighted the big lantern and blew the taper out.—Watchword and Truth.*

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DEAD, OR GROWING?

Dr. A. C. Dixon once wrote the following sermonette: "Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the trees and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down." *Which are you, tree or post?*

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FOR FREEDOM DID CHRIST SET US FREE

A man who was seeking to become a Christian bemoaned the lot that would come to him if he gave himself to Christ.

"I shall have to give up so much," he said. "There are many things I can do now that I can't do then." "But," said a Christian brother, "there are many things that you can't do now. You cannot eat mud or drink it." "No," replied the man, "but I don't want to do a thing like that." "That's just it," was the reply. "And when you become a thorough-going Christian, all sin will become distasteful to you. You will not want to commit it." *In accepting Christ we do not surrender our liberty, but our slavery when we become free to do what we please, because we shall please to do God's will.*

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

P. S. Rowland writes: "A great meeting closed at Crawford Ave. Baptist Church, Augusta, Ga., in which there were 40 additions."

Dr. T. M. Hofmeister closed a series of meetings at Bellevue, O., and will begin a campaign at New Philadelphia, O.

Evangelist A. T. Swanson just closed a 17 day meeting at Dickens, Iowa. There were 31 conversions and 25 reconsecrations.

A. Hilmer Norum writes: "I am in my ninth year at the same church, Pacific Congregational Church, St. Paul, Minn. I am very happy in the work of our Lord."

Rev. E. G. Lane, of Longmont, Colo. departed from this life March 11. For a number of months he was a singer in D. L. Moody's evangelistic choir, and went to Europe with him. He was a noble man of God.

The Prestons report: "We have just finished two weeks meetings at Poplar Grove, Ill., 27 uniting with the church. We go to the M. E. church, Cowden, Ill., April 15-May 6. This is our second visit in two years. We have open dates after this meeting."

The Vinaroffs, gospel musicians, helped Rev. J. N. Greene of the First M. E. Church of Bedford, Ind. The largest attendance they have seen this year in any of their meetings was in Bedford. There were 90 conversions and reconsecrations. The next meeting was at a Union meeting at Nova, O.

Evangelist Willett S. Colegrove writes: "We are glad to report that we had a fine meeting at Belleville, Mich., and we are now in the midst of another revival that is gripping the town; our crowds are very large and there is every indication that conviction is very pungent."

C. S. Thompson and wife write: "We have a good union work of three churches in Redmond, Ore. It is a small town but there is good interest and a revival is surely the greatest need of this community. There were 10 forward at the first invitation. We had a great victory at Bend, Ore."

Mr. and Mrs. Harry P. Wootan report a real "Old Time" revival at the First Baptist Church, Williamsburg, Ky., March 5-16. Dr. Finley Gibson, of Louisville, Ky., did the preaching and Mr. Wootan had charge of the music. There were 129 confessions, 81 reconsecrations, and 23 accessions by letter.

Rev. E. G. Sawyer writes: "Just closed a fine meeting of the M. E. church in Donora, Pa. We had 300 conversions, 210 were received into the church Sunday morning; quite a number of the prominent business men were saved. Will give the summer months in closing our eleventh year at Tyrone, Pa."

"I have closed a series of evangelistic meetings," writes Rev. Harry C. Grimes, "in the Foxboro and Dedham Presbyterian churches, which were the most gracious series of meetings I have held this season. Many souls were saved and in several cases whole families. Rev. Harold Grouseth a former M. B. I. student is the pastor of these churches."

"I am glad to report victory in my home church, writes Evangelist L. J. Derk of Shamokin, Pa.: "This is my ninth year here. Thus far we have had 41 decisions for Christ. Among these converts are seven heads of families, and some of our leading citizens. We are entering upon the sixth week of the campaign. There is deep conviction and also great joy in this village."

Mr. and Mrs. Gerald E. Bonney report the following campaigns since the first of the year: January 1-21, with Evangelist S. B. Goff, in a union effort of the churches of Phillisburg, N. J.; January 22-February 18, in a union meeting of four churches of Carrollton, O., with the pastors doing the preaching; February 19-March 11, with the First Methodist Church of Cadiz, O.; and March 18-April 1, with the First Presbyterian Church of Rushville, Ind.

Evangelist G. A. DeFlon sends in the following: "I have closed my work at Red Cloud, Neb., and also a meeting at Marne, Iowa. Sickness hindered us a great deal, but much good was accomplished in spite of that fact. I have open dates now, if any pastor needs help for spring or summer work, my address will be 4300 Washington St., Gary, Ind."

The Ham-Ramsey evangelistic party writes: "We have just closed a very successful campaign in Henryetta, Okla., and opened very auspiciously here in a union campaign in a tabernacle seating 4,000. It was insufficient to hold the

crowds Sunday night and hundreds were forced to stand while others tore off sides of the tabernacle and peered in at the improvised opening."

Mrs. J. A. Gore of Philadelphia, Pa., better known as Mother Gore, writes: "At a recent campaign in the M. E. Church, Willow Grove, Pa., there were 31 conversions. At the Baptist church in West Conshohocken, Pa., a number went forward. At the Tremont charge of the M. E. Conference, 27 conversions. There are good reports from Newark, N. J., Lansdale, Pa., and Williamsport Pa."

The Loes report: "We are in Lancaster, O. assisting the pastor of the First M. E. Church, which has a membership of 2,000. We have a wonderful choir of 100 voices. There are indications of a much needed spiritual awakening. Our last meeting was at Dunkirk, Ind., where some notable conversions were witnessed. The work among the young people was singularly blessed."

John W. Erskine writes: "Have held meetings since October 1922, in Quincy, Leonidas, Muskegon, Swartz Creek, Galien, Union City and at Colon, Mich., where I expect to close March 18. In every one of these towns the churches were strengthened and many were added to the membership. We expect a real victory and will ask the readers of your valuable MONTHLY to continue to remember us at the throne of grace."

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PAUL J. KENAGY

Evangelist

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Evangelist D. T. McClintock and Mr. and Mrs. W. W. Weaver have had some fine meetings in Spencerville, Hamilton, Chippewa and are now in Mandaumin, Ont.

Singing evangelists, Mr. and Mrs. J. B. Long write: "We closed a good meeting in Bakersfield, Calif., First Baptist Church. There were around 50 new additions to the church. From there we9went to Taft, Calif., where we had ¡7 conversions. We now are in a glor ous meeting with Dr. Hanley of the First Baptist Church of Berkeley, Calif. We close here Easter Sunday and go to Tucson, Ariz., for three weeks meeting."

Rev. James Karr of the M. E. Church, Manchester, Okla., makes the following report of a series of meetings held in his church by Rev. Robert L. Selle of Winfield, Kan.: "The evangelist came to us highly recommended, but as a preacher and tactful worker he proved to be far superior to the good reports received. There were more than 50 conversions and about 40 accessions to the church. Every department of our church activities has taken on new life as a result of the revival."

The Vom Bruch Evangelistic Party of Chicago begin their next campaign in the First Evangelical Church at Canton, O. Evangelist Vom Bruch has just returned from the Hawaiian Islands. While in Honolulu he spoke at several native churches and Christian schools, and reports over 100 definite decisions for Christ as the result of but three invitations. He writes, "Pray for these Islands. They need the gospel." This party will conduct meetings in Chicago during May.

The Tenth Annual Convention of the International Union of Gospel Missions meets in Minneapolis, May 20-24. This is an anniversary convention. All the members of the Boards of Directors of the gospel and rescue missions of America have been invited. The program will consider the problems arising in mission work and the future of rescue missions. There will be present, mission converts who have made good in the business and professional world—some of them are men of nation-wide reputation.

Evangelist John S. Hamilton of Cleveland, O. and his party, Ray G. Upson, musical director, and Roy Gourley, pianist and young people's worker, are in a stirring union meeting in a section of Cincinnati, O. The crowds have been great and on some occasions many have been turned away. The old-fashioned revival spirit prevails in this section. People are drinking in the gospel in song and in sermon, and many are being brought to a saving knowledge ef Jesus Christ.

Fred T. Mills, of Portland, Ore., writes: "We have just closed our winter's series of meetings among the churches

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here, covering seven weeks. We have been ably assisted by Mr. Charles H. Hart, gospel singer and Mr. Alfred E. Koch, converted Jew. We have had excellent audiences who have given rapt attention.

A meeting began at Flatriver, Mo., March 19 to extend to April 1. Rev. William Stewart, pastor of the First Methodist Church did the preaching, assisted by J. K. Maxwell as soloist and chorus director, and Evangelist John Manard who helped the last week. There were 40 conversions and 57 additions to the church.

On the evening of March 24, George W. Trotter, Superintendent of the City Rescue Mission, Pittsburgh, Pa., celebrated the Twenty-third Anniversary of his conversion. This was of special importance because during the year the management of the mission has been changed. It is no longer under the direction of the Presbytery of Pittsburgh, but has its own board of directors which is responsible for its support and management. What began as an unpromising year has, by God's manifested blessing, become one of the most successful years in mission work in the city. The Board feels that it can invite all the friends of the mission to rejoice and give thanks with them.

Evangelist Raymond T. Richey recently closed a five weeks revival at Oklahoma City, Okla., with a record untouched by any local minister; 5000 converts in five weeks.

Although the largest place available was used for the Old-Time revival, where two meetings were held daily, the auditorium was crowded to its capacity at every meeting and many were turned away, unable to get in. The Spirit of God worked in a marvelous way, at the altar all kinds and all classes of people knelt together. The president of the Ministerial Alliance, Rev. Dean C. Dutton, and numerous ministers from the different churches were regular in attendance, and assisted greatly in making the revival the greatest in the history of Oklahoma.

The Harrington Evangelistic Party, with headquarters in Weston, W. Va., consists of Mr. and Mrs. Charles H. Harrington and Rev. Rufus ("Sam") Raborn of Texas, as chorus director and soloist. They write: "We had the second campaign in Weston, W. Va., within the year. There were nearly 100 conversions. In February we were in the Baptist church in Emporium, Pa., for twelve days and the Lord graciously gave 100 decisions. We are now in the First Baptist Church in Clarksburg, W. Va. Crowds are packing the large church each night and in less than two weeks there have been 170 decisions with the meeting only about half over. The feature of the work is the many men and their wives who have decided for Christ."

Evangelist W. E. Biederwolf and Homer Rodeheaver will, immediately after the great Bible Conference at Winona Lake, with a small company of helpers, start for the Orient in answer to an invitation from many of the larger cities and towns to hold evangelistic meetings. Mr. Charles Gabriel, the noted hymn-writer, Miss Grace Saxe, who for many years has had charge of the Bible work in the meetings conducted by Billy Sunday, and Mr. Joe Rodeheaver who will take the management of the entire tour, and a few friends will accompany the party. The first stop will be at Honolulu and from there the trip will continue to Japan, Korea, China, Burma, Siam, India and Australia. The music is being put into such shape that Mr. Rodeheaver can sing the songs in the language of the natives in each country. Mr. Biederwolf will, of course, speak through an interpreter.

One sometimes hears the questions asked whether the plain unadorned gospel story has lost its power. An answer to these questions might have been found in the West Ham Central Mission, Wales, when the new great church was packed to its utmost capacity of 2,000.

The attraction which brought these people together was a three-day lantern mission, conducted by Mr. J. Glenelg Grant, of Cardiff, assisted by Miss Gwladys Naish and her quartet party. The subjects for the three nights were "Jesus of Nazareth," "Calvary." and "Behold the Bridegroom Cometh." There was no excitement, but a quiet, orderly, reverent unfolding of the life of the Saviour. The pictures were mainly photographs of the greatest masterpieces that deal with the life of Christ; the lectures themselves were delivered in a reverential spirit that had its effect on the listeners. As a result it is believed that many were gathered to Christ and His cause.

FUTURE ENGAGEMENTS

Harry O. Anderson—May-June, Iowa.
John E. Brown—May, Reidsville, N. C.; June, Chester, S. C.
A. L. Carter—May-June, Texas.
C. B. Clark—May-June, West Tennessee.
Crossley-Leonard—May 13-25, High Bluff, Man.; May 27-June 8, Boessevain, Man.; June 10-24, Killarney, Man.
John W. Erskine—May 27-June 10, Byron Center, Mich.; June 17-July 8, Greenfield, Moravian Tent meeting; Nov. 11-25, Hartland, Mich.
M. F. Ham Party—May-June, Houston, Tex.; July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.
C. E. Hillis—Apr. 29-May 13, Newton, La.; July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.
A. A. Holmes—Until July 1, South Dakota.
P. H. Kadey Evangelistic Party—April-May, Downers Grove, Ill.; May-June, Marletter, Mich.; July, Tuscola, Mich.
The Loes—May-September, tent meetings in Indiana.
Mathis-Armstrong Party—May, Blue Mountain, Ky.; June, Terril, Iowa; August-September, Laurens, Iowa; October, Clear Lake, Iowa.
Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—May 15-31, Vernon, Ont.; June 2-20, Glasgow Station; June 24-July 11, Monklands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.
L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.
Sara C. Palmer—May, Saginaw, Mich.; June, Flint, Mich.; November, Bethlehem, Pa.
The Prestons—July 26-Aug. 5, Epworth, Ill., Camp meeting; Aug. 9-19, Lena, Ill.
P. S. Rowland—May 6-June 1, Macon, Ga.; June 3-16, Whitesburg, Ky.; June 18-July 1, Seco, Ky.; July 8-20, Douglasville, Ga.
Robert L. Selle—May, First M. E. Church, Bristol, Tenn.
Gipsy Smith, Jr. and party—Apr. 29-May 20 Laurel, Miss.; May 27-June 17, Meridian. Miss.
William A. Sunday Evangelistic Party—May-June, Louisville, Ky.
The Vinaroffs—May 1-14, Kenmore, O.; June, Cleveland, Tenn.; November, Toledo, O.
E. L. Wolslagel—Apr. 29-May 13, Oxford, Miss.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.
Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.
East Northfield, Mass., Summer Gatherings for 1923:
- Young Women's Conference, June 25-July 2.
- Women's Interdenominational Home Mission Conference, July 5-13.
- Conference for Women's Foreign Missionary Society, July 13-21.
- Conference of Religious Education, July 23-31.
- General Conference of Christian Workers, Aug. 1-13.
- Christian Endeavor Institute, Aug. 13-20.

Cedar Falls (Ia.) Bible Conference, Aug. 5-12, 1923.
Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 20-29, 1923.
Grove City (Pa.) Bible School, Aug. 17-26, 1923.
Gull Lake (Mich.) Bible Conference, July 1-12, 1923.
International Federation of Christian Workers' Convention, Siloam Springs, Ark., July 1-8, 1923.
International Union of Gospel Missions Annual Convention, Minneapolis, Minn., May 19-24, 1923.
Montreat (N. C.) Summer Gatherings for 1923:
- Young People's Conference, June 19-28.
- Men's Conference, June 30-July 4.
- Stewardship Conference, July 5-10.
- Woman's Summer School of Missions, July 12-19
- Seminary Week, July 22-29.
- Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.
- Sunday School Conference, Aug. 2-8.
- Home Mission Conference, Aug. 9-12.
- Foreign Mission Conference, Aug. 14-19.
- Bible Conference, Aug. 20-26.

Montrose, Pa.
- Prophetic Conference, July 6-12, 1923.
- Ministers Institute, July 16-26, 1923.
- General Conference, July 27-Aug. 5, 1923.

Moody Bible Institute Bible Conferences for 1923:
- Rochester (N. Y.) May 20-27.
- Eagles Mere, Pa., July 6-15.
- Cedar Lake, Ind., July 29-Aug. 12.
- Ocean City, N. J., Aug. 9-19.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923.
State Sunday School Conventions for 1923:
- Wheeling, W. Va., June 5-7.
- Kearney, Neb., June 12-14.
- Cheyenne, Wyo., June 16, 17.
- Indianapolis, Ind., June 19-21.
- Sterling, Colo., June 20-22.
- Jamestown, N. D., June 20-22.
- Aurora, Ill., June 26-28.

Stony Brook (N. Y.) Assembly for 1923:
- Brooklyn Sunday School Union, July 2-12.
- Brooklyn Sunday-School Union, July 2-7.
- Ministers School, Aug. 1-10.
- Prophetic Conference, Aug. 19-25.
- Bible Conference, Aug. 26-Sept. 2.

Twenty-Ninth International Christian Endeavor Convention, Des Moines, Ia., July 4-9, 1923.
Winona Lake, Ind. (Partial List) for 1923:
- Consultative International Christian Citizenship Conference, July 1-8.
- Chautauqua Program, July 1-Aug. 16.
- Bible Conference, Aug. 17-26.
- Evangelistic Conference, Aug. 22, 23.
- Bethany Girls' Work, Entire Season.
- Summer Normal School.
- Presbyterian Young People's Conference.
- Interdenominational Schoo[1] of Missions.
- Practical Training School for Gospel Singers and Workers.
- Brethren Church Conference.
- St. Joseph Conference of the United Brethren Church.
- Eel River Conference of the Christian Church.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

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Moody Bible Institute Monthly

Daily Readings for Family Worship

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph.D., Lincoln University, Pa.

May 1 (Tuesday). 1 Samuel 2:1-10.

If we would have the maximum blessing from our daily readings, we must make an opportunity to get alone with God and our Bible. As we read we must ask Him to speak to us, and expect Him to do so. Then let us read and re-read the daily portion, and we shall find that some word or phrase or sentence or verse will glow like a star in the evening sky and will join itself to our present experience to comfort, to calm, to encourage, to inspire. Some doubt these statements, because, so they say, they have tried without ever experiencing such enlightenment. Nevertheless those who have experienced it do not doubt, for they have the witness in themselves. Should not our relation to God be a living relation?

May 2 (Wednesday). 1 Samuel 3:1-10.

When we read this story, we are at times, it may be, tempted to think how delightful if God would only call us audibly in the evening silence when the lamp is still burning and the noise of the day is hushed to rest. But not so fast. Samuel heard the voice, but did not recognize it. Would we be able to do better? How could we recognize the voice of God? I think that we would find ourselves in the same plight as did Samuel. But in the Scripture that lies open before us we have the universal calling of God. Unlike the call that Samuel heard, this is never silent. It is in all the Book. But is it calling for us? Who are we?

May 3 (Thursday). 1 Samuel 9:25-10:1.

As we read this portion let us not forget that the event here narrated happened by way of example, and that it was written for our admonition. Here is an example of the gifts and the calling of God to do a particular bit of work, and here is an admonition not to slight these gifts and to leave the work undone. Saul's later failure cannot dim the beauty and the sincerity of this charming incident. But why did he fail? Not because some mysterious hidden fate lured him on with fair promises only to mock him and thrust him down into the darkness, but because he refused to learn (and here is our warning).

"'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe."

May 4 (Friday). 1 Samuel 16:6-13.

The Lord called Samuel's attention to a fact we are very apt to forget; the appearance may be very different from the reality. God pays regard to the latter; man is inclined to consider the former. To follow the Lord in this respect; to attempt vigorously to see as He sees; you will soon discover is no easy task. Nevertheless the effort is worth while and it will yield an increasing and ever-widening blessing. It will mean that we shall avoid cant and semblance and follow sincerity and humility. In our learning and teaching we shall turn from sophistry and show to reality and sound common sense. In our business life we shall abandon all lying and hypocrisy and turn to an all pervasive honesty and an unremitting service.

May 5 (Saturday). 1 Samuel 12:1-5.

At times so much stress is laid on character, the inward thing, that apparently there is danger of minimizing conduct, the outward thing; nevertheless, the two are inseparable and demand equality of consideration. Our portion for today calls our attention to conduct. Meditate on the self-testimony of this veteran prophet of Jehovah to the integrity of his character. Long years after there came another Servant of the Lord of whom His judge said,"I find in him no fault at all." The search lights of hate directed by the hand of malice could find no spot or blemish in His conduct public or private.

May 6 (Sunday). Psalm 26:1-7.

"Judge me, O Lord," said the Psalmist. How different his attitude from ours! For us the judge is synonymous with law-breaking and the punishment of evil doers. Like the physician the judge is never appealed to until something goes wrong and the remedy or the penalty must be used or inflicted. But the Psalmist appeals to the great Father-Judge every day because he wants to keep right with God. "Examine me," he cries, as the refiner assays his metal to test its fineness; "Prove me," by bringing me through experiences in which the reality of my faith may be demonstrated; "Try me," as the refiner smelts gold to get rid of the remaining dross.

May 7 (Monday). 1 Samuel 16:19-23.

What did David play? One of our greatest Christian poets tells us how David, gripped still in the tremendous experience of Jehovah's calling him to be Israel's future leader, came before the great king to rouse him from his deadly lethargy. Eager to soothe and cheer, David played first the melodies of nature: the tunes to which the animals respond, the sheep, the quail, the jumping mouse. Then he played the song of the reapers, the chant of burial, the marriage hymn, and the priests' chorus. But the King groaned in despair. Then the eager young harper sang of the joys of sheer living and of the responsibilities of the king, and Saul begins to attend. Then he sang of the great ideals, lofty deeds, and the possibility of leaving splendid memories to posterity. And Saul slowly regains his kingliness, but the final song, with the harp cast aside, is the cul-

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May 8 (Tuesday). 1 Samuel 17:45-51.

Doubtless we remember with how eager attention we followed this story when Father told it to us children. But there is in it a lesson for age as well as for youth. Notice the contrast in David's words: "*Thou* . . . with a sword, and with a spear, and with a shield . . . *I* in the name of the Lord. . . ." This contrast is more than that denoted by the words material and spiritual, worldly and moral, for the name of the Lord is God's manifestation of Himself, and David claims that he is on to battle surrounded by the aggressive power of the living God.

God's saints have always trusted in this Name and so may we. Our help, said the Psalmist, is in the name of the Lord who made heaven and earth. Our weapons, said Paul, are mighty through God to the pulling down of strongholds.

May 9 (Wednesday). 1 Samuel 20:35-42.

From the friendship of Jonathan and David we may learn many things concerning friendship in general. One of these is the hint that is given us of the place of religious faith as a condition of friendship. "Behold, the Lord be between me and thee for ever." How shall we take these words? As an invocation of God as penalty-inflicter in case the plighted word be broken, and an implication that in all other circumstances He had better remain outside? This would be to miss the larger meaning. Rather would we interpret them as expressing the great truth that this was a friendship that in every word and act was overshadowed by the divine.

May 10 (Thursday). Psalm 51:1-13.

Thomas Carlyle has a well-known comment that is worth repeating for its intrinsic truth. "Faults? The greatest of faults, I should say, is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there 'the man according to God's own heart'? David, the Hebrew King, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon the unbelievers sneer and ask, Is this your man according to God's heart? The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life; if the inner secret of it, the remorse, temptations, true, often-baffled, never-ended struggle of it, be forgotten? 'It is not in man that walketh to direct his steps.' Of all acts, is not, for a man, *repentance* the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death, the heart so conscious is divorced from sincerity, humility and fact; is dead: it is 'pure' as dead dry sand is pure."

May 11 (Friday). Psalms 8 and 23.

We read the Eighth Psalm with a much profounder knowledge of the vastness of nature than had the men who lived when David wrote it. Beneath us the illimitably small stretches away into the hidden depths of the atom and the cell; above us is the equally illimitable spaces lighted by the "gleam of a million million suns." Awed by the vision we repeat David's question, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" That question is only answered adequately in Jesus Christ. Read now the Twenty-third Psalm and take this Saviour to be yours.

May 12 (Saturday). 2 Samuel 7:18-26.

There is a charming suggestion in. David's words when he says to Jehovah, "According to thine own heart, hast thou done all these great things." Many of us forget that God has a heart and think of Him as a being who lives far away from us and whose entire existence is spent in upholding a series of splendid and abstract principles. But our Father in heaven is—just our Father in heaven, and what He does for us each day is simply according to His own mighty heart of love. Shall we think that our heavenly Father when in this day's experience He brings to us His particular moment-by-moment loving care does less than an earthly father?

May 13 (Sunday). Psalm 1.

Every promise has a condition; fulfil the latter and you have the former. This is the secret of the blessed life with God that the Scripture holds out to us in such entrancing terms. Let us put the promise in the first person to make it all the more vivid: "I shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; my leaf also shall not wither. . ." Growth, fruitage, freshness, are all mine, if . . . Ah, here is the condition; if I keep in constant touch with God in His revelation of Himself. That life of undying fellowship may be yours and mine, because the condition is possible of fulfilment.

May 14 (Monday). 1 Kings 17:1-7.

"After a while the brook dried up . . ." So it happens to us. At one time in life our youthful strength and vigor seem inexhaustible—but after a while the brook dries up. At another time we find one on whom we rely for help, one so wise and courageous, so strong and tender. In blind confidence we think that he will always be with us, but perhaps he is taken away, and . . . the brook dries up. In passing through such experiences we may well wonder what next to do. But like Elijah we still have our heavenly Father. His compassions fail not, they are new every morning. Our souls may therefore say, thou art my portion, therefore will I hope in thee.

May 15 (Tuesday). 1 Kings 17:17-24.

The widow's son died and was brought back to life and restored to his mother. Does not this suggest that the calamity of today may become the blessing of tomorrow? The main difference between the story of the widow's son and the similar experiences of the people of God is in the time required. The widow's blessing followed almost at once upon the calamity; ours may be delayed. Chauncey M. Depew tells us that his good Christian mother used to exhort him to thank God for the hard things of life because these always work out

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May 16 (Wednesday). 1 Kings 18:30-39.

The age-long conflict between the powers of God and the powers of evil has its heroic moments and this was one of them. The God who answered by fire was the God for those Old Testament spectators. But today—how things have changed, we often think. Jehovah is challenged over the whole world, but He seems to have changed places with Baal and to be making no reply. God's silence may not be of death nor of indifference, but of love and mercy and forbearance. For as Peter reminds us, the long suffering of our Lord is salvation.

May 17 (Thursday). 1 Kings 19:1-8.

Youth is very apt to think that it is much better than its fathers, and some who are no longer youthful may still retain the opinion. The result is that those who are past and gone, or old and going, may doubtless be loved, but for the most part benevolently pitied by those who are young and still coming. But for most of us there happens a different experience. The years come and go and life changes from the heroic into the drab and prosaic; from the thrilling crises to the dogged and determined holding on in the resolve at least to hold what has been gained even if no more advance can be attained. Elijah's words may in such moments come to us with special appropriateness, I am *not* better than my fathers.

May 18 (Friday). 1 Kings 19:13-18.

The tempest, the earthquake, and the fire of the volcano are three of nature's most terrifying events, and in them many nations have heard and seen the manifestation of God. The Scripture writers tell us that God may speak to men through them. But when God visits the soul to comfort, to encourage, to uplift, to transform, He comes in "the still small voice." This is the property of Him whose symbol is the dove. It expresses the fact that there is a power with us visiting us in the loneliness of our thoughts and in the worship we render either when by ourselves we reflect on the Word of God or when with our friends we join in the public services of the house of God.

May 19 (Saturday). 2 Kings 2:1-11.

Elijah asks his disciple as they approach the scene of the translation if he has any request to make. Elisha asks a double portion of his master's spirit—not twice Elijah's inspiration, but, as you will find explained in Deuteronomy 21:17, the portion of an oldest son who received twice as much as the younger sons. Elijah replies that this is a hard request. Spiritual gifts are not easy to transmit as we all know. But, the aged prophet adds, "If you see me when I am taken away, you will have your desire. This means if you will continue with me to the end, you will have proved your fitness." So the master and the disciple continue into the dark mountains of Moab. Then came the dread end; the air is full of fire, and in the fire horses and chariots appear, and Elijah ascends in a whirlwind into heaven. But Elisha gazes and his prayer is granted. Does it not still hold true, that only those who can behold the better spiritual world without flinching receive the gifts of the Spirit?

May 20 (Sunday). Psalm 2.

Regarded simply as literature the Second Psalm has four stanzas of three verses each, every one with its several theme—challenge, warning, triumph, and counsel. But for us the psalm has a divine lesson of infinite meaning. It teaches us that all human revolt against the righteous government of God is fore-doomed to ultimate failure. God laughs as it were at all the puny rebels, and in spite of their opposition King Jesus will some day come into His own. If this is true, what should be our attitude? Merely to think with satisfaction on the certain overthrow of wicked men? Merely to wrap ourselves in the garment of our own security? Or, rather is it our duty to warn about the impending destruction and to call men to loyalty to Jesus?

May 21 (Monday). Isaiah 6:1-8.

"Mine eyes have seen the king," cried the prophet. What would be the effect of this we might well wonder. Joy? Exaltation? Bliss? Perhaps so, but the prophet does not say it, but "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . ." Therefore it is most profoundly true that he who has the vision of God, knows at that very moment his own sin and unworthiness. But to know this is to take the first step towards improvement. The man who has had a vision of the heights has also a view of the depths and because of this is apt to strive upward. Hence it is all important for us to keep before our minds the vision of Jesus Christ, the King in His beauty.

May 22 (Tuesday). 2 Kings 19:32-37.

One man with God can preserve a kingdom. Our portion today exemplifies this striking fact. Sennacherib with an immense army came to subdue the rebellious provinces of the West. It was a great crisis in Judah's history; the courage of the majority failed, but one man stood firm. Read Isaiah 36 and 37 and you will find how Isaiah's heroism in prayer and prophecy were the means under God whereby new courage and hope came to the people. In this way Isaiah met the challenge of ancient idolatry. How are we meeting the challenge of its modern counterpart?

May 23 (Wednesday). 2 Kings 20:1-7.

Some one has said that the story of Hezekiah's recovery is a delightful study in the unexpected. Hezekiah expected to die, but he was allowed to live fifteen years longer. He asked that the shadow on the dial might move backward—a request that men could hardly expect, and yet that was what happened. These things made him believe in the divine compassion that has power to do the unexpected mercies.

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with dread came exactly as we expected. A man made a sun-dial once and upon its four sides he put appropriate mottoes. On the east side he wrote, "Man goeth forth to his labor." On the west face he put, "The night cometh." On the south side, "I am the light of the world." On the north, "Lighten our darkness, we beseech thee, O God."

May 24 (Thursday). 2 Kings 20:12-19.

"After me the deluge," said Louis XV, expressing thus his apprehension of coming disaster, and his indifference to the results of his reckless and extravagant policies.

"Good is the word of the Lord," said Hezekiah when Isaiah brought to him the fateful prophecy. Then, as if to disarm the surprise of the prophet, he added, "Is it not good if peace and truth be in my days?" But it was not good to allow the enemy to enter and to open up the way to captivity and ruin for posterity.

The man who tries to live in the light of the Scripture will not be indifferent to the welfare of the generations still unborn, but will try to avert future evil by maintaining present good. What misery and curse did the slave trade bring to America!

May 25 (Friday). Isaiah 11:1-9.

This chapter gives us a description of the world that is to be when man's salvation has been thoroughly worked out. The powers of evil will be driven away, and the powers of good will replace them. How is this change to be brought about? The prophet answers in the words, "A little child shall lead them." This we must interpret primarily of the Christ child, and then of all the other children who have been brought into contact with Jesus and who further His gospel. If we accept this meaning of the words, we shall see children with the same love and delight with which the Lord Christ regarded them. They are the hope of the changed world; through them the new day and the new kingdom will come. With many this passage is a description of millennial conditions.

May 26 (Saturday). Isaiah 63:1-9.

The portion for today is a brief dramatic poem hard to interpret. The watchers catch sight of a mighty heroic warrior-like form marching from Bozrah, and in their amazement they cry out, "Who is this that cometh from Edom?" And the Lord answers, "It is I, I that speak in righteousness, mighty to save." Then follows a vivid and heart-rending recital of the practices of ancient warfare. It is horrible, but the last great World War could match it in every detail. However, the prophet does not wish us to concentrate on this, and therefore, in the words "I have trodden the winepress alone," he makes us pass from Edom to Calvary—to Jesus Christ, forsaken by friends, jeered at by foes, the blood streaming from His head, His side, His hands and His feet, clad in the crimson robe of sacrificial love, breathing out His life for your salvation and mine; winning our victory for us; overcoming our foes.

May 27 (Sunday). Isaiah, chapter 12.

In verse 3 there is an arresting prophetic promise, "With joy shall ye draw water out of the wells of salvation." We call it prophetic because its fulfilment is not conditioned on anything that man can do, but on God. We may interpret it as follows: Just as Israel drank miraculous water in the wilderness, so will the God of salvation also open to you springs of salvation, from which you may draw to your heart's delight. This has been fulfilled so far as the providing of the well is concerned in the coming of the Saviour who gives to all who ask Him living water. But we must complete the fulfilment, because the drawing out must be our own act and the joy must be our personal experience.

May 28 (Monday). Jeremiah 1:5-10.

This week all our readings are to center round the prophet Jeremiah, the author of the book that bears his name. Jeremiah is a character that rouses our pity and admiration. He lived at a time when superficial reforms were unable to stem the settled tide of the judgment of God that Israel as a nation was no longer to exist. His message was naturally most unwelcome, and therefore his life was in danger from his own townsmen, from the Temple priests, from the arbitrary and revengeful king, and from the military party. He had an inward struggle, and the lesson of his life is the victory of God.

May 29 (Tuesday). Jeremiah 7:1-7.

Our reading today is a warning not to believe in delusions. The particular delusion under consideration was believing that Jerusalem could never be taken by the enemy because Jehovah's Temple was there, and He would defend it against all hostile attack. But those who said this were uttering lying words. Not only in religious matters, but in all departments of life, we are too apt to heed "lying words," to believe that this or that short and easy formula will bring a lasting salvation.

May 30 (Wednesday). Jeremiah 26:10-15.

This man is worthy to die, said the priests and the prophets, because he hath prophesed against this city. Wrathful words were these reminding us of what was shouted some centuries later against another champion of the cause of God. This fellow said, "I am able to destroy the temple of God." Both Jeremiah and Jesus were faithful in declaring the entire will of the Lord. The lesson is not so much the duty of proclaiming the unwelcome truth, but the duty of hearing it and acting on it. There are men who seem really to take pleasure in what they think is the "preaching of the law of wrath, retribution, condemnation, judgment." Neither Jeremiah nor Jesus shared this joy, and if a man finds joy in a ministry of denunciation, far better would it be for him to keep silence.

May 31 (Thursday). Jeremiah 35:5-14.

"Drink ye wine," said the prophet to the Rechabites. "We will drink no wine," said the Rechabites to the prophet, "because Jonadab, the son of Rechab our father, commanded us to drink no wine." What unreasonable traditionalist have we here, we might think. What sort of men are these to follow blindly an ancestral direction without asking whether it was grounded in reason or demanded by expediency. The point, however, that is made in this chapter is that if the Rechabites could obey their father without hesitation or question, why should not God's people obey their Father equally unhesitatingly or unquestioningly?

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

The World's Best Humorous Anecdotes, by J. Gilchrist Lawson.

This is a collection of about fifteen hundred humorous anecdotes, which have the advantage of being classified. This makes them readily available. They are of the clean sort and of high quality.

275 pages. 7½x5 inches. George H. Doran Company, New York, $2.

G. S.

The Menace of Darwinism, by William Jennings Bryan.

This is a reissue of Chapter 4 from the author's volume *In His Image*, together with comments on the importance of its appeal, reasons for this separate publication, and abstracts of the remaining chapters.

63 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York.

P. B. F.

The Servant of Jehovah, by David Baron.

The destructive critics have vainly attempted to apply all the prophecies of the sufferings of the Servant of Jehovah to the Jewish nation, while some plainly apply to Christ. Mr. Baron in a scholarly way exposes the unscientific and crude scholarship of the critics. The book is one needed for these times.

158 pages, 7½x4¾ inches. George H. Doran Company, New York. $2.

G. S.

The Seven Deadly Sins, by Norman Macleod Caie, B. D.

In these days when sin is minimized and laughed at, when so many false and unscriptural conceptions are abroad, it is refreshing to find a book that is not afraid to deal with sin. The author keenly analyzes the seven specially deadly sins, shows their effects upon character, and points the way to get rid of them.

96 pages. 7½x5 inches. George H. Doran Company, New York. $1.

G. S.

The New Heavens and the New Earth, by Pastor F. E. Marsh and Rev. William C. Procter; and **Europe and Near East Conditions,** by Rev. S. H. Wilkinson and Rev. E. Bendor Samuel.

This is a volume of papers and the discussions which followed. It is No. 24 in *Aids to Prophetic Study* and is issued under the auspices of The Prophecy Investigation Society. The papers in themselves are valuable, as coming from those who have specialized in the study of prophecy. This value is enhanced by diverse views expressed in the discussion that followed each subject, and the replies to the criticisms.

72 pages. 7x5 inches. Chas. J. Thynne, London, 1/6 net.

G. S.

God's Highway, by Rev. W. Y. Fullerton.

This is a series of forty-one meditations upon the way of human life which are calculated to lift its readers to God's highway. The author calls to our attention the fact that life's dusty way is along the levels, while God's highway is among the hills and above the clouds, and points out that there is One always ready to guide to the uplands those who seek God's home.

199 pages. 7½ x 5 inches. Morgan & Scott, London. 3/6.

P. B. F.

The Old Testament Law for Bible Students, by Roger Sherman Galer, M. A.

This is a most disappointing book. It promises much and gives little. The classification and arrangement of the laws as they apply to the various relations in life is of no profit when the authority back of the law is destroyed. This the author does by building his scheme on the basis of the assumptions of the destructive criticism.

194 pages. 7½ x 5 inches. The MacMillan Company, New York.

P. B. F.

Classics of the Soul's Quest, by Rev. R. E. Welsh, M. A., D. D.

The title does not immediately suggest the contents of this unusual book which deals chiefly with the great classics, in which are recorded the experiences and thoughts of great souls in their quest for eternal truth. Written by a professor of church history, in an interesting style and often with unusual power of expression, this book is one of great merit to those who are interested in mystical writings and spiritual realities.

334 pages. 8x5¼ inches. George H. Doran Company, New York, $2, net.

G. S.

The Gospel in the Ten Commandments, by Rev. J. C. Massee, D.D.

Many sermons have been written and published upon the decalogue, but it has remained for the talented pastor of the Tremont Temple to adapt his message to the present widespread lawlessness. Whether the connection between this disregard of law and the new theology be apparent or not, there can be no doubt that there is a connection between the social gospel and this social chaos. The author's strong emphasis upon obedience to the law of God as the one hope for the safety of society is most timely. A strong evangelistic appeal which characterizes each one of the ten sermons will also make this book a blessing.

159 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25.

C. H. B.

Self-Help in Teaching, by Huber William Hurt Ph. D., LL. D.

This is one of the shortest compendiums of pedagogy, and will be very useful for those who wish the fundamentals of teaching expressed in a brief form. It is intended for all who teach in home, chool, Sunday-school, Boy Scout, Camp Fire, Girl Scout and other recreational groups in business and industry. The author's outline plan of presentation supplemented by a complete index, will be appreciated by those who wish a hand book on pedagogy.

98 pages. 7x5 inches. MacMillan Company, New York. $1.

C. B. H.

Oneness with Christ, by Bishop W. R. Nicholson, D. D., edited by Rev. James M. Gray, D. D.

This book has been before the public for a good many years with high appreciation, and a new edition is called for. As the editor says, it contains "deep insight into spiritual things, has vigor of appeal, has heavenly unction, grace of manner and beauty of diction, not commonly met with."

The studies are divided into thirty-two readable chapters with suggestive headings.

284 pages. 8x5¾ inches. Bible Institute Colportage Association, Chicago. $1.25, net.

J. H. R.

The Chronology of the Bible, by Philip Mauro.

To most people "chronology" is a dry subject. It suggests mere dates. Mr. Mauro has the faculty of making chronology interesting. In the main he follows Anstey in his *Romance of Chronology*. This volume has the advantage of conciseness. Another helpful feature is the placing in parallel columns the dates An. Dom. and the dates B. C. This saves the reader's time. There are several debatable dates in which all will not follow Mr. Mauro, particularly with regard to the seventy weeks of Daniel.

120 pages. 7½x5 inches. George H. Doran Company, New York. $1.

G. S.

A Modern Cyclopedia of Illustrations, by Rev. G. B. F. Hallock, D. D.

Dr. Hallock is the author of a large number of books, tracts and pamphlets. Those who are familiar with the articles which appear in the religious and secular magazines will testify to his extraordinary gift of illustration. It is fortunate indeed that these illustrations have been gathered together in a reference work. These stories are not only based on facts in modern life but are very suitably gathered around the anniversary Sundays of the year. The book will be especially useful to ministers who are in the habit of preparing sermons appropriate to these special occasions.

448 pages. 8½x6 inches. Fleming H. Revell Company, Chicago and New York. $3.

C. H. B.

The Children's Six Minutes, by Bruce S. Wright, D. D.

This is a series of fifty-two very brief and original sermonettes for boys and girls which will prove helpful and suggestive to pastors. Dr. Wright's ministry in the Orient has enabled him to make interesting contributions from this field. The memory verse and memory hymn, with which each sermon concludes, furnish appropriate material for work in the Junior department of the Sunday-school. The best appreciation of this volume is the joy with which the children welcome it.

114 pages. 7½x5 inches. George H. Doran Company, New York. $1.25.

C. H. B.

Sermons on Biblical Characters, by Rev. Clovis G. Chappell, D.D.

Character sketches have always had a peculiar value in proclaiming biblical truth and Dr. Chappell's book is no exception. There is probably no more popular preacher in the southern Methodist church, and he is to be commended for using his vivid imagination and artistic expression in presenting the valuable lessons these biblical characters illustrate. Four of the sixteen sermons are devoted to the women of the Bible and touch upon some of the problems of women in our social life to-day.

194 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

C. H. B.

The Adult Division in the Church School, by E. W. Halfpenny.

The growth and development of the adult department in the Sunday-school in recent years has made a book of this type of special value. The author deals with the organization, activity, and extension of the adult Bible class as well as the problems and co-operation of the parents in relation to the other divisions of the Sunday-school. A special effort to render the principles involved so clear as to make them practical in application will be appreciated by those who are associated with the small school.

105 pages. 7x5 inches. The Westminster Press, Philadelphia. 60 cents.

C. H. B.

The Easter People, by Winifred Kirkland.

Any one who is familiar with the beautiful customs of this musical and missionary people will appreciate this pen picture of the Moravian observance of the resurrection. This account in a form shortened for magazine requirements, appeared in the *Ladies' Home Journal* of April, 1922. It is a description of the Moravian settlement and Easter services at Salem, N. C., which resembles that held in the Central Church at Bethlehem and other Moravian communities.

61 pages. 7 ¼x5 inches. Fleming H. Revell Company, Chicago and New York. 50 cents.

C. H. B.

Beautiful Girlhood, by Mabel Hale.

The aim of this little volume is clearly set forth by the author in her foreword: "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens," and forms the best summary of the work. There are thirty-three brief chapters each dealing with some special phase of girlhood in such an intimate and personal manner that every girl will feel the message was written for herself. Unusual in books of even this type is the strong spiritual tone found on every page. The dainty blue binding will make it an attractive gift book.

232 pages. 7½x5 inches. Gospel Trumpet Company, Anderson, Ind. $1.

C. H. B.

A Grain of Wheat and Other Sermons, by Dr. Walter Benwell Hinson.

This is a series of thirteen sermons by Dr. Hinson, pastor of the East Side Baptist Church of Portland, Ore. The author utters a genuine message; out of the expressions of his own heart, he brings the gospel message in burning words made vital by the Holy Spirit. The book is well adapted for preachers in that they may be taught the vital way of sermonizing, and for Christians who need an awakening, and also for the unsaved because it is a book with a many-sided message. It deserves a wide circulation.

141 pages. 8x5½ inches. The Bible Institute Colportage Association, Chicago, Ill. $1.00, net.

P. B. F.

The Children's Division of the Little Sunday School, by Maud Junkin Baldwin.

The writer has anticipated the problem of adapting the modern graded Sunday-school methods to an organization limited to a single room. There are still hundreds of thousands of children receiving their religious education in a little one-room building and the parents and teachers of these schools will appreciate this book for its value in increasing the efficiency of such an organization. Aside from being peculiarly adapted to small schools in rural communities, there are many helpful suggestions for any teacher of the younger departments of the Sunday-school.

69 pages. 7x5 inches. The Westminster Press, Philadelphia. 60 cents.

C. H. B.

The Islanders of the Pacific, by Lieut.-Col. T. R. St. Johnston.

This is in no sense a missionary book. The author, one-time District Commissioner of the Lau Islands, Fiji, gives an elaborate description of the Pacific Islanders as to their early religious ideas and practices, particularly sun-worship and ancestor-worship, their various myths and superstitions relating to totems, "tabu," ghosts, burial customs, cannibal feasts and a variety of other topics. He builds on the evolutionary theory of religion. His tracing back of the various island peoples to their probable racial sources according to the most commonly accepted ethnological theories is of interest and value.

The book contains a good map of the Pacific Islands and thirty-two pages of illustrations.

307 pages. 8¾x5½ inches. T. Fisher Unwin Ltd., London. 25s.

R. H. G.

Mary Slessor of Calabar, by W. P. Livingstone.

One of the very greatest missionary books of this generation, already so well known as scarcely to call for further mention. The life-story of Mary Slessor rivals in many particulars that of David Livingstone. She served in Africa from 1876 to 1915. From an unlettered factory girl in Scotland she advanced into the foremost ranks of missionary pathfinders. A pioneer among the most savage tribes of the Calabar hinterland, practically single-handed she tamed and transformed three pagan communities in succession. It is a question if the career of any other one missionary has been marked by so many strange adventures, daring feats, signal providences and wonderful achievements.

The book has eleven pages of illustrations.

353 pages. 8½x6 inches. George H. Doran Company, New York. $2.

R. H. G.

A System of Christian Evidence, by Prof. Leander S. Keyser, D.D.

Those who have had the pleasure of hearing Dr. Keyser in public will appreciate his latest book. Evangelical and conservative in all his utterances, he has written out for us a scholarly system of Christian evidences arranged in a clear and concise manner. Admitting that modern apologetics cannot confine its attention to infidelity and deism, the author has provided for the needs of the day by meeting the rationalism and negative Bible criticism of the times. The concluding chapters on "The Doubter and His Difficulties," and "The Failure of Infidelity," are masterly arguments for the truth. The outline plan of the book and the select bibliography at the conclusion will commend it as a text book not only for seminary and college classes, but for individual study by pastors and Bible students.

252 pages. 7½x5 inches. The Lutheran Literary Board, Burlington, Iowa. $1.75.

C. H. B.

New Tasks for Old Churches, by Roger W. Babson.

The church owes a great debt to Mr. Babson for the new interest that he has aroused in religion through his books. His influential position as the foremost statistician of the day has enabled him to attract the attention of a great many men who would not otherwise be interested in religion. The subject, however, of this particular book is somewhat misleading. The church should not have a new message to bring to the people of this day, but it undoubtedly requires

new methods to present the old message. Mr. Babson's excellent survey of industrial conditions which have changed so much the character of the country, as well as the city, are most valuable in enabling the church to adapt its methods to the present conditions. While religion is the end of the author's writing, political economy occupies the larger part of the book, and its reading will promote better civil and social relationships, and make men better citizens, if not better Christians.

190 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. C. H. B.

The Bible and Our National Life, by Rev. A. B. Ost.

This book is of particular value in comparing the place of the Bible in the education and literature of the early days of America and that which it occupies at the present time. The writer strongly contrasts the Bible influence and family worship, characteristics of the early American home, with the neglected place that it holds in our life to-day. A careful study has been made of statistics and all of the statements are made upon the basis of facts. There is no more striking statement than the verdict of the special envoys from Japan who were sent out by that government to investigate religion in the United States with the purpose of recommending it to their nation, if it had proved valuable to us. Those who have been in Japan will appreciate the deep significance of that verdict, "While education, commerce, and industry have been developed to a wonderful degree in the United States, there is little evidence that the Christian religion is regarded important by most of the people."

110 pages. 7½x5 inches. 3144-36th Avenue S., Minneapolis, Minn. Paper, 50 cents. C. H. B.

Analysis of the Interchurch World Movement Report on the Steel Strike, by Marshall Olds, with a Foreword by Jeremiah W. Jenks, Ph. D., Research Professor of Government and Public Administration, New York University; edited as to the law involved in labor controversies by Murray T. Quigg, B. A., LL. B., editor of *Law and Labor*; edited as to detailed accuracy of citations, quotations and statistics by Haskins and Sells, certified public accountants.

This is an important book for every clergyman to read, especially if he were one of those carried off their feet by the Interchurch World Movement. When we first took it up we supposed it to have been inspired by Judge Gary of the United States Steel Corporation, but the author disillusioned us of that idea. And now Judge Gary himself comes out in an address to the presidents of the subsidiary companies of that corporation, from which we quote:

"I think none of us was previously informed in regard to many of the salient facts disclosed in this book. Certainly they have been a revelation to me. They will in many respects probably be a surprise to the large majority of the clergymen of this country who read this book.

"From the facts as stated in this volume, and apparently abundantly verified, it appears that the whole movement against the steel industry of the United States, culminating in the Interchurch World Movement report, so called, instead of being impartial was prejudiced, grossly unfair, and venomous.

"It would seem that several well-intentioned men were used as 'cats' paws' to create an unjustified prejudice. It may be imagined that, because of their connection with the movement, these men will be deeply chagrined by exposure of these facts and circumstances."

475 pages. 9x6 inches. G. P. Putnam Sons, New York. $2.50.

J. M. G.

The World's Greatest Need, by Rev. Thomas E. H. Jones, B. A.

The title of this book might indicate that some particular doctrine or some special evangelistic effort was in mind, but such is not the case—the great need is the old-fashioned gospel.

"This book is an attempt, not to present any learned disquisition on the scheme of salvation, but to meet in a measure the need that exists for something to bring home to the heart, the more important points that are vital in the Word of God."

There is an emphasis on the truths that in a former day turned the world upside down (Acts 17:6). The author takes knowledge of the clear differences between the old and new evangelism. There is an attempt more or less successful to strike a balance between the two, avoiding overdone emphasis on God's punitive justice, and on the other hand presenting God as holy and just, but fair in all His dealings with men. The author tries to harmonize the opinions of contemporary evangelical scholars with those of former days.

It is a question whether the subjects follow each other in any kind of logical order; it is not the purpose of the author to do so, it would seem. Such subjects as, "Defective Present Day Sense of Sin," "Is Future Punishment Right?" "Mistaken Impressions of God," "Recognizing the Divine Voice," "Defective Coming," "Why Sinners Are not Converted," would indicate that the author is gripped with the importance of fundamental thinking.

The style is absolutely unconventional and the writing is easy and delightful. The reader has the feeling that the author understood the common man's thinking and is trying to help him. A serious person will greatly appreciate the book, and its large circulation would be a blessing to the world. This book can be secured at the Moody Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.

297 pages. 8¾ x 5¾ inches. Robet Scott, London. $1.50.

J. H. R.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Learn to Live," by Rev. Daniel A. Poling, Litt. D., LL. D. Cloth, 208 pages, $1.50, net.

"Five-Minute Sermons in Stories for Young Folks," by Rev. Henry T. Sell, D. D. Cloth, 159 pages, $1.25, net.

"The Highest Office," by Rev. Jeff D. Ray, D. D. Cloth, 288 pages, $2, net.

George H. Doran Company, New York.

"Back to the Long Grass," by Dan Crawford. Cloth, 373 pages, $4, net.

"Classics of the Soul's Quest," by Rev. R. E. Welsh, M. A., D. D. Cloth, 342 pages, $2, net.

"Critical Hours in the Preacher's Life," by Rev. Ernest Clyde Wareing, D. D., Litt. D. Cloth, 174 pages, $1.25, net.

"Three to Make Ready—Hilltop: Muffins: The Pig Prince," by Louise Ayres Garnett. Cloth, 194 pages, $1.50, net.

"The Minutes by the Clock," by Alice C. D. Riley. Cloth, 216 pages, $1.50, net.

The Bible Institute Colportage Association, Chicago.

"Psychology the Latest Craze and the Saviour and Psychology," by Charles C. Cook. Paper, 10 cents.

The Sunday School Times Company, Philadelphia, Pa.

"Evolution and the Supernatural," by Rev. W. H. Griffith Thomas, D. D. Paper, 44 pages, 25 cents.

"The Meaning of the Cross," by Rev. Gordon Watt, M. A. Cloth, 125 pages. $1, net.

"Our Hope," New York.

"The History of Seven Wives—A Typical Study,' by Peter Van Winkle, M. D. Paper, 30 cents, postpaid.

MacMillan Company, New York.

"Christianity and Liberalism," by Rev. J. Gresham Machen, D. D. Cloth, 190 pages, $1.75.

Jewish Publication Society of America, Philadelphia.

"The Feet of the Messenger," by Yehoash, translated from the Yiddish by Isaac Goldberg. 296 pages.

J. B. Lippincott Company, Philadelphia.

"Pulpit Germs," by Rev. William W. Wythe. Cloth, 219 pages, $1.25, net.

"The Children's Story Garden," collected by a committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, chairman. Cloth, 247 pages, $1.50.

Loizeaux Brothers, 1 E. 13th St., New York.

"Is the Christian a Worshiper of God, or an Idolater?" by John Bloore. Paper, 5 cents.

Robert Scott, Roxburghe House, London.

"The Prophets of Israel in History and Criticism," by Harold M. Wiener, M. A., LL. B. 196 pages.

Morgan & Scott, Ltd., London.

"The Teaching of the Cross," by David Richardson. Paper, 85 pages, 1/6, net.

Pickering & Inglis, London and Glasgow.

"In the Heart of Savagedom," by Mrs. Stuart Watt, F. A. G. S. Cloth, 422 pages, 5/6, postpaid.

"Seven 'V' Papers," by seven well-known authors, edited by Hy. Pickering. Paper, 123 pages, 1/9, postpaid.

Cowman & Kilbourne, Tokyo, Japan.

"The Story of a Mission in Japan," by Mrs. E. A. Kilbourne. Paper, 81 pages.

Rev. T. M. C. Birmingham, Milford, Neb.

"Bible in the American Public School," by Rev. T. M. C. Birmingham. Paper, 32 pages, 10 cents.

Frederick Moore, 730 Fifth Ave., New York.

"Is Coué a Foe to Christianity?' by Another Gentleman with a Duster. Cloth, 121 pages, $1.25 net.

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Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT SPECIAL SPEAKERS

Miss Ruth Paxson, missionary, China; William G. Kensinger, missionary, Africa; Rev. A. J. Bowen, South Africa General Mission; Dr. R. Ditterick, ex-president M. E. Conference of Australia; Charles W. Abel, missionary, New Guinea; Rev. J. Hogges, Minnedosa, Man.; Evangelist Lovic P. Law, Siloam Springs, Ark.; Miss Alice Drake, state secretary for Children's World Crusade, Minnesota; Miss Elinor Stafford Millar, of the Institute Extension Department.

THE SUPERINTENDENT OF BUILDINGS

Mr. J. Edward Stauffer has been elected by the Executive Committee of the Institute, to the position of Buyer and Superintendent of Buildings, in which office he has been acting since the resignation of Mr. Haavind.

Mr. James E. Herron, who graduates at the close of this term, has been selected to be Assistant Buyer and Superintendent of Buildings, beginning September 1.

ENLARGEMENT OF EXTENSION DEPARTMENT

Beginning with the new fiscal year, May 1, Mr. George V. Kirk will become the new Secretary of the Extension Department. This means that the Extension Department will take over all the office force, as well as the representatives in the field, now under Mr. Kirk's direction in the Administration Department. Mr. John R. Riebe will become the Assistant Secretary of the Extension Department and will care especially for that part of the work which has hitherto been in his hands. He will also retain his position as a member of the Business Staff, and Mr. Kirk will continue to act as Business Manager in the absence of Mr. Gaylord.

THE SPECIAL SUMMER COURSE

The March Bulletin has been devoted exclusively to the Special Summer Course that will be held at the Institute July 5-August 3. The success of the session last summer exceeded all expectations, and the many expressions of appreciation convinced those in charge that this latest undertaking had passed the experimental stage.

It was argued that to attempt such a course in the city while conducting Bible conferences in various summer resorts was hazardous. However, the experiment of last summer proved that this was not the case. Chicago, with its beautiful parks and boating facilities, is a desirable place to spend the month of July. Moreover, the Institute is one of the few educational establishments that offers such a summer course while all its regular classes are in session. This gives the added inspiration of the great student body and insures the presence of every member of the Faculty. It gives not only an excellent opportunity to see the various departments in full operation, but also to catch the spirit of the Institute and its remarkable life, which is such an important contribution to practical Bible study.

Again, it is improbable that more Bible conferences will be held this summer than are actually required. Upon the statement of reliable authority it is said that one-fourth of the 700,000 school teachers in the United States, compared with but five percent of the nation's ministers, attend some sort of summer school. There is a growing demand that religious leaders and teachers keep themselves as intellectually fit as educators for their work. The increasing number of Bible conferences and summer courses are the result of this demand.

Lakeside Drive, Chicago.

The program that has been arranged at The Moody Bible Institute will include eight distinguished special instructors in addition to the members of the Faculty, and sufficient practical work, under competent leaders, to enable the theoretical knowledge to be clinched by the experimental.

BIBLE CONFERENCES AT CEDAR LAKE, IND., AND MADISON, WIS.

As announced on the front cover, the Institute will conduct its first Summer Bible Conference at Cedar Lake, Ind., July 29-Aug. 12, in addition to those announced in earlier issues—Eagles Mere, Pa., July 6-15, and Ocean City, N. J., Aug. 9-19—held in the East.

Among the speakers will be Dr. James M. Gray, Dean of the Institute; Rev. George E. Guille, Dr. J. E. Conant and Rev. J. A. Sutherland of the Extension Department. Others have been invited to participate, including Rev. P. W. Philpott, pastor, Moody Church; Rev. S. B. Rohold, scholar, author and Jewish worker, who has recently returned after two years spent in Palestine, and who will tell of present conditions in the Holy Land; and Rev. George S. McCune, D. D., for many years a missionary in Korea, now acting president of Huron College, S. D. Dr. McCune will speak on that sorely tried church which seems to be chosen to evangelize the Orient. Charles Calvert Ellis, B. D., Ph. D., vice-president and professor of Education in Juniata College, Huntingdon, Pa., will give a special series of lectures of interest to Sunday-school workers.

Cedar Lake, on the Monon Railroad, is forty miles south of Chicago. It is a beautiful, spring-fed lake, stocked with fish and affords good boating and bathing. The conference grounds are located on a wooded bluff overlooking the lake. Torrey Hall will be converted into a commodious auditorium, and the hotel and cottages will be operated with the idea of ministering utmost comfort. A restaurant open throughout the day and evening will supplement the service of the hotel and dining room.

A summer conference will be held at Madison, Wis., Aug. 5-12. The teaching staff will include Dr. James M. Gray, Dean of the Institute, Rev. John C. Page, of the faculty, and Dr. Henry Ostrom of the Extension Department. Rev. S. B. Rohold, and Rev. George S. McCune, D. D., will also address the conference.

Madison is the seat of the State University and is famous throughout America for its unrivalled natural advantages. It is beautifully located upon a number of gradually sloping hills between Lakes Mendota, Monona and Wingra. Its macadamized drives lead through shaded dells and over beautiful wooded hills along the shores of the lakes. The lakes are admirably adapted to rowing, sailing, swimming and fishing, and they are equipped with passenger steamers, launches, canoes, and rowboats. The sessions of the conference will be held in the University buildings, and entertainment of good quality at reasonable cost will be available at the fraternity houses and the Y. M. C. A.

For further information address the Secretary of the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

BIBLE CONFERENCE IN COLUMBUS, O.

Through its Extension Department the Institute will conduct a Union Bible Conference in Columbus, O., April 29-May 4. The Secretary of the Extension Department, 153-163 Institute Place, Chicago, Ill., will be glad to give further information.

A similar conference will be held in Rochester, N. Y., May 20-27. The chairman of the local committee, Mr. A. G. Slaght, 140 Court St., Rochester, N. Y., is prepared to send literature concerning it to inquirers.

PHOTOS OMITTED IN APRIL

William Arthur Holt

In April we referred to the election to our Board of Trustees of Mr. William Arthur Holt, whose photograph we are pleased to present in this number. Also a photograph is shown herewith of Rev. Solomon Birnbaum, called to the chair of Jewish Missions in the Institute.

Solomon Birnbaum

CHANGES IN OUR PERSONNEL

We regret to announce the departure from our ranks of two valued and loved workers, Mr. Meeker, Director of the Practical Work Course in the Educational Department, and Mr. Bowles, Managing Editor of the Publication Department.

Mr. Bowles' health was endangered by longer continuance in office work, and he has been released to accept the position of manager of the Cedar Lake Conference Association, on whose grounds the Institute is to hold a Bible conference this summer.

He came to us in the spring of 1918, and his five years of labor here have bound him up very closely to us all in the fellowship of Christ. The Publication Department had recently been inaugurated when he came to it, and he did a good piece of constructive work in placing it on its present foundation.

The occasion does not call for details, but the development of all our departments during these five years is due in a very practical measure to his wise and diligent promotive work. Before coming with us he had had a wide experience in newspaper work, which taken together with his knowledge of the truth and his devotion to the interests of the Institute, made him an invaluable servant of Christ in this place. Our best wishes go with him in his new work.

Meanwhile, the literary work which he had laid down here has been taken up temporarily by the Rev. Clarence H. Benson of our Educational Department, who, like Mr. Bowles, had once an experience in newspaper work. The business end of the office has been turned over temporarily to our Administration Department while a permanent successor to Mr. Bowles is being sought.

Mr. Meeker has accepted the office of Superintendent of the Chicago Hebrew Mission, a work in which he has always been deeply interested, and with which the Institute has been glad to co-operate since its inception. Mr. Meeker was a student here twenty-three years ago after his graduation from Bucknell University. While a student he supplied the pulpit of the Ewing Street Congregational church of this city, to which, later, he was called as pastor. In 1910 he came on our staff as an evangelist in our Extension Department. Later he served as Superintendent of Men, and for the last six years he has been the energetic, devoted, and very capable Director of our Practical Work Course. We shall miss him as a leader of our men and women students and as a counsellor in our Faculty, as well as one of our occasional evangelists in the field.

Our prayers will attend Mr. Meeker and his family wherever they go, and we are interested to learn that they are about to take up their residence in the neighborhood of the mission, which is not remote from that of his faithful work as a city missionary of Ewing Street Church.

James M. Gray.

EXTENSION DEPARTMENT

Dr. J. E. Conant concluded an evangelistic campaign in the Liberty Heights Baptist Church, Baltimore, on Easter Sunday. April 4-15 he held meetings in the Baptist church, of Battle Creek, Neb., and from April 15 to the end of the month, in the Roseland Baptist Church of Chicago. The latter two churches have former students as pastors.

Rev. George E. Guille gave a series of Bible studies in the First Presbyterian Church, Cedartown, Ga., during the latter weeks of March, and then, together with Dr. Henry Ostrom, conducted a Bible conference at the First Baptist Church, Cleveland, Tenn.

Miss Elinor Stafford Millar was called into the service of the City Rescue Mission, Erie, Pa., March 25-April 1, to teach the Bible and give inspirational addresses. She gave the second week of April to the Y. W. C. A. of Springfield, Ill., and later in the month went to the Union Gospel Mission, St. Paul, Minn., of which Mr. Peter MacFarlane is the superintendent.

Dr. Henry Ostrom conducted an evangelistic campaign in the First Presbyterian Church of Rome, Ga., March 21-April 1.

Mr. C. E. Putman gave a series of Bible lectures at Winter Haven, Fla., March 5-15, under the auspices of the Ministerial Association. They were commended by *The Florida Chief*. This engagement was followed by others at the Lake Alfred and Auburndale Baptist churches.

Rev. J. A. Sutherland conducted a series of evangelistic meetings, closing March 28, at the Galilee Baptist Church of Denver.

Rev. Gordon Watt, M. A., of Aberdeen University, Scotland, is enjoying a helpful ministry in this country, which will close June 1. Not quite all of his time in May has been filled. The Extension Department is his booking agency.

Miss Virginia C. Williams filled engagements during the latter part of March at Bryan and Orange, Tex. In April she taught the Bible in Clarksdale, Miss., under the auspices of the City Missionary Federation of that city, and in the presbyteries at Sumner, Jackson, Columbia, Hattiesburg and Corinth, Miss., at the request of Mrs. D. G. McLaurin, the State Synodical President.

A MOODY STUDENT IN PERU

Miss Dunlap has received some very interesting letters from Arthur M. L. Moohan, '22. Mr. Moohan has recently arrived in Cajamarca, Peru, as a missionary. As he is an ex-monk, he expected considerable trouble with the authorities. En route he held gospel services. He writes concerning them: "Shortly after the second meeting I was arrested on the complaint of two monks, but as they were unable to substantiate their charges of sedition, etc., I was released. Later I came into forcible contact with a heavy cane having a Friar at the end of it. A nasty gash and a black-eye bear mute evidence to Rome's love for the gospel."

In a later letter: "Now the whole town knows that I am an ex-monk and naturally the Bishop is furious. The bull of excommunication has been read in the cathedral and the various churches, not only against the "crying Judas and apostate Devil," but against all who have any dealings with me. The monks are circulating a pamphlet against me via the confessional. The persecution of the clergy, who lead lives that would make Satan blush if he could, has but aroused the interest of the thinking people. When I go out in the dusk of the evening many come and ask for Gospels and Testaments. I praise God that my class of young men from the National College have not been daunted."

After the rainy season Mr. Moohan plans to make a trip to Celindeen and Moyobamba, a two weeks' journey by mule.

PERSONALIA

John M. Murchison, '10, has completed his eighth year as pastor of the Princetown Presbyterian Church, P. E. I.

Mrs. Hugh B. Warner, corresponding secretary of the class of December '19, has been ill with influenza for eight weeks. This has delayed the sending out of the class letter.

Anna Emelia Enderson, '20, is a member of the American Mission, Hamadan, Persia. She writes that because of the turbulent conditions in Persia, no definite, aggressive, missionary work can be carried on at present.

Luther W. Childs, '15, pastor of the Unionville Baptist Church, Iowa, reports that the church has erected a new house of worship representing a cost of ten thousand dollars.

Rev. Luther Childs

Daisy F. Eggleston, '18, writes: "Have just returned from a very precious meeting on the Connecticut Coast—Rowayton—a real spirit of revival, and about forty-five professed conversions."

Lurena Rezner, '94, teaches community Bible classes in Monmouth, Biggsville, and Raritan, Ill. The interest of the people has been aroused, and classes are well attended.

John Porter, '06, last summer became pastor of the Congregational church, Chebanse, Ill. His work among the young people and children of the church has been especially successful.

Rev. and Mrs. W. Teeuwissen write: "We accepted a call for the Belgium Mission with the Nortons. We expect to sail May 2 on the S. S. Lapland, from New York."

L. D. Cassel, August '13, has just completed three and a half years service in the Baptist church at Utica, Ill. On Easter Sunday he had 19 baptisms all coming from the Sunday-school.

Lena E. Gerber, '11, has charge of a recently opened Bible school for the training of Bible women in Tsaochoufu, Shantung, China. Twenty women are enrolled. During the past year 115 new members have joined the native church.

The Fundamentals Association held a week's Bible Conference in January in the Presbyterian church, Madison, Ill., of which Louis C. Stumph, '10, is pastor. The speakers were Dr. Riley of Minneapolis and Rev. Mr. Philpott of Chicago.

W. A. Rowland, '16, is pastor of the First Baptist Church, Smith Center, Kan., and editor of the church paper, *The Baptist Headlight.* As part of his evangelistic enterprise he writes and distributes gospel leaflets.

Henry Jacobs, '12, pastor of the Burlington Baptist Church, Salt Lake City, Utah, announces that the church will issue a *Monthly News Letter* conveying first hand knowledge of the problems which confront the Baptist home mission work in Utah.

Ruby Burgess, '17, is teaching at Vivian, W. Va. After leaving the Institute she spent two years at a girls' school in North Carolina, one year at a co-ed school in Kentucky, and three years in public school work in West Virginia.

Wilbur M. Smith, '14, pastor of the Lafayette Square Presbyterian Church, Baltimore, Md., gave a series of seven lectures on the topic, "Is My Bible True?" to a meeting of the Baltimore Christian Endeavor Union Institute, held in his church March 6-9.

F. T. Holland, '18, is pastor of the Fillmore Avenue Baptist Church, Buffalo, N. Y. Previously he was pastor of the Church of the Open Door, Greensburg, Pa. In Buffalo he has addressed different religious organizations, and conducted services in the city jail and county penitentiary.

John Mein, '09, under the Baptist Board in South America, writes that the missionary work in Caixa Postal, Macio-Alagoas, has so developed that a school will be opened next month. During the past year a new church has been organized, 114 have been baptized, and two pastors and two evangelists have been added to the group of workers.

William McQuere, '11, eleven years ago, became the superintendent of the Jerry McAuley Cremorne Mission, New York City. It was then in a small room, humorously referred to as "the hole in the wall." In 1914 it was moved to its present location in the heart of New York's "Tenderloin District." During the years its ministry has become wider. The promise is for extensive enlargement of the work in the near future.

BORN

To James C., '20, and Mrs. Murdock (Katherine W. Davis, '21,) a son, James Cameron, Jr., Dec. 5.

To J. F., '16, and Mrs. Coope, a daughter, Carol May, March 17, Beloit, Wis.

To Howard L., '20, and Mrs. Derrick, a daughter, Dorothy Aileene, April 4, Washington, D. C.

MARRIED

Arthur J. Cross and Frieda A. Stern, '20, Jan. 16, at Kafulafuta Mission Station, Northern Rhodesia, Central Africa.

DIED

Stanley Forsythe, '20, on Feb. 11, at the Stanley Hospital, Liverpool, England.

Florence Sarah Harris, age 2 years and 3 months, oldest daughter of George K., '16, and Winifred Steven Harris, '16, of the China Inland Mission.

A Recent Testimony As To How God Used D. L. Moody

"With Groanings Which Cannot Be Uttered"

"But the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26, last clause).

The writer had been to Northfield, Mass., to the summer Bible Conference, and was led to see his great need—his lack of power with God and men.

At an early morning prayer service, he with several hundred others arose for prayer, while D. L. Moody led in prayer that was all pervading and all prevailing.

Coming back to my rural charge I determined to begin revival services as soon as possible; so on the first Sunday in October I announced that we would conduct an early morning prayer service in the church at six o'clock.

Some of my official members remonstrated with me stating that no one would come out to a country church at that time in the morning, and urging me to make the hour nine o'clock, instead of six. I assured them that God's Holy Spirit would be there, and the old colored janitor would be there, and the pastor would be there, and God's promise was that "where two or three are gathered together in my name, there am I in the midst." I assured them also that they need not come to please me, and that if they did not feel constrained to come to remain at home.

After spending part of the night in prayer I arose about five and drove six miles to the little country church. As I entered I said to "Uncle Harrison" (the old negro janitor), "Has anyone been here?" "Yes, sir, two ladies, but they have gone across to Mr. G's." I said-"*Let us pray.*" He kneeled down reverently, and poured out his heart to God, for me, for the church, and for the community.

In a few minutes thirty people came into the church and I said, "Folks, I am going to read the story of Jacob at Peniel, and lead in prayer, and if any one feels moved to pray, *pray as God by His Holy Spirit directs.*"

While I was praying I broke down and wept, and our class leader began praying, and in a few minutes was sobbing, and then another; and another attempted to lead in prayer only to give expression to "groanings which could not be uttered" (articulated).

We were in the church something over an hour when I arose and quietly left the church, as I did not wish to speak to anyone. That Sunday evening as announced I was to begin the revival service, and when I approached the edifice, it was crowded with people; and as the Word of God was preached deep conviction rested upon the congregation. About one hundred persons were converted to God.

The revival flame spread over two countries, and three young men that were converted went into the ministry, two into the fellowship of the writer's own Conference. They are still living, and are successful pastors and soul-winners. Another went into the ministry of the Methodist Episcopal Church South, while another became a local preacher, and gave a good account of himself to the day of his decease a year ago.

All glory be to the Father, and to the Son, and to the Holy Spirit forever. Amen

PRAY FOR REVIVAL

The Gospel in Print

William Norton

"PRINTERS' INK!"

Use it to spread the gospel not only in subsidizing columns of newspapers for reports of sermons and for advertisements, but in multiplying printed notices, cards of invitation, and other devices to attract the eye of the casual reader or passer-by. Men of the world find great advantage in even very costly advertising. They give wide publicity to their business enterprises, and multiply devices to attract attention and draw customers, though in many cases these expedients are snares. Why should not the children of light wisely use every legitimate means to call attention to the courts of God's house and the gospel feast there spread, and to set forth the fact that there is enough for all, and that it is free to all? God gave the Bible to the common people, and the mariner's compass, printing-press, and steam-engine, as means for bearing the missionary and spreading the gospel over the world.

* * *

A loyal soldier of England's Queen, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the ends of the earth, replied, "About eighteen months." We have no conception of the rapidity with which the flag of the Cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker's shop resolved to attempt in person to spread the good news. Within twenty years they had organized fifty churches, gathered ten thousand converts, scattered half a million Bibles and eight million pages of tracts, and preached the gospel to fifty millions of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years!—A. T. Pierson.

* * *

In quoting the above we draw particular attention here to the distribution of Bibles and tracts made by these seven men. Are the Christians of today as active in the circulation of the Scriptures and pointed messages in tract form?

NEGLECTED OPPORTUNITIES

Busy, but scorning daily opportunities to sow the gospel seed! Is this not true of most well-intending Christians, who allow "the cares of this world" to rob them of many "chances" to leave, perhaps silently, a gospel testimony?

"Ye are my witnesses" is still true and will be in force until Jesus comes for His own.

A few suggested ways for the use of the gospel in print—tracts and leaflets especially—are offered below:

Pass out on the street or roadway.

Offer on the street car, "L" train, or railroad coach.

Scatter from auto, as at filling station, garage, lunch stopping places, etc.

Present, individually, to those in parks, or other public places.

Leave on the counters of stores.

Place in ticket offices, waiting and reception rooms.

Drop into private letter-boxes.

Hand to the grocer boy, milkman, laundry driver, the vegetable peddler.

Wrap with soiled linen for the laundry.

Slip under the plate when leaving the restaurant or lunch room.

Use at church, Sunday-school, or mission.

Enclose with letters.

Prayer is earnestly requested for all colporteurs and "book missionaries" who are "holding forth the word of life." These faithful workers crave support through prayer.

* * *

Sometimes a colporteur inquires where he might be of special service—a field particularly needy. If any reader knows of such a field, or would welcome an "evangelist" of the gospel in print in his own locality, will he please communicate with the editor of the MOODY MONTHLY?

* * *

Churches in towns and cities where there are no religious bookstores handling evangelical literature will do well to establish and maintain a bookstand of their own, for the benefit of those comprising their congregations. This is a real Christian ministry and need not be overshadowed by any spirit or criticism of commercialism.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from March 1 to 31, 1923, inclusive:

Army and Navy Book Fund: To one point in U. S.: 50 Evangel Booklets.

Hospital Book Fund: To four points in two states and one province of Canada: 26 Colportage Library Books, 50 Emphasized Gospels, 20 Evangel Booklets, 75 Pocket Treasurys.

India Book Fund: To one point in India: 56 Colportage Library Books, 40 Evangel Booklets, 50 Pocket Treasurys.

Latin America Book Fund: To seven points in five countries: 173 "The Way to God" in Spanish and 188 "All of Grace" in Spanish.

Lumber Camp Book Fund: To one point in U. S.: 50 Colportage Library Books, 50 Emphasized Gospels, 20 Evangel Booklets, 200 Tracts.

Mountain Book Fund: To four points in four states: 34 Colportage Library Books, 10 Emphasized Gospels, 40 Evangel Booklets, 75 Pocket Treasurys, 10 Testaments.

Pioneer Book Fund: To sixty-one points in fourteen states: 1789 Colportage Library Books, 392 Emphasized Gospels, 536 Evangel Booklets, 1186 Pocket Treasurys, 68 Testaments, 80 Tracts.

Prison Book Fund: To thirty-four points in twenty-three states: 1394 Colportage Books, 331 Emphasized Gospels, 497 Evangel Booklets, 1,565 Pocket Treasurys, 1 Testament, 200 Tracts.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1, to 31, 1923, inclusive:

Army and Navy Book Fund: 2 Contributions, $7.73; **Hospital Book Fund:** 4 Contributions, $11.53; **Latin America Book Fund:** 5 Contributions, $16.00; **Lumber Camp Book Fund:** 17 Contributions, $52.74; **Miner's Book Fund:** 1 Contribution, $1.00; **Pioneer Book Fund:** 24 Contributions, $252.46; **Prison Book Fund:** 113 Contributions, $679.19; **Railroad Men's Book Fund:** 2 Contributions, $11.00; **Seamen's Book Fund:** 1 Contribution, $5.00; **Free Tract Fund:** 3 Contributions, $6.50.

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Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

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MOODY MONTHLY

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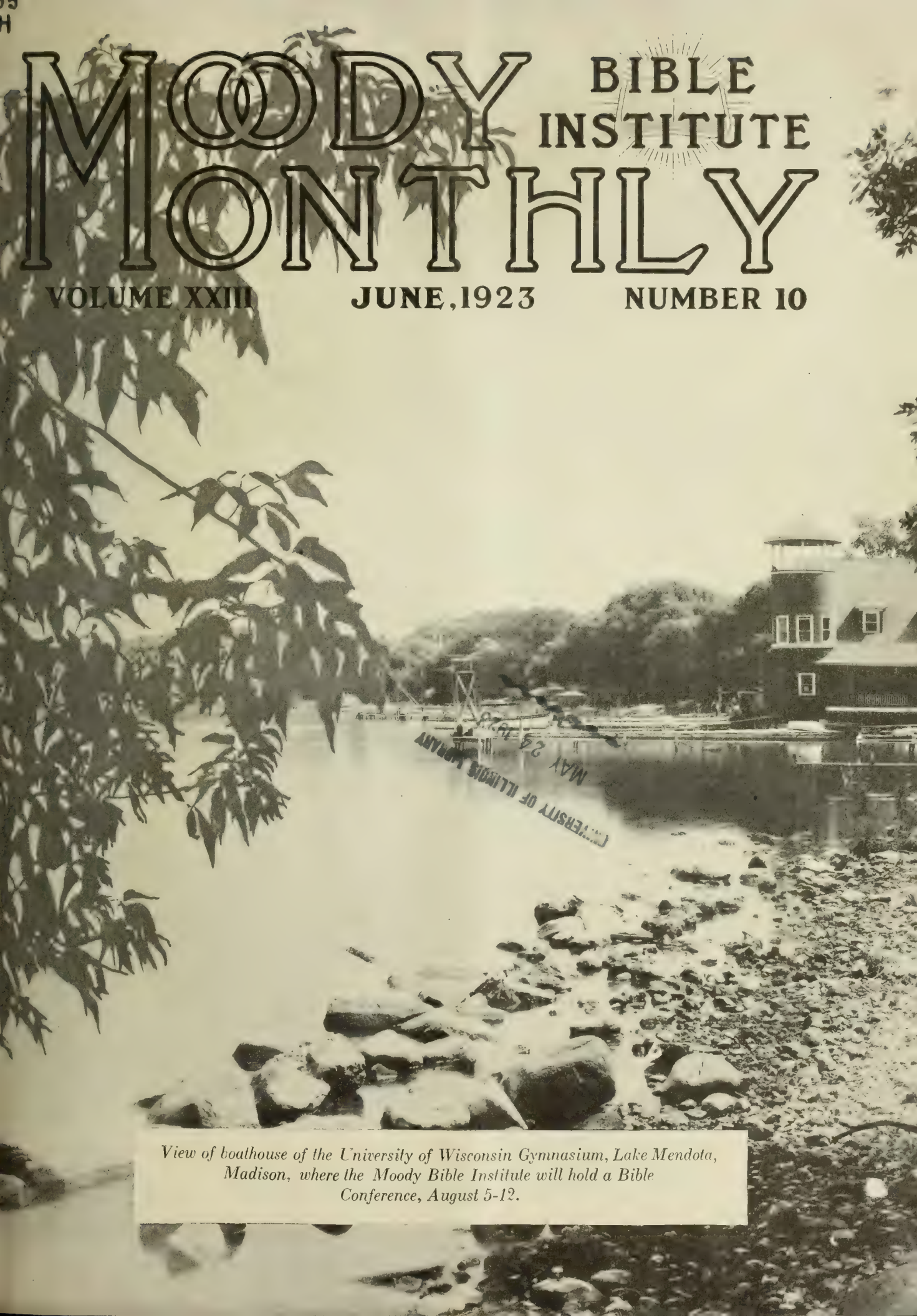
VOLUME XXIII JUNE, 1923 NUMBER 10



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Moody Bible Institute Monthly

JUNE, 1923

EDITORIAL NOTES

"That the thoughts of many hearts may be revealed." Luke 2:35.

A Canadian correspondent writes:

"There is a thought that has come to me in connection with the virgin birth of Christ which I should like to pass on for what it is worth.

"It is in connection with those words of Simeon in Luke 2:35, where he speaks of a sword piercing Mary's soul, 'that thoughts out of many hearts may be revealed.'

Cut From the Loaf

"I never have been able to understand just what was meant by these 'thoughts,' but it has now been suggested that while it was true Mary had to face that awful rejection and crucifixion of her Messiah son with all the deep, untold sorrow that entailed for her—for she witnessed His crucifixion—yet that may not have been what Simeon meant, or what the Holy Spirit by Simeon meant, when he spoke those strange words. In what way would the rejection and cruel death be related to 'thoughts out of many hearts'?

"On the other hand, may it not be that the Holy Spirit, taking opportunity through Simeon, enabled him to fellowship with her by anticipation in the awful suffering he knew she faced when to her neighbors at Bethlehem, Nazareth and elsewhere it became known that she had given birth to a son whose conception must have been, and by Joseph's and probably her own admission, was before they came together in holy wedlock?

"Think of the implied stain on her character it involved, as well as on the person of the child! Think, too, of the 'thoughts in many hearts' that were never revealed by words, but were not the less real! Think, too, of the human ignominy that attached to both our Lord and His mother throughout their lives, finding expression probably more or less frequently as recorded in John 8:41, 'We are not born of fornication,' the implication clearly being 'everyone knows you were.'

"If this is the meaning of the passage, may we not also accept it as the Holy Spirit's protest in advance against the widespread present day denial of the virgin birth with all it involves—'thoughts out of many hearts'?

"May we not also suppose that, in the silence with which Mary received Gabriel's annunciation, her sensitive and well-instructed mind realized something at least of this that Heaven's high honor involved for her, when she submissively replied, 'Behold, the handmaid of the Lord; be it with me according to Thy word'?

"Oh! the awful sin of doubting the virgin birth! So much is wrapped up in it. God puts so much by it."

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We trust none of our readers will omit "Cut From the Loaf" this month, as our Canadian friend, its author, has given us something to think about as affecting the mother of our Lord, and to deepen our adoration of her Son, our Lord and Saviour.

Our Present Issue

This is the first time we were privileged to set before our readers a sermon of the well-known London Wesleyan preacher, Dinsdale T. Young, whose Sunday evening congregation gathers before the church doors are open. It is his soul-winning fervor that explains this, as his sermon plainly shows, which also is an example of the value of sometimes repeating over and over again a single sentence of Scripture till its finds its aim in the human soul.

But if one really seeks an illustration of the soul-winning power of the gospel story, "the same yesterday, today, and forever," let him read what Mr. Frater says about his work among the cannibals of the New Hebrides. A more interesting tale has seldom been told in these pages.

We would have the reader jump from Mr. Frater's message thus reported, to the two brief contributions entitled, "Lost in the Mountains," and "In Out of the Way Places," which show the kind of soul-winning work in our own country in which Moody Bible Institute students delight. If one has money to invest for God in the salvation of men, where can it be set to work quicker and better than by sending it to the Institute for the training of such men and women?

It will strengthen one's purpose to do the above, and accelerate his action, as he reads Professor Coate's plea, "A New Scholarship Needed," and the indictment of Modernism by Dr. Sheldon. The latter employs strong language in characterizing the "Ecclesiastical Tragedy," of which he writes, stronger than we ourselves are accustomed to use, but that it is justified there is little doubt.

We are loath to conclude without particular mention of the interpretative contribution on "The Kingdom in Parable and Apocalypse," by Ernest Gordon. All may not entirely agree with every opinion he puts forth, but to have so fascinating a theme treated by so competent a scholar, and so sympathetic a friend of dispensational truth is an unusual treat.

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The Martyrdom of Vicar General Butchkavitch

The confirmation of this martyrdom, for such it was, did not reach us in time for editorial notice in our last issue, but we have since read the statement of a special correspondent of the *New York Herald* that the Soviet government of Russia convicted him on documents "as innocuous as the minutes of an English vestry meeting." "Men will yet speak of the Bolshevist persecution," he said, "as they now speak of that of Diocletian."

To each clerical prisoner was read the law against all religious teaching of those under eighteen, and he was asked whether he had obeyed and would obey it? And each replied confidently and proudly that he had disobeyed and would continue to do so.

> "They bore themselves nobly," says the correspondent, "the bishop's speech was magnificent and his bearing superb. Splendid also were the last words of the youthful priest, Edward Yunevitch, just ordained. When these men spoke, the rushing of the mighty wind of the supernatural seemed to sweep the court. A hush of awe, almost of terror, settled down upon the 'Red' audience, the cigarettes dropped from the lips of the judges, who stared blankly at the orators."

As we read these words we forget that those men were not of our particular faith, that they represented the Roman Catholic rather than the Protestant church, and we think only of Him for whom they counted not their lives dear unto themselves.

Verily, the faith of our fathers is "living still in spite of dungeon, fire and sword." It is a vital thing for which others of us may yet be called upon to yield up our lives. In cold blood it may seem to us as though the courage would be lacking when the time came, but the grace of God would be sufficient.

Meanwhile we ask, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Hearken to the answer: "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" (Luke 18: 7, 8, R.V.).

As we have remarked before, let us thank God that we have as Secretary of State, a man who thinks clearly, speaks convincingly and is not afraid.

Russia Must Save Russia

Two or three months ago, a delegation of forty women from different states affiliated with the Women's International League for Peace, waited on Mr. Hughes to urge the United States to recognize the Soviet government, and were plainly told that it would not be recognized as long as it maintained its present policy of repudiation, confiscation and dissemination of revolutionary propaganda throughout the world. "Russia's hope," he said, "lies in Russia's action." Industry and trade cannot be created by political arrangement, and industry and trade are what Russia needs.

Following the first revolution in Russia we loaned that country nearly $200,000,000, and were the first to recognize the Kerensky government which was not a government of repudiation. But no sooner did the Soviet authorities come into power than they decreed that "unconditionally and without exception all foreign loans are annulled."

The United States is not seeking to press debtors, the Secretary said, but while indulgence is one thing, repudiation is another.

And even worse than repudiation is the efforts of the Soviet authorities to visit upon other peoples the disasters that have overwhelmed their own people. Only last November, Zinovier, a leader among them, said, "The eternal in the Russian revolution is the fact that it is the beginning of a world revolution."

"I desire to see evidences of the abandonment of that policy," said Mr. Hughes, and so do the rest of the sensible patriots of America.

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We know nothing about Professor Einstein's theory of relativity except that which we read occasionally in the press, but we were unusually interested last month to read the statement of Captain See, U.S. Navy astronomer, denouncing Einstein as "an imitator and spreader of untenable theories." The occasion, as our readers may remember, was a report of Dr. Campbell, director of Lick observatory, that he had confirmed the Einstein theory so far as it concerned the bending of star rays. This bending of star rays it seems, was the theory of no less a scientist than Newton, and was confirmed by Von Soldner, a German physicist, one hundred and twenty-two years ago, whom Einstein does not mention.

"Relativity" and Evolution

However, laying aside the bending of the star rays, which is not disputed, Einstein's theory postulates that ether does not exist, and that gravity is not a force but a property of space, which Captain See characterizes as a "crazy vagary which scarcely requires mention, and the discussion of which is a disgrace to our age."

Our reason for speaking of it at all is merely to point out the parallel it furnishes to the "crazy vagaries" of some evolutionists so-called, the discussion of which is a similar "disgrace to our age."

We have in mind a recent editorial in a secular daily in which the writer boldly affirmed that "the theory of evolution is as generally accepted by men of science as the law of gravitation"! That editor would drive a car at forty miles an hour through a crowded thoroughfare; he has just about as much sense of responsibility for what he says. Had he never heard of Agassiz, or Dawson, or Huxley, or Tyndall, or Virchow, or Fleischman, or Bateson, or ever so many more *real* scientists, who, because of that fact, use restraint in their utterances? These men, most of them at least, may be classed as sympathetic towards evolution, perhaps hoping it may be true because it would rid the world of the disturbing doctrine of a personal God, but not one of them would say, or ever did say, that it was an accepted fact. Sir William Dawson declared it was "destitute of any shadow of proof"; Ernest Haeckel, until recently professor of zoology at Zenia, said, "It is an error and cannot be maintained"; and as late as 1914, Professor Bateson in his presidential address at the meeting of the British Association cautioned the scientific world that it was too early to form conclusions.

The editor we have in mind is particularly hard on Mr. Bryan for his opposition to this false theory. He thinks Mr. Bryan believes that the Bible should be used "as a text-book in geology, biology, astronomy, and ancient history, and that any facts conflicting with it should be suppressed by statutes.'

Is it not sad that the reading public should be treated to that kind of humbug in a city newspaper whose editor is supposed to be intelligent and sober?

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The evangelical protest against the evolutionary hypothesis of the universe is bearing fruit, we are pleased to say, in an increasing number of the smaller denominational colleges. Not long ago attention was called in our pages to the prompt action of William Jewell College in dismissing a professor whose Bible teaching was warped by that delusion, and now we have information of another college of about the same size, or a little larger, which has taken similar action affecting more than one member of its faculty. In this instance no publicity was made of the matter because it was believed that the less discussion of it the better, but our authority for the statement is from headquarters. May the circulation of these facts have its effect in putting resolution and courage into the management of other educational institutions which ought to be ashamed for the lack of it.

Colleges Waking Up

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A correspondent in British Columbia writes that the Anglo-Israel people are active in his locality, and asks us to say what is wrong in their system of teaching. In reply we would call his attention to a valuable work by the late John Wilkinson, of England, entitled *Israel My Glory*, one chapter of which is given up to the subject of the ten tribes, where they are and where they are not. He makes five points to show that the Anglo-Saxons are not the lost tribes:

Anglo-Israelism

"1. The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of the Anglo-Saxons.

"2. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances.

"3. The twelve tribes, out of Palestine, are to be *few* in number, under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.

"4. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised.

"5. The Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the church; if sinners, then under the curse of the law. So that it will not do to urge the plea that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the law; for they can only escape that curse by true conversion, which detaches them from the nation and secures to them a heavenly calling and a heavenly inheritance.

"These five points, based on plain passages of Scripture, seem fairly and unanswerably to prove that if any people on the face of the earth are *not* Israelites, the Anglo-Saxons are not Israelites."

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Recently we published an address by Rev. Dr. Conrad on "Modernism and the Minimum of Faith" in which he alluded to certain books he had found very helpful and which he earnestly recommended. So many inquiries have come to him for further information about the books that he asks us to say that they are: *The Philosophical Basis of Theism*, by Rev. Samuel Harris, D.D., published by Scribner; *Growth of the Spirit of Christianity*, by Rev. George Matheson, published by T. and T. Clark, Edinburgh, in two volumes; *The Holy Spirit, the Dynamic of Christianity*, by Rev. J. F. Edwards, D.D., of India, published by the Christian Publishing Company, of Bombay, but available at the Congregational Book Store, Boston.

Books Against Modernism

The last-named book is regarded by Dr. Conrad as one of the most important religious volumes published in the last decade.

To these books recommended by Dr. Conrad we would like to add *Modern Religious Liberalism*, by John Horsch, published by the Mennonite Publishing Company, Scottdale, Pa., and *Christianity and Liberalism*, by Professor J. Gresham Machen, published by The MacMillan Company. These and any of the above can be obtained through the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago, Ill.

Letters have been received denouncing this organization and criticizing us for publishing Mr. Bradbury's article on the subject in our May issue.

Ku Klux Klan

The writers evidently think that we endorse everything our contributors say on the various subjects of which they treat, but that is a mistake. The contributions for which we assume that responsibility only are those over our own names, or which are found on our editorial pages. Our personal views on the Ku Klux Klan, for example, were expressed on page 240 of our February issue.

Moreover, the friends who are criticizing us seem to overlook that Mr. Bradbury is replying to an article denouncing the Klan, from the pen of Mr. Funderburk, which appeared in our March issue. We believe in giving our readers an opportunity to hear both sides of such a subject.

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William Whiting Borden

The Faculty of the Moody Bible Institute recently took recognition of the tenth anniversary of the death of this noble and consecrated young man who in his life time had been a trustee of the Institute and was deeply interested in its work.

He had the advantages of large wealth and scholastic training, being a graduate of Yale and president of the Phi Beta Kappa society, and afterwards a graduate of Princeton Theological Seminary.

Choosing the gospel ministry as his life work, he was ordained in the Moody Church of this city, Rev. John Timothy Stone, D.D., and the editor-in-chief of this magazine participating in the service. After this, in December, 1912, he went to Egypt to prepare for work among the Moslems of China, and there while ministering to a brother missionary he was smitten by spinal meningitis, and died April 9, 1913, at the early age of twenty-eight.

The present writer knew him from his boyhood and also the rich heritage he possessed in a godly mother. He can testify to his clear conversion to Jesus Christ and to the love for souls which possessed him almost from the beginning of his new life, and which led him to turn his back on the more fashionable churches of Chicago to unite with the Moody Church, in whose atmosphere of evangelism his soul delighted. While at Yale he established and supported the Hope Mission in New Haven, and it was his expectation to continue that kind of work among the foreign peoples to whose salvation he had dedicated his life.

His early taking away from this earth is a mystery which only deepens as the years roll on, but it may be that the Lord would multiply his testimony and increase his fruitfulness by keeping fresh the remembrance of his name and his work in such ways as this throughout the length and breadth of Christendom.

We are grateful to learn that Mrs. Howard Taylor has a memoir of him in preparation.

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Harry Moorehouse

In our January issue we mentioned that the daughter of this devoted servant of God was now living in London, poor, lonely, and crippled, seeking to earn a meager livelihood by her needle work, and we appealed for aid on her behalf.

It now gives us pleasure to say that we were recently able to send her a bank draft for 13£, 13s. Her representative writes us that there has been a very hearty response to the appeal from other quarters in this country, as well as her own land, proving that the ministry of her father is still remembered with appreciation.

All of Miss Moorehouse's liabilities have been discharged, and she is now in receipt of an allowance of 1£ per week, which in addition to the small income she earns will be a great help to her in the coming years. It is desired that her thanks and those of her friends on the other side be extended to our readers who were kind enough to contribute to the fund.

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We Have Lost a Friend

Last April there died in West Terre Haute, Ind., a plain laboring man by the name of John Simpson, of whom his friends spoke as a true believer in the Lord Jesus Christ and one who was an enthusiastic friend of THE MOODY BIBLE INSTITUTE MONTHLY. After reading the MONTHLY himself, he would pass it to a friend that he or she also might obtain the benefit of its contents. And frequently he started out as an unsolicited representative of the MONTHLY to secure subscribers among pastors and other Christian people of his town because he believed it would be such a blessing to them.

We are told that his life was a remarkable example of a man with very limited worldly resources raising a family of seven children in respectability and in the nurture and admonition of the Lord.

We are glad thus to make mention of him.

"Shall Ministerial Standards Be Lowered?"

AN editorial in *The Continent* with the above title has been called to our attention with a suggestion for comment upon it to which we sympathetically respond.

The editor recognized that presbyteries welcome into the ministry men who receive training in other than theological seminaries, and he inquired what the latter ought to do. "Shall they accept men recommended by the presbyteries with inadequate preparation and do the best they can for them? Shall they find some way to prevent the lowering of their own standards of scholarship while giving these unprepared men their chance?"

The editor recognized also that sometimes men trained otherwise than in the seminaries are abler than such men, "make better records, and render equally good service," but he feared that "the mixing of college and non-college men in the same classrooms tends to lower the standard of instruction."

As to this last remark doubtless the editor knows whereof he speaks, but there is one training school of which we know, and we believe it is true of others, where the mixing of college and non-college men has proved of great blessing to the former as they gratefully testify. Nor has this mixing lowered their intellectual standards so far as we have been able to learn, while at the same time it has elevated their standards in other directions with positive value to their work as ministers of Christ. Moreover, we may be permitted to doubt whether all the presbyteries who now cordially accept men from such training schools would be equally cordial in accepting them from the seminaries even after the latter had done the best they could for them.

It implies no reflection upon seminaries to say that the training schools with which we are best acquainted give their students something which seminaries do not supply, and which for the most part they are unfitted to supply. It is hard to classify it, but seminary men who are also training school men understand it, and we think some presbyteries understand it and it explains why they welcome the training school men into the ministry as *The Continent* relates.

We thoroughly believe in the highest and best training for Christian ministers, promising only that if any part of such training is to suffer, it should not be the spiritual and the practical. The divine Founder of the church is our examplar here, who neglected the wisdom of the world in His own preparation for the ministry to which God called Him, and omitted it also from the curriculum of His twelve disciples. As Dr. Christopher Hazard, a Presbyterian clergyman, said recently in our pages, "It was evidently the divine purpose to depend entirely upon a spiritual rather than a literary fitness for teaching. The Saviour had in view an enduement of the Holy Spirit, the sure knowledge of spiritual experience, and the love of truth as He appointed the teachers of the great moral and spiritual simplicities."

We venture to offer a suggestion to *The Continent*. Let the seminaries continue as they are and the Bible training institutes also, for the church will continue to need the output of both. But there is one thing which the Bible institutes require if their graduates are to serve acceptably in Presbyterian pulpits or those of any other denomination, and that is a knowledge of the history and policy of the particular denomination which inspires loyalty to its standards,

methods and aims. The Moody Bible Institute tries to supply this need through its Faculty which represents ten or a dozen different denominations, but it would be better pleased if the denominations sent their own accredited teachers in ecclesiology to its classrooms for the instruction of their own church groups. To some extent this has been done, but it might be done much more effectively, which leads us to conclude our editorial as that in *The Continent* concluded by saying: "There is obvious room here for more and clearer thinking than has yet been spent on the subject."

It Is the Blood That Maketh Atonement

A Sermon by Rev. Dinsdale T. Young, London, England, stenographically reported for the *Moody Bible Institute Monthly*

SOME people do not like to hear about blood. But let them resent it as they may, it must be continually brought before them. Some people do not like to hear about an atonement. There is a generation today in the churches that seem to think an atonement quite superficial. But we have not so learned the Bible or the gospel, and I bear you my personal witness tonight that the blood, the atonement, represents the center and secret and source of the Bible.

"*It is the blood that maketh atonement*" (Lev. 17:11).

I would allude, as I do on every text, to Bishop Wordsworth. He says: "This is the most important declaration." So it is. I cannot imagine a more important declaration. If it is true, it is transcendently important. If it is not true, it is the blackest lie that was ever palmed off on credulous people.

I

How does the blood make atonement? First, it maketh atonement *symbolically*. This was symbolical blood. It was the blood of the beast, but it was the type of other blood. "It is not possible for the blood of bulls and of goats to take away sin." They cannot of themselves make atonement. It was a symbolical atonement.

Have you read this book of Leviticus? I do not think it is quite superfluous to ask that of busy people. A gentleman told me he had never read the book of Leviticus. The so-called higher critics have no idea of its importance.

You say, Why do you emphasize that question? Because it is symbolical of many things, chiefly of the atonement. What does it mean? All the time the writer is thinking of other blood—shall I try to say it?—God's blood. I read in this wondrous book of the Old Testament time of another atonement, a greater atonement, one to which this is a feeble and sordid type, but an atonement which we must have. It is symbolical that the blood made atonement.

Suppose some one said, "If I take your advice and read this book of Leviticus, how shall I understand it?" Turn to the epistle to the Hebrews, and that is the explanation. There you will see that the blood of beasts that flowed red and was atonement was a symbol of the precious blood of Christ. And it is all gathered up into one pithy, God-breathed expression in that wonderful epistle: "It was not possible that the blood of bulls and of goats should take away sin," but Christ came with His own blood.

That is the higher reading of this text of mine. When the Israelite saw this blood in the same sense, repellent blood, he knew, if he was instructed, that that blood was the type of the blood that was destined to be blood divine, and that that atonement which he received symbolically through the blood of the animal, was the type of a glorious atonement, a glorious reconciliation between God and man. The blood of Christ. It is the blood that maketh the atonement symbolic.

It is a wonderful thing that God symbolizes Jesus before He sheds His blood as atonement. Read the sacrifices; if you do not read them as types you do not understand the real. They are pictures—living pictures if you like—a kind of kindergarten on the subject of redemption. The children of that age were the children of symbolism.

I want to say next, it is the blood that maketh atonement *sufficiently*.

You know as well as I that there are schools of theology that will not have an atonement. Some say, "Do you go to Wesleyan Central Hall? Oh, they are behind the times—they preach an atonement of blood. How can intelligent people believe it?"

It is God's Word. Do you believe this is God's Word? I do, or I would sooner earn my living in another way than preach it. I accept it as the message of the everlasting God to the poor, sinful work of His hand.

II

If some say, "Why should God demand an atonement for sin?" I will tell you what my answer is. To be perfectly frank, I haven't a right to know. What right have I to be in God's counsel?

There is much today of bringing God to our bar and wanting to know the *rationale* of all God does. The omnipotence, the sovereignty, of God has been replaced. People think God should not do anything without explaining to them. What a fatuous attitude! Is God to explain everything to them? God has not such an opinion of their vast intellect.

God is a sovereign, and He has been pleased to lay down this law and to enforce it as a sovereign decree. We may criticize, but if He does what He will in the armies of heaven and earth, if He doesn't give an account of His ways, we are bound to accept His sovereignty.

I am not going to reject the atonement by blood because I cannot understand it. I accept it because God has declared it. This word runs like a red thread all through the Bible, "It is the blood that maketh atonement."

Why blood at all? He doesn't explain. Why atonement at all? He doesn't satisfy our query, but He lays down this law. Somehow or other, humanity has got wrong, and it can only be put right by sacrifice that takes the form of blood. God says, "I will let nobody into heaven except on those terms. You must be partakers of faith in the atonement. You will have to bend your intellect and your pride. You cannot go to heaven as a philosopher, as a saint, but only as a sinner pardoned through the atonement."

That does not suit some grandees. They avoid it. But I stand where I have stood from my childhood, and I have been preaching for forty years.

A man sent me a paper the other day (and I get many different papers sent me). He said he was astonished to find that when I preach the gospel I am "so cock-sure about it"!

I *am* "cock-sure" about it. There are a hundred things I am not sure about, but there is one thing I *am* sure about, and that is that it is the blood that maketh atonement. And it is only as we trust the atonement that God saves us. I am *sure* of that. I preach that with an emphasis that makes no mitigation

I call you to admire what you cannot fully understand—that the sovereign love should have chosen such a way of winning souls. If He had made an intellectual condition, that would have shut out multitudes. If He had made a moral condition, that would have shut out multitudes. But now there is an objective atonement of the blood shed, and only as you accept that shall you be saved to all eternity—not reformation, not resolution, not confirmation, not orthodoxy. The blood, the precious blood, of which the blood that flowed from the Levitical altars of old was a type.

III

Then I go on to say it was the blood that made atonement *for all sin*. That is the gospel.

Some people say, "What a narrow view!" That is the plan. There is only one way. Any one suggesting there is another way is a murderer of the soul.

Without shedding of blood there is no remission. Can you alter that? No, blessed be God, there are many who would not like it to be altered—for a thousand worlds we would not.

When God calls us we shall be where our thoughts have been. At the moment of calling we shall trust the atoning blood scale the heights of glory, and be forever with the Lord.

Oh, dear people, isn't that beneficent! Think of the wonder of it, that the blood, and that alone, makes atonement!

What a mercy we have not to seek

to make atonement for our sin. We do not have to do anything to make atonement.

Speaking to you as man to man, if I had to fashion atonement I should perish. But He has done it. What I could not dream of attempting He has instituted.

Think of it! Think of God's wrath, the curse of sin! I cannot imagine how some people can take the light view of sin they do. It is the tragedy of our modern theology, modern preaching, what some people are teaching on the subject, that sin is a defensible sort of thing.

What is sin? Rebellion against God's will. "Thou shalt not commit adultery." If one does, he goes right in the teeth of God's will. "Love thy neighbor as thyself." If a man does not, he goes right in the teeth of God's commandment. "Thou shalt not covet." If a man does, he deliberately refuses God's will. "Thou shalt not steal." Not in any shape or form, not even by the plausible method of betting and gambling. If you do, you resist God's will.

Now can that be a light thing? That is sin. What a terrible thing sin is! Sometimes when I go out of this hall I say, "Would God I could make those dear people understand and see what a terrible thing sin is!"

Spurgeon used to say he constantly went to the Tabernacle saying, "If these people are to see what a dreadful thing sin is I cannot do it, O Lord, only Thy Spirit can do it."

What a dreadful thing! Blood had to be shed. God's own blood, well nigh two thousand years ago. Who would have thought that the blood of the Creator would redeem the one He created. That precious blood shed was made to be the atonement, and God, who hates sin, accepts that atonement.

No wonder the people do not tire of hearing the old gospel. If I preached on politics, what a wearying subject that would be. Haven't you had enough during the last week? Won't you have enough next week?

If I preached on some of the subjects I see announced in some churches, which are not on the realities, small subjects!

But what a tremendous subject we have. Oh, what sins are mine! In my quiet moments I feel what a dreadful thing it is. When a man is brought face to face with death and eternity he knows that these things are true. He ventures all on the fact of these things.

Isn't it marvelous to have it to think of! I want no other task than to proclaim this—"It is the blood that maketh atonement."

Can all this load of sin be forgiven? Yes! Now I do not wonder that the old men I used to hear shouted so. They would be carried away. They tell me now the preachers are too quiet. You cannot preach quietly on these things. There is a shout and an ecstasy in it. Much as God hates sin, if you were the blackest sinner in London the blood makes atonement!

Think what a blessed thing that is from another point of view. Think of the hidden sin and of the punishment that God attaches to sin. There is an inner feeling that there must be a punishment for sin. Talk about being a philosopher, isn't it philosophy to say that sin, being a rebellion against sovereign will, must have a punishment?

Then when I open the Book, I find God's revelation. Oh, what a revelation there is in the Bible of the power of sin! A terrible revelation!

They say that people do not believe in hell now. You must if you believe this book. And you may gloss it over as you like, but it is a terrible thing to fall into the hands of the living God unless you have accepted the atonement. You are in prodigious danger if you are trusting for all the guilt that lies on you in anything but the blood that maketh atonement.

Just think what it means to be taken with such a burden of guilt. Try to think what it would mean to refuse the gospel. A man may talk as well as he likes, but I cannot believe it, though he tries to persuade me that it matters very little whether I accept the gospel or not. It must matter everything. If you are treating the gospel of atonement lightly and putting religion in a secondary place, you are making a terrible mistake. Life will be over before you are aware, and then nothing can deliver you.

I warn you by the blood that maketh atonement for your soul; I would urge you all by saying here is God's remedy for your soul. Tonight to the unbeliever I would say, "Here is good news for you—the blood makes atonement for everyone. If you accept, all the darkness may be taken away from you and you may have reconciliation to God.

Is not that a glorious gospel to preach? I simply revel in it. Notice, God makes the atonement the gateway of all blessing.

IV

What is the use of the atonement? How can you have any blessing with the atonement? I preach the atonement because it will transform your life. Once let a man get this truth into his soul, that it is the blood that maketh atonement, and how it will strengthen it, cleanse it, humble it, and drive the Devil out of a soul! The secret of abundant life is in the blood.

Hudson Taylor says, "the divine application of the doctrine of atonement changed the whole life for Hudson Taylor." And it has for many more—the definite reception of the atoning blood of Christ. Shall we accept it tonight?

One other word. It is the blood that maketh atonement *immediately*. My text is in the present tense. It is the blood that maketh atonement now.

You say, "If you believe that, I do not wonder you have peace and joy." You need not wonder. If you take the wonder of the atoning blood, you have justification and peace with God and joy in God.

"Can I have the blessing tonight?" You can have it now.

And you Christians who have been losing your evangelical tone and your thirst for holiness, come back to the atoning blood and you will get a new empowerment. I do not know how people can pray except through the medium of the atoning blood. You come apart to get power to serve.

What is the secret of your inspiration, you who are living for others? It is His blood which was shed for you, having nerved you for enduring service for your Master. That is the blessed truth we are dwelling upon tonight.

I will end by saying this—you have an immediate glorious hope for eternity. You do not wonder that some make much of the Lord's Supper and the hymns on atonement, and that some of the happiest people you have known have died pleading the atonement.

Have they gone through the mystic gates with any other plea? No! And you dare not. I challenge myself, and you, to dare to knock at heaven's door except because we know this, that it is the blood that maketh atonement.

MURDER STILL ON THE INCREASE

Dr. Hoffman, the statistician, has just published his annual report on homicides in American cities. It is a depressing chronicle.

"Despite deterrent influences, criminal homicide continues to increase in the United States. In twenty-eight cities the annual rate of murder rose from 8.5 for each 100,000 population in 1920 to 9.3 in the last year.

"Chicago has more murders every year than has all England. Indianapolis has more murders than has London. Many northern cities are retrogressing morally or administratively, for their murder rates are increasing.

"If alcohol and alien undesirables of criminal or semi-criminal habits accounted in other years for a very considerable proportion of the murders, as not a few persons formerly contended, the effects of prohibition and of the present restrictive immigration law should have been reflected in the latest homicide figures. No such effects are discernible. The war was supposed to have weakened certain moral inhibitions and to have popularized summary resort to violence; but the war ended four years ago and murder was steadily increasing in the years previous to 1914. Some constant cause is operating in America that has not been properly studied and successfully combated."—*Chicago Daily News.*

A GREAT CHURCH IN WASHINGTON CITY

In Washington City the New York Avenue Presbyterian Church and the Church of the Covenant are negotiating a union. The former is a historic organization in which many presidents have held membership. The latter is a younger organization which has had only two pastors. Should the two congregations unite, they would form not only the largest church in the capital, but one of the largest in the entire United States. The plan of union will have to be ratified by the two congregations, and then by the presbytery before it would become effective.

Nature Stirs the Poet's Heart

THE DAYS ARE BRIGHT WITH SUNSHINE

By Fred Scott Shepard, Toronto, Ont.

The days are bright with sunshine,
Life's blessings all are ours;
There's gladness in the springtime,
There's beauty in the flowers;
Why then have fear? God's love is here
And fills with grace the hours.

The fields yield bounteous harvests,
The earth abundant store;
The blessings of the Father
All nature doth outpour;
Why doubting be? Look up and see
God's mercies hovering o'er.

With thankful hearts adore Him,
The Giver of all good;
Yield homage to His greatness,
As doth the field and wood;
Your voices raise in grateful praise
For daily care and food.

THE FROZEN OAK

By Lida E. Voight, Urbana, Ill.

His form ensheathed in glittering ice,
The oak swayed to and fro,
The rhythm of his evening hymn
Labored and slow.
"My limbs are ice, my heart is cold,"
He cried, with sighing breath,
"And I, imprisoned and alone,
Await my death."

The morning came with kindly warmth,
The sun smiled on the tree,
The sheath of ice that chilled his soul
Melted and left him free.
His heart leapt with returning life,
He swayed with joyous grace;
The requiem hymn of yesterday.
Became a hymn of praise.

And so a soul, oppressed with grief,
With loneliness and pain,
By love's warm smile and healing touch,
May yet rejoice again.

A BIRD ON THE WING

By Louise Friend Stephens, Downer's Grove, Ill.

A bird on the wing, in its homeward flight
Was tossed by a fearsome gale,
It battled a time 'gainst storm and fright,
And strove with its wings so frail.

It made little progress, was backward blown,
I feared lest its fight be lost
So helpless it seemed, so all alone
As in wind and rain 'twas tossed.

But, wise little bird, it spread its wings
And up into heaven's blue
Past storm cloud and buffet of winds,
It sailed, unafraid, straight through.

So we, past the troubles and storm of life,
May rise on the wings of prayer,
And before God's throne, where is peace and light,
Find comfort and courage there.

A STORM AT SEA

By Lereine Ballantyne, Weston, Ont.

High rode the waves across
The wind-tossed sea:
A storm broke o'er the night
With breakers on the lea.
Battling o'er each white crest
Timid alone and small,
A poor soul struggled to
Life's last great Port o' Call.

Spirits of darkness screeched
Over the battered bark;
The boom of wave and thunder
Broke deafening through the dark.
No oar was left or sail,
The rigging gone and all—
Naught, naught to guide it home
To life's last Port o' Call.

Naught save the hope of faith:
Faith, tense, firm and serene—
Night's spirits shrieked in vain
Upon the wave-slashed scene.
Faith—and the Pilot heard
O'er rock-bound breaker wall,
And brought the lone craft home
To life's last Port o' Call.

A MOUNTAIN TOP EXPERIENCE

By Claude E. Hawkey, Chicago, Ill.

I was standing on a mountain
In the State of Washington,
My head was bare, my feet upon a rock;
Before me all in solitude
Lay nature's broad expanse,
Extending like an arid region block.

From the top of this great mountain
In that rocky mountain state,
Are scenes that thrill the soul
And stir the human blood;
The Creator did great work there
In the ages that are past;
I wonder did it stand there
Since the flood?

See these mountains, and their timber,
The valley and the plain;
How majestic, mighty, wonderful
Man's words cannot explain.
A voice was speaking to me
From the realms of far away,
Speaking gently of a country
Where the saints in glory stay.

'Mid the quiet and the solitude
Of this great lonely hill,
God's voice was gently wooing me
Where everything was still;
Man cannot in scenes like this
Resist the call divine;
God is mighty, God is Spirit,
O, may I call Him mine?

With snow shoes on my feet
And rifle in my hand,
I walked slowly down the mountain
To a plainer looking land;
But my thoughts were far above
In the mountains all alone;
I was thinking—if such scenes
Are made of earth and stone,
Then what must be the glory
Near the everlasting throne!

The Gospel the Power of God Unto Salvation

A Missionary Address at Founder's Week Conference, in the Moody Bible Institute, by Rev. Maurice Frater, Missionary to the New Hebrides

THREE weeks ago I arrived in America from the South Sea Islands. On my way across the Atlantic a gentleman said to me, "Why do you go to the cannibal islands when there is so much to be done in America, for after all does the gospel make any great impression upon the people of the New Hebrides?"

Well, my dear friends, I am come from those far distant islands to tell you that the money you give and the prayers you offer for foreign missions are not in vain; that the gospel today in the New Hebrides is what it was in St. Paul's day, "The power of God unto salvation."

Three Men in a Boat

Some years ago, my neighbor in the islands, Mr. Bowen was out in a whale boat traveling from a bluff at one point to another further up the coast. At that time the island of Ambirr was a heathen island, and when he wishes to travel from place to place, he had to employ heathen men. When they were a considerable distance out from the beach a gust of wind from the hills capsized the boat and left Mr. Bowen and the three heathen boatmen struggling in the water. Two of the men could swim, but the third could not. Mr. Bowen himself was a strong swimmer. The moment the boat capsized the two men who could swim at once made for the beach without paying any attention to the friend who could not swim, or to Mr. Bowen. Mr. Bowen got hold of the man who could not swim and brought him to the beach. On arriving at the beach, Mr. Bowen was so overcome with exhaustion that he fell on the sand and lay there for a long time. The man whom he rescued—what do you think he did, or rather said? He looked at Mr. Bowen as he lay on the sand, and said, "Oh, in a short time you will be all right," and went away and left him!

That is typical of the heathen heart. No love, no pity, no compassion, but when the Lord Jesus Christ comes into the heathen heart He makes a great difference. He lifts these people from the ground and turns their faces heavenward.

Three Other Men in a Boat

Some years ago, before I got my motor boat, I was traveling in my whale boat from the island of Tongoa to one of the out stations to have the Lord's Supper with the converts on the island. It so happened that a strong wind was blowing and a heavy sea running. I had with me three Christian natives, and when a considerable distance out from land, a gust of wind capsized the boat and left me and them struggling in the water.

At the time the boat capsized my right arm was jammed and I was unable to use it. Now if these Christian natives had treated me in the same manner as the heathen natives treated Mr. Bowen I would have been in a nasty fix, but they stuck to me and proved what the gospel could do. They struggled on for some time to reach the beach by swimming, but the tide was too strong and was steadily taking us out to sea. When I saw we could make nothing of it by swimming I told the natives to abandon all effort and preserve our strength for floating, if necessary.

Fortunately, one man up in the hills saw the boat capsize. He ran down to the beach, rang the church bell and collected a crowd of natives, and they launched another boat and came out to pick us up.

We were in the water altogether about an hour, but what I want to emphasize is the great change the gospel makes in the people of the New Hebrides. When you hear some people say as they do, that it is no use sending missionaries to India, or Africa, or China, or to the South Sea Islands, tell them from one who has been there and who has seen the great change that the gospel makes, that the gospel is indeed the power of God unto salvation.

Facing an Unknown Venture

It was in October, 1900, that Mrs. Frater and I landed on the beach of Tongoa, one of the islands of the New Hebrides, not without a few misgivings, amongst a large crowd of people, some clothed, some naked, but all considerate and ready to help, as with many shoutings they carried our goods over the shingle and black sand.

On the following day the boats finished their work, and as the mission steamer left we were, like many before us, to face a new and unknown venture, and to try to aid in solving the problem which had already cost many a life and many a tear.

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Himene Singers of the South Sea Isles. They sing and chant the legends of the Islands, telling of adventures at sea, and of the ways of the gods and demons. The man at the left is decorated with a costume of human hair—now very rare.

Tongoa, the island on which I have my out station, is one of the smallest and one of the loveliest of the New Hebrides group. The soil is deep and fertile, and from the tops of the mountains down to the water's edge, the ground is covered with luxuriant vegetation of the tropics.

The natives were very superstitious. They believed in the great Creator, who made all things, but they did not worship him, nor did they consider him worthy of praise and worship. He was too far away. He did not concern himself about them. They had images made out of wood, some like themselves, others like animals, and these were their gods. They trusted them to protect them from sickness, death, and disaster. They believed in witchcraft and to it attributed all evil and misfortune. If any one was sick they sent for the witch doctors who with many incantations drove out the evil spirit or pointed to some person, the witch, or the cause of the mischief.

One of the islands is very much larger, and on it there is an active volcano. The people believe an evil spirit dwells within this volcano, and every time an eruption takes place, imagine the evil spirit is angry with them, so they send a bag of cocoanuts to the rim of the crater, about 5,000 feet high, and put them in as a peace offering. This is about the only god of which the people of the New Hebrides take cognizance.

No one can come into contact with heathen lands or with primitive conditions in any part of the non-Christian

world without being conscious of the over-shadowing power of the past. The tyranny and customs of the past still reign victorious in the heathen state. Under such conditions reformation is impossible unless a new and life-giving breath of high inspiration comes to quicken the dead.

Dear friends, the gospel of Christ Jesus brings new thoughts, new ideals, new hopes. The gospel of Christ can do what nothing else can accomplish. It can make alive; it can renew and transform a man no matter what may have been his nature, or however discouraging his surroundings.

Twenty-two years have passed since Mrs. Frater and I went out to those islands. They have been bright and happy years, and we have been privileged to behold great and striking changes amongst the people. We have seen how they have been enriched after leaving erroneous heathenism and coming under the influence of the gospel.

Now a great deal of the success which has accompanied our efforts is due to the native teachers, and more especially to one or two outstanding men, who have come out boldly on the side of Jesus Christ, and confronted all opposition.

The Wonderful Conversion of a Chief

There was Apa, one of the foremost fighting men. He bore a name that was known all over the island. He wandered about without a particle of clothing. He had no respect for life or property. All his time he spent in the perpetration of wicked acts. But one day Apa, came under the influence of the gospel of Christ, and the heathen chief who would yield to no power on his native island, yielded himself to Jesus Christ, and a new vision filled his heart, and we witnessed the greatest change that can take place in human life. The lion became the lamb.

After Apa's conversion he usually accompanied me on my tours amongst the heathen villages. One evening we arrived at the village of Lulu, when he came to me, and from the slow, hesitating way in which he began to speak, I knew something was in the way.

He confessed that he was afraid to accompany me the following day to Lu-Natano, one of the villages which he had raided in his heathen days. The people had threatened vengeance, and he was afraid that at last he would fall into their hands. His friends tried to persuade him not to accompany me; he had done so thus far, but now he was afraid.

This, however, made me more anxious to have him accompany me, and procure if possible, a reconciliation between the two tribes. So, before retiring for the night I made arrangements with the chief of Lulu to accompany us on the following day, by his presence securing for us a favorable reception.

As soon as we approached the confines of Lu-Natano I noticed that the methods of Apa became very strange. He watched every rock, every tree and shrub where an enemy might be concealed, dodging from tree to tree, and examining all around before he made the next. His movements reminded me of the time when he himself used to hunt his fellow islanders. Like the savage on the war path he had simply reasoned out that everybody was his deadly enemy lying in wait for him.

His quick eye detected the head of a foe appearing above the tall grass not fifty yards away as he was preparing to fire. He got under the shelter of a tree and shouted to his enemy that he had stopped fighting, and was going with the missionary now to tell about the true God.

So saying, he sprang aside from the shelter of the tree and told his enemy to fire if he wished to kill him.

But there is honor even in savages, and he refused to fire, and was preparing to retire in the thickness of the bush. The chief of Lulu called him to come forth, and there stood in front of us a wild, bright, savage cannibal with white feathers in his hair, beads jangling on his naked breast and arms, and an old blunderbus in the crook of his arm, looking the typical savage of the South Sea islander.

Apa sprang forward and shook hands. A reconciliation was made between the two chiefs and with thankful hearts we proceeded to the village of Lu-Natano.

There were only two men in evidence when we reached it. That is the manner in which natives usually express their dissatisfaction with unwelcome visitors.

However, news is circulated amongst them, and it is not long until they begin to put in an appearance. In the meantime, I unfolded a roll of pictures and began to talk to the people. One by one they came in from their hiding places and stood in amazement looking at the pictures.

I was given a great opportunity of telling them of the blood which cleanses from all sin and of the great God who made them, and how He sent His Son into this world to take away our evil hearts and give us new ones.

At the close of the informal service it was pathetical to see Apa shake hands all around with his former enemies, and from that day to this he is a constant visitor at that village, telling out the old, old story of a Saviour's love.

Mattai the Cannibal Terror

I wonder if any one present in this meeting finds it difficult to believe in the transforming power of the gospel? Let him visit a heathen village where the Word of God has not been proclaimed and compare it with one where the people have accepted Jesus, and he will be surprised at the difference between the two. Let him hear the drums going all night to drive away the evil spirits, and the wailing when death has occurred. Let him see the indecent dances, and realize the fear and superstition and the awful moral and spiritual darkness of the people. Let him see this, and compare it with a village where the people have accepted Jesus, and he will no longer doubt the power of the gospel to save and to redeem the basest of men.

Dear friends, the old gospel is as competent and as true to its transforming record in the New Hebrides today, as it was in the days of the apostle Paul. The wonderful story of Paul's conversion on the way to Damascus can be duplicated in the history of mission efforts today.

The native teacher was once proclaiming the immediate, perfect, eternal salvation, to a group of countrymen, and the terror of the neighborhood passed by, a bold, ribald, leader in all iniquity. He paused and listened to that wondrous message and it reached his heart. There and then he accepted Jesus as his Saviour and went home to close his saloon of crime, and abandoned forever his past life. Since then Mattai has been one of the most faithful converts in proclaiming the gospel.

But perhaps one of the most impressive evidences of the change which had come upon Mattai and his fellow villagers is the appearance of the public square where in heathen days they had their iniquitous feasts and reveled in their hateful dances. Now the ground is covered with a sward of green grass and in the center, where once stood the altar of stones for sacrifice, now stands a Christian church.

Mattai is indeed one of our most splendid examples of the transforming power of the gospel. His religion like his general character is simple and transparent.

In the New Hebrides, as everywhere else, the witness of character is proving an eloquent testimony to the power of the gospel. The cause is hidden but the effect is evident and the heathen feel that definite power behind it. A good life is an argument for Christianity that can never be misunderstood. There is no answer to a heathen mind like the life of Christ displayed by a living, loving Christian. Nothing puts evil and sin more to shame than a humble quiet, consistent life, definitely displayed before their own kindred. The foreign missionary worker can do much by his own influence and by the power of his own life and example; but when they behold in one of their own race a religion which transforms the outward conduct, which makes the actions considerate and deliberate, then they have a living argument for the truth of that Christianity which can neither be misunderstood nor misstated.

Alimalu's Dying Testimony

Many of our converts from whose lives you would find it difficult to construct an apology for Christianity, are just those whom we regard as the most striking witnesses of the gospel. Some time ago I was called to see an old man, lying in the extremity of weakness. I sat beside him and in the flickering light of the candle I beheld his face withered and indelibly stamped with the marks of cannibalism, and I listened to his expressions of faith in Christ as his Saviour, and I thought that in him God was reflected with more transcendent glory than in many others. As soon as I entered I saw he was dying, and I said to him,

"Alimalu, you are dying; in the presence of death what is your hope?"

And, he looking as if at some invisible presence answered,

"I am trusting Thee, Lord Jesus." It is the power of God unto salvation not only to you favored people, but to the cannibal of the New Hebrides.

Feasting on Their Guests

Years ago, before there was a mission work among the people on the island of Api, a party of some twenty natives set sail in two canoes from the south end of the island to visit friends in the north who lived on the little island of Mallicollo, where we now have a mission station. They received them with the greatest friendliness, and they were entertained with that open-handed generosity which is so characteristic a feature of tribal history.

A week was spent in feasting, and at the end the visitors departed with a varied assortment of island gifts. The two canoes left the beach with every indication of the greatest friendliness existing between the two.

A choppy sea was breaking on the coral reef which surrounds the islands, and in attempting to ride the breakers both were upset and the occupants thrown into the sea.

The natives were unable to right the canoes and the whole party started to swim ashore. Their helpless plight did not awaken any feeling of pity in their brothers on the shore. On the contrary, when they saw the helpless condition of the men they prepared to attack them.

It is an unwritten covenant among savage races that shipwrecked people are fair game for the tribes into whose hands they fall. In attacking their friends they thought they were simply playing the rules of the game.

Seized with a sudden frenzy they fled for their tomahawks, and clubbed the visitors as they attempted to swim ashore. Not a single one reached the beach in safety. Every man, woman, and child was killed, and the boats taken ashore to prolong through another week the cannibal feast.

Your feelings are shocked by the recital of such a tale, and you wonder if true believing Christians can be turned out of such raw material, but, dear friends, the gospel makes great changes. The preaching and teaching of the Word of God is speedily transforming the island and in place of the old savage with waving plume and painted bodied, we now have communities where the peace of God holds sway.

You cannot live in that little island amongst them without feeling what a vital thing religion is. The presence of Christ today is strong to change wild cannibal people into a God fearing community.

The contrast between the Tongoa island of past days and the Tongoa of today is the best witness to the presence of the Spirit. The heathen soul was imprisoned in a vast net work of superstition and ignorance. The gospel entered and this is what took place: slowly and gradually the soul shed its ignorance and superstition and advanced into the higher and better life. Instead of running away from God they sought Him and found Him. Conversion took place and they became Christians. They are not perfect by any means, but Christians with failings like ourselves.

The utter difference between the people of today and past days, and that which produced this amazing metamorphosis is the Word of God. There is no such thing as conversion apart from the Word of God. The good seed of the kingdom may remain a long time in the soil, but its life giving properties are at work. The gospel is the power of God unto salvation.

A Missionary's Funeral

With one other illustration I conclude. The same striking illustration of the transforming power of the gospel is seen in the opening and closing scenes of the missionary labors of my friend, the Rev. Mr. Mills, who died a few years ago on the island of Api.

At the time of his settlement on the island, Henry Drummond, of Scotland, who was making a tour for geological purposes was present, and made the following note: "An awful crowd of savages surrounded us. All were naked, and carried muskets cocked. Hundreds had been killed on these islands for cannibal feasts."

The closing scenes in Mr. Mills' life revealed a very different picture. He died suddenly and unexpectedly. Very few knew anything except that he was ill with malarial fever. But news is not long in traveling with us. From village to village the sad news was carried, and next morning all the people from the surrounding villages arrived, anxious to show their love and esteem for their teacher and friend.

They were allowed a last look at the missionary, and as they filed past the coffin, even the roughest and strongest amongst them gave vent to their grief in violent and heart-filling sobs.

The funeral was held on the following day, a solemn and impressive sight, but also triumphant. The coffin was piled high with flowers of the forest, and as the native teachers lowered the body into the grave, one could not but feel as he looked around on that sea of sad, sad, faces that Mr. Mills' work indeed had been crowned with rich and glorious blessing.

Multitudes of those who stood around the coffin only a few years before were naked savages, cannibals, but now they could look beyond the grave to a home prepared for all those who love the Saviour.

The Kingdom in Parable and Apocalypse

By Ernest Gordon, New Hampton, N. H.

VARIOUS early commentators in Holland and Germany, notably Vitringa, following the *Fratricelli*, or Spiritual Franciscans, of an earlier day, believed that in the parables of the thirteenth of Matthew and in the epistles to the seven churches were to be found intimations of the general movement of the history of the church between the first and second coming of Christ. These interpretations varied naturally, yet their trend was in much the same direction.

The prophecies of the Old Testament had usually a primary meaning having to do with contemporary happenings and a secondary one that was predictive. There is no reason why this should not be the case in New Testament literature as well; why there should not be a thread of prophecy running through the seven epistles along side of its purely ethical and spiritual teaching. Indeed, we seem to have warrant for believing this in the title with which the Apocalypse opens; the Revelation, or unveiling, of things shortly to come to pass.

The White Period of Christian History

It is to be noted that the parables as well as the epistles are seven in number—the number which in the Scriptures stands for completeness, as for example in the seven petitions of the Lord's prayer, in the seven characterizations of the Spirit of Jehovah in Isaiah 11 and in the seven graces of Roman 12. In other words we have here a view of the whole period of Christian history.

I

The present writer's tentative interpretation is along the following lines:

The sower of the first parable is clearly our Lord. He came to Israel, His fig tree, seeking fruit and found none. So He made a fresh beginning, scattering, with His chosen apostles, the seed broadcast throughout the earth.

The era of seed-sowing was followed by that of the tares, the two centuries of heresies in which every type and form of unbelief and misbelief which have troubled the church in susbequent centuries came to the surface and sprouted. They will mark the present evil age to the end (v. 40) and are certainly characteristic enough of our own time with its archaic "modernisms."

The epoch of the mustard tree follows, which was the least of herbs yet took on the abnormal form of a great tree. Our Lord apparently had the great tree of the Babylonian king in mind which reached to heaven "and the fowls of the air dwelt in the boughs thereof and all flesh was fed of it" (Dan. 4:12, cf Ezek. 31). We have in this parable the *motif* of Babylon coming suddenly into Christian history. Christianity is being transmuted by Constantine's patronage into a neo-paganism. The humble and useful garden vegetable (*lachanon*) has become a tree in which the birds lodge. These birds destroyed the good seed of the

kingdom in the first parable. They were its avowed enemies. Now they are sheltered in the church itself.

What Leaven Stands For

When we come to the parable of the leaven we find the same allusion carried further. The ferment of paganism had penetrated the whole lump.*

This leaven is not the pure teaching of Christ—leaven never means anything of the sort. It is the leaven of the Pharisee, formalism; of the Sadducee, hard scepticism; of the Herodian, Erastianism, union of church and state, political religion; the leaven of malice and wickedness, *kakeias kai ponerias* (1 Cor. 5:8), so offensive in its moral uncleanness that it is characterized with the same words that are used of the botch which fell on the wretched worshipers of the beast, "noisome and grievous," *kakon kai poneron*, (Rev. 16:2). And this is that with which the church of Christ was saturated and supersaturated to the point of unrecognizability for a dozen medieval centuries.

What is the treasure hidden in the field? The genuine Christianity which persisted under the surface during all these centuries? Perhaps. Or, is reference made to the joyous recovery of the Scriptures at the close of the medieval night?

This and the subsequent parable of the Pearl of Great Price are both redolent of the Reformation morning—the scent of dawn.

The "one pearl of great price" I like to think of as justification by faith, the one and only way of salvation, bought with the priceless price of Christ's death.

Fishing With a Seine

And the Reformation debouches into the modern missionary movement. This is indeed like a net, *sagene*, the very word is our English "seine" the vast sweep of which passes through the ocean for miles gathering into itself from all corners of the sea.

What a picture of the great movement going out from the Reformation nations at the present time into China and India, Africa and South America and the archipelagoes! I will make you fishers of men. In the twentieth century the church is fishing with a seine and on a world scale.

The kingdom of heaven is like unto a net that was cast into the sea of nations, for the sea in Jewish symbology typifies the restless nations of the Gentiles. Then comes in verse 49 the end of the age with its judgments.

II

A similar historical sequence can be traced in the epistles to the seven churches.

The church of Ephesus is "the higher, holier, earlier, purer church," primitive Christianity with its "labor and patience and good works," a lovely lily rising out of the black swamp of paganism. It is the church which Uhlhorn describes with thrilling detail in his *Conflict of Paganism with Christianity*, the church whose motto might well have been the words of Paul to the Ephesian elders: "Remember the words of our Lord Jesus how He said it is more blessed to give than to receive." Yet the church whose first love is beginning to chill.* *

The church of Smyrna is unmistakably the church of the martyrs. Its angel or leader was, as a matter of fact, Polycarp himself who was burned in the Smyrna amphitheater, Jews vying with pagans in heaping wood on the pyre. "Ten days" is the time of tribulation, perhaps the ten persecutions of pagan Rome as many deem them to mean.

Pergamos the Half Way Station

The epistle to Pergamos corresponds to the Parable of the Mustard Tree in the Matthew cyclus. Pergamos was the throne (rather than seat) of Satan.

It is a curious fact that this city was the half-way station between Babylon and Rome. A contingent of the Chaldean priestly caste which left Babylon when it fell into Persian hands because of their antipathy to Persian monotheism, established itself in Pergamos. When Attalus III, of Pergamos, died he bequeathed his royal priesthood and vast wealth to Rome. Pergamos is, therefore, peculiarly fitted by its history to represent the paganizing of Christianity which marked the Constantinean era.

Thyatira was the church of Jezebel, and Jezebel was the persecutor of prophets, the licentious patroness of Baal worship, the fitting type consequently of the merciless medieval papacy, saturated with inherited paganism. Yet in its borders was still a little remnant, "the rest in Thyatira," which "have not known the depths of Satan."

This survived through the succeeding era of the church of Sardis and was the only redeeming element in that moribund church. Christianity had during the centuries immediately preceding the Reformation a name of living but it was thrice dead save for the few which had not defiled their garments. They were the hid treasure in God's field—the trickling stream of Christian life which came down through the medieval centuries, breaking out now and then in personalities like Arnold of Brescia, and Wyclif, and Hus and Savonarola.

These and other nameless ones were they to whom it is given to "walk with him in white." They were they who feared not to confess the name of Christ before those who kill the body, and who therefore are honored with the promise —an echo of Luke 12:8, "I will confess his name before my Father and before his angels."

The Prison Sprung Asunder

To Philadelphia is given the open door. The medieval prison-house is sprung asunder. Then follow Gutenberg, Columbus, Luther, the Reformation, the growth of Protestant nations in old and new worlds, the rise of Protestant missions, until every barrier is laid low to their entrance.

A great door and effectual has been opened in human history never to be shut. How many attempts were made in the dark ages to pry loose the dungeon locks, and how often sickening disappointment fell to those who made them— Paulician and Vaudois and Lollard. But He that hath the key of David openeth and no man shutteth.

The church of Laodicea had certainly various of the characteristics of present-day Christianity. One should remember that Paul's letter to the Colossians had the Laodicean church in mind as much as its near neighbor (Col. 4:16). One is quite ready therefore to "suspect" with Lightfoot, "that pride of intellectual wealth was a temptation at Laodicea hardly less strong than the pride of material resources." Paul writes of "a vain philosophy, a show of wisdom," contrasting it with "the treasures of wisdom and knowledge in Christ" None-so blind as the *aufgeklaert* Laodicean! Hence the need of eye-salve from the Great Physician that "thou mayest see."

The Plutocrats of Laodicea

Again, as the Parable of the Seine adumbrated one phase of our Christian life today, the nobler side, its great missionary activity, so the epistle to the Laodiceans exhibits an ignobler one, its worldliness and amassing of wealth.

James' phrase "Ye have heaped treasure together for the last days," with its comment on the injustice of the unjust rich, ends with, "Behold the judge standeth at the door." And our Lord closes his admonition to those who are *plousios kai peploutika* the plutocratic society of Laodicea with the warning "Behold I stand at the door."

In James' passage on "the last days" (chap. 5), we see the movement of the

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*The ferment of half Jewish, half heathen ritualism permeated the Galatian church. "A little leaven leaveneth the whole lump" (Gal. 5:9). There is a rabbinical saying, "Trust not a proselyte till twenty-four generations, for he holds his leaven," i. e., heathen corruption. In the face of such sayings could leaven be used without violence by our Lord as a figure for the successes of Christian missions, the spread of the undefiled gospel among the heathen? Lightfoot says that leaven is never once used in the Old or New Testaments in good sense save in this parable. This establishes an overwhelming presumption against its being so used here.

There is perhaps a certain correspondence between the three leavens and the three civilizations of the world in Christ's day. Phariseeism, religious formalism and self-righteousness, marked the Hebrew; Sadduceeism, vain philosophy and intellectual scepticism, the Greek; Herodianism, world-power and glory, the Latin. It was fitting therefore that the inscription over the cross, the *aitia*, should be in the languages of these three civilizations, each in its way so hostile to the mind of Christ.

* * This epistle is complementary, as most of the other epistles seem to be, to its corresponding parable in Matthew. The Parable of the Sower deals with one phase of early church history, the evangelism of the Roman world. In the church of Ephesus we see the good seed bearing the fruit of good works. We have a Christian social development following conversion.

thought solemn as that of a Greek tragedy, "Be patient unto the coming of the Lord; the coming of the Lord draweth nigh; behold the Judge standeth at the door." So in the epistles to the seven churches, He who was coming, was coming as a thief, was coming quickly, is now on the threshhold knocking.

So likewise when ye shall see all these things know that He (margin) is near, *even at the doors.*

III

Finally we would note a certain correspondence between the descript ons of our Lord in the opening of each of the seven epistles and his attitude towards his church in each of the epochs.

In the letter to Ephesus He is seen walking in the midst of the primitive churches caring for His lamps that they may be "light in the Lord," "reproving the unfruitful works of darkness" in the surrounding paganism (Eph. 5:8-10).

The martyrs of the Roman imperial period (Smyrna) He encourages by recalling that He too went down into the horror of a martyr's death and is now alive again.

When the church of the fourth century, Pergamos, reverts to semi-paganism He describes Himself as a sharp sword with two edges, the discerner of the thoughts and intents of the heart.

To the apostates of the medieval church, Thyatira, His eyes are like a flame of fire for indignation.

To Sardis drooping and ready to die He would give the seven spirits, the reviving Spirit of God in His completeness. He would pour in the Samaritan wine of His passion and the oil of His Spirit.

To Philadelphia He quotes the words of Isaiah after the prediction of Jerusalem's overthrow and of a "mighty captivity" in Babylon (Isa. 22:17), "He shall (in the return) open and none shall shut," a possible parallel to the emancipation of Reformation days after "the Babylonian woe."

To the Laodicean age, our modern age of swarming scepticisms, He is the "Amen" or the truth, "the gospel for an age of doubt"; also the *arche*, "the beginning of the creation of God," a fact which the evolutionary speculation characteristic of our day certainly does not take into consideration.

Unity Through Separation

By Rev. J. G. W. Kirschner, Kansas City, Mo.

IN them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John 17:23).

To say that powerful influences are at work in the religious world to bring about a closer unity between denominations and sects, is only stating a well-known fact. Not only is unity being sought between denominations of the same name and aims, but recent developments have given us a Council which by its name, designates that all the churches of God in America may be represented. Also recent utterances by a great English preacher are to the effect, that if there is ever to be unity and mutual understanding between the nations, it must come through union of the religious forces of the nations. It was his opinion that this was the opportune time for the formation of a Council representing the religious forces of the world. He said that abiding world peace depended upon some such union.

It is not the province of this article to criticize any personality or organization connected with these movements for union, farther than to protest against insinuations that any one not enthusiastic about them is not a progressive, well-informed Christian. In our judgment, based upon the teaching of the Word of God, a striving for union on the part of the bodies of Christendom is fundamentally wrong.

What Stands in the Way of Forced Unity?

The dreams of those who are striving for the blessings which is hoped may come through the brotherhood of man and the federation of the world, might be realized were it not for one fundamental law of life, namely—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." To speak of the brotherhood of man in the Christian sense, limits its meaning to those who have been born again. If it can be said of the Scripture that it is clearer on one point than another, it is concerning those who are the children of God by faith in Jesus Christ. They compose the Church. And the Church is not an organization, but an organism—the body of Christ. "And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence" (Col. 1:18)

Israel an Example of Worldly Federation

Other Scriptures could be introduced to show that the true children of God are born into this family by the power and grace of God, exhibited, not in the realm of creation, but in the realm of salvation.

It is not difficult to trace the course of Israel through the history of nations. They stand out as a people, chosen by God for a particular purpose.

However, at times they tired of this distinction and wanted to be as other nations among whom they sojourned.

God often let them have their way, and if it had not been for His intervening in their behalf, their desire to mix with other peoples would have caused them to be destroyed. God had ordained that they should be His peculiar treasure, a separated people, and on the ground of this distinction, He was to reveal His glory. And He did, and continues so to do; and in the closing scenes of this age He will in a remarkable way reveal His love and grace through this people, who have been temporarily set aside, but who have never lost their identity, among the nations of the world.

This is of God, to bring about His gracious purposes for mankind, and the point is, that Israel's greatest opportunities, were, and are, and will be along the line of her separatedness.

Now as to the Church! The Church is not Israel. The God of Israel is the God of the Church. And it is significant to note what He says concerning separation in relation to the Church: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said I will dwell in them and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:14-17).

No commandment ever submitted by God to Israel for a separated walk, can compare to this one given to the Church. Does God through such commandments wish to rob the world of blessing? To ask the question is to answer it. His purpose is that through obedience to this and other commandments, the world should be blessed, and made richer, and be saved.

But we are told that those who do not believe in the modern federated religious movements are narrow and lack vision. "They are blockades on the road to larger blessing." The ministers who are not for federation receive little newspaper notice, while the man who can mouth vociferously on the fatherhood of God and the meanderings of man from monkeydom to manhood, finds himself quoted as an authority. We have drifted on to a time when it is popular to discredit the Word of God and to humanize the Son of God, in the name of scholarship and scientific research.

Religion Is Not Christianity

There is a marked difference between religion and Christianity. To the true Church has been committed the world's evangelization, and this divine enterprise is benefited most, not by her becoming identified with the religious world as such, but by emphasizing the principles which make her different from it. To the extent that she loses her identity and peculiarity, she loses her power. When the church is ready to compromise her stand as to the deity

of Christ, the plenary inspiration of the Bible and the lost condition of mankind, then the world stands ready to receive her with open arms. In removing the cause of the difference between them, the difference is removed. And that difference is Christ. People having the same ideas concerning him have no religious differences.

Jesus Christ was the means of bringing Pilate and Herod together, as recorded in Luke 23:6-12. There was a difference between them. How long the misunderstanding and separation had existed we do not know. We are only told how they became friends. Time-serving, cowardly Pilate had Jesus on his hands. Having a shallow excuse for doing so, he sent him to Herod, who was at this time in Jerusalem. Herod had his soldiers clothe Jesus in robes of royalty, mocking him, and then sent him back to Pilate. Then we read: "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Friends indeed! But upon what grounds? Surely not the acceptance of Jesus Christ or his claims, but upon his rejection! Even so, an apparent friendship between the world and the believer could be hastily consummated, if the same conclusion be reached concerning Christ. And until such conclusion is reached, either as to an outright acceptance of Him by the one, or an outright rejection of Him by the other, there can no union exist between them.

Shallow Reasoning of the Modernists

No true Christian can hesitate a moment to surrender personal notions and non-essentials for the sake of unity, but he knows that in surrendering essentials, he does not make a contribution to lasting unity, but is guilty of denying his Lord, and promoting that which will ultimately defeat the very aims for which he made the surrender.

Not long ago one of the Modernists in New York said:

"I do not believe Christ was born of a virgin. What has that to do with Christianity? What has the peculiarity of birth to do with the teachings of Christ in the Sermon on the Mount? I can still hold my attention upon the great lessons of that sermon and preach upon the spirituality of these lessons, yet retain my belief regarding the birth of Christ." The same day that Dr. Grant gave voice to these words, the pastor of a church in Kansas City said:

"Do unto others as ye would that others should do unto you. This is the solvent for the social perplexities of the United States. * * * Strangely enough it is the solution of an idealist and dreamer of 2,000 years ago, whose words are proving more and more practical and common-sensed everyday in all the relations of life. Common sense guided by the golden rule, is the only finger post we have to lead us."

These quotations are not given because of their rarity, for they are common, but they show the type of men who talk the strongest for unity. They have nothing to surrender for the sake of unity. Their gospel is the gospel of Babel: "Let us make us a name." About the only thing it excludes with persistent fidelity, is the blood of Christ. There is no belief or sect under heaven but what can find a basis of union here. And the church of Jesus Christ is asked to join this federation.

The Unity that Already Exists

The striving for unity and federation overlooks another important truth which our Lord in the seventeenth of John reveals. He says, "I in them, and thou in me, that they may be made perfect in one" (John 17:21).

Instead of striving for unity, we should recognize and rejoice in the unity which already exists. Notice the principle of this unity—"in Him"! This unity is not found in, or through, an organization but in a person. In Him was life. It is natural for life to bear fruit after its kind. He said: "I am the vine, ye are the branches; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John 15:4). This teaches union of the most vital kind, but not a union made by man, but by God. The human body is also an apt illustration of the most wonderful unity. The Holy Spirit uses this as a figure to teach the truth concerning the unity already existing between Christ and the Church and between the individual members of the Church, one with another. "So we being many are one body in Christ and everyone members one of another" (Rom. 12:5).

The unity existing between Christ and the Father was a subject of communion between them. Here in the seventeenth of John there is no striving for union, but a happy recognition of the oneness existing. How significant are Jesus' words in this connection when he says, "As the Father hath sent me even so send I you" (John 20:21).

The burden of Jesus' prayer in John 17 is that through an increasing understanding of the oneness on the part of His disciples, the world might believe that He was the sent-one of the Father to be the Saviour of the world.

A deep and prayerful meditation upon and a fuller experience of the existing unity between Christ and the members of his body, will lead to what? A striving and clamoring for union with those who do not hesitate to connect Christ with the child born out of wedlock? A willingness to place the Bible upon the same plane as the Vedas of Brahmanism, the Koran of Islamism, the sacred books of Norse mythology, or the mouthings of modern science?

No! As we meditate upon the glorious unity existing between the believer and his Lord and the believer and his brother; a unity which God himself has made and glories in; it will lead us to see that true unity is stimulated not by federation, but by separation.

Faults in Pennsylvania Coal Mines—A Nut for Evolutionists to Crack

By D. R. Walkinshaw, Greensburg, Pa.

The author has had twenty-one years' experience as a civil engineer in Westmoreland County and is chief engineer of Sixteen Companies in the bituminous coal field—Editors

THIS is a bit of experimental knowledge acquired after twenty years of mining engineering in the bituminous coal regions of southwestern Pennsylvania.

I had been instructed concerning the geological strata of rocks and the "prehistoric" formation of the bituminous coal beds, commonly known throughout our section of the country as "Pittsburgh coal." The teaching, which was leading me to the adoption of the evolutionary theory runs about as follows:

The Geological Theory

Ages ago, before the advent of man upon the earth, there was a time when the world was covered with a dense vegetation which grew so rank and thick that it coalesced, the carbon in the vegetable kingdom leaving a residuum of carbon in the mineral kindgom, now recognized as our "Pittsburgh coal" seam. A subsequent age developed, known as the glacier period, in which huge icebergs furrowed and scarred the face of the earth in certain localities. Upheavals and volcanic action were attendant upon a cooling of the crust of terra firma. And so the geologists have led us in the development of their theories.

Veiled in antiquity, the distance seems to lend enchantment to the view, and these "blind leaders of the blind" would carry us into the ditch, were it not that inspiration has a voice in the matter; for we read in 2 Peter 3:5, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

The writer's attention was attracted to the testimony of two consulting engineers given under oath, as they were separately called as expert witnesses in the civil court of Westmoreland County, Pa., *in re.* Gibson Distilling Co., vs. Henderson Coal Co.

The facts were these: the Henderson Coal Co., purchased the Pittsburgh seam of coal underlying the "Gibson farm" in said county and gave security for the price, which was to be made in instalments. Before the last payment became due the mining operators of the company

had discovered what is known as a rock "fault." Faults are common in the Monongahela region and this one was so extensive as to occupy the equivalent of twenty acres of coal. It extended diagonally across the Gibson farm and was about uniform in width. At the trial the coal company wanted exemption in payment for that portion of coal area which was occupied by the rock. The distilling company contended that full payment should be made according to the contract.

How Account for the "Fault"?

The interesting portion of the case was the testimony of the engineers to account for the presence of the rock "fault." The engineer for the coal company testified that at a certain period of time the earth was covered with dense vegetation and, as time went on, and the cooling of the surface took place, this vegetable matter fell together, condensed and solidified, and the carbon in the vegetable material was transformed into coal. While this coal bed was plastic and in process of formation the ice age arrived. A glacier traveled across this Gibson farm and carried the plastic coal ahead of it down the Monongahela River, leaving in its path a train of silt, dirt and rock, which later on formed and hardened into this "fault." Thus he accounted for the absence of coal and the presence of rock.

The engineer for the distilling company rebutted this testimony by saying that the coal was formed in the same way and that the glacier happened at the identical time; but that the action of the glacier was different from what his opponent supposed. He testified that in passing across the farm, the glacier traveled in the manner of a wedge or snow plow, so that instead of forcing the coal ahead of it and carrying it away, the soft coal was forced and squeezed to each side. To prove his theory he had taken measurements on either side of and adjacent to the "fault" which showed that there was a thickening of the vein on both sides insomuch that the additional thickness made up in bushels for what was reckoned as loss in area.

Witnesses Disproved by Facts

Since these two engineers have predicated their theories upon unauthenticated information, I am led to put in writing some personal observations based upon discoverable facts, which will show that such hypotheses and such evolutionary theories are faulty.

A columnar section of borings into the earth in the vicinity of Pittsburgh, Pa., shows that instead of one seam of bituminous coal existing and being commercialized, there are eight; and if you follow as I bore a diamond drill hole from the circumference of the earth towards its center, we will discover the following geological formation, names being given alone to the coal seams:

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Miners Hauling Coal Out of the Shaft of a Pennsylvania Mine

Soil and rock	Depth variable
Sewickley seam of coal	4 feet thick
Rock	40 feet thick
Redstone seam of coal	4′-6″ thick
Rock	60 feet thick
Pittsburg seam of coal	7 feet thick
Rock	650 feet thick
Upper Freeport seam of coal	4′-3″ thick
Rock	60 feet thick
Lower Freeport seam of coal	5 feet thick
Rock	50 feet thick
Upper Kittanning seam of coal	3 feet thick
Rock	100 feet thick
Lower Kittanning seam of coal	3′-6″ thick
Rock	40 feet thick
Brookville seam of coal	2′-6″ thick
Total depth	1033′-9″ thick

The queries I raise are: If the Pittsburgh seam of coal was formed and deposited in the manner the geologists would have us believe, why it is not reasonable to guess that each and every one of the seven other seams were produced in like fashion?

How shall these alternate seams of rock be accounted for?

Thus we have the carboniferous material in the vertical position.

Horizontal as Well as Vertical

We will now look at these coal veins in the horizontal direction.

These coal measures lie in a northeasterly direction somewhat similar to a sawtooth roof, the high points being called the *anticlinal* and the low points the *synclinal*, with a remarkable regularity in grade in both directions. It is by reason of this fact that engineers are able to determine crop lines of the coal and the depth of the seam at random points. This horizontal position is also uniformly collateral; that is, the strata of rock maintains its thickness between the seams of coal.

I ask then, if these undulations in the Pittsburgh vein are accounted for by upheavals in the crust of the earth, why can the other seven veins have symmetrical positions?

Another interesting feature of this bituminous coal is what is known as "face." "Face" is the smooth side of the coal over which one's hand may pass and not be scratched. In the virgin state, this face of the coal lies in a magnetic direction "south 60° east." The writer has worked in all parts of Westmoreland County, Pa., with his surveying instruments, and in each of the first six veins as classified above; and he knows that this same magnetic direction prevails in each as well as at any place in the county.

If it is assumed that bituminous coal is the result of decomposed vegetation, as is claimed by explorers who pretend to have found fern leaves; bark, logs, and what not in our mines, I wonder how this extraordinary relativity of direction in the face of the coal came to exist?

A Faulty Hypothesis

We think that the geological hypothesis concerning the formation and evolution of this world of ours is faulty. Every fresh discovery in the mineral kingdom leads us to the conclusion that the Psalmist is correct when, in treating of the creation in the thirty-third Psalm, he writes: "By the word of the Lord were the heavens made. . . Let all the earth fear . . . . . .

for He spake, and it was done."

My evolutionistic brother, let me assure you that these facts serve to reaffirm the Mosaic account of creation in that it was a divine Architect who designed it, and that the account is inerrant when we read that God spake this coal into place, and that he did it for the use and convenience of mankind.

The Bible in Advance of Modern Science

By Rev. Clarence H. Benson, Moody Bible Institute, Chicago

MANY well intending religious leaders of the day, recognizing the growing breach in the church between the liberal and conservative divisions, have made an effort to effect a compromise. One of these is William Hamilton Wood, Professor of Biblical History and Literature at Dartmouth College. His recent book entitled, *The Religion of Science*, is of special interest.

Few writers have made such a clear statement of the teachings of evolution and its ultimate end, and many will be in agreement with his conclusion that evolution is not fundamentally scientific, and that its universal adoption will lead the mass of men into pessimism and atheism.

However, Professor Wood makes the unfortunate mistake of endeavoring to compromise the Word of God with unbelieving scholarship. It is evident that he does not accept the plenary inspiration of the Bible and hopes by rejecting portions of Scriptures as seemingly unscientific to make the Bible acceptable to the most critical scholars. He adopts the well known literary and historical method of interpreting Scripture which rejects as authoritative such portions of the Word as conflict with the conceptions of modernists. But he does not seem to have entertained the possibilities of using this same scientific method to demonstrate that the Bible writers were so far in advance of the scientific conceptions of their day that our only possible refuge is to accept the Bible as a supernatural revelation.

An Astronomer's Witness to Genesis

For instance he says, "The facts relative to Genesis, chapters 1-3, include the knowledge of two different types of writers both of which are working over older Babylonian speculations." But it has been well brought out in some of the later comments of Assyriologists that so far from there being any resemblance in the Babylonian legend to the narrative in Genesis that the two accounts differ *in toto*. It is the astronomer Maunder who after a careful consideration of these chapters and other portions of the Old Testament says: "The Hebrews could not have learned anything even from the most advanced scientists of their day. If there is any possible connection between the Babylonian myth and the narrative in Genesis it implies that the Babylonian based his barbaric myth upon the Hebrew narrative."

Again, it is useless to criticize the language of the Bible as unscientific because it speaks of the "sun rising" when astronomers today in technical papers use the expression "acceleration of the sun's motion," when acceleration of the earth's motion is meant.

When the author speaks of "the narrow view current at the time that this earth is the center of the universe and the only populated spot," he indicates that he is not familiar with the recent books of Professors Townsend, Maunder and Alfred Russel Wallace upon this subject, or the latest evidence in astronomy which indicates that the solar system contains no other habitable planet and that the earth of all celestial spheres is the only probable abode of life.

How Came Job to Know It?

The Bible has nothing to fear from the searchlight of any trustworthy scientific investigation. When the evidence of facts is made the basis of comparison, sooner or later the scientific exactness of biblical expressions and events will be confirmed. Moreover it will not be necessary to prove that the Bible writers were far in advance of the intellectual knowledge of the day, but that this extraordinary scientific information was what these men claimed it to be—a supernatural revelation.

Evidences of this are constantly coming to light. For instance, it is only in recent months we have had a perfect understanding of that passage, "He stretcheth the north over the empty space" (Job 26:7). Careful measurements place the solar system 60,000 light years from the center and 90,000 light years from the circumference of our great disk shaped universe. To the south of the solar system in the constellation of Saggittarius where the stars are in clouds of countless clusters, lies the center of the universe. To the north of the solar system, in the region of Polaris, towards the edge of the universe, the stars are comparatively near and far apart.

Years ago Sir Isaac Newton revealed to science that it was the law of gravitation that enabled the inspired Bible writer to declare, "He hangeth the earth upon nothing." Recently the great 100-inch Hooker telescope at Mt. Wilson confirmed the ancient prophet's assertion, "The host of heaven cannot be numbered." And now that astronomers are definitely locating the solar system in the northern part of the universe we can appreciate for the first time the scientific accuracy of the words, "He stretcheth the north over the empty space."

A New Scholarship Needed

By Professor Lowell H. Coate, B. D., Marion College, Ind.

THERE is a growing conviction on the part of orthodox believers in general and of Christian educators in particular, that one of the greatest needs of the church today is a new scholarship.

Upon the announcement of this statement questions may arise in the minds of some. What kind of scholarship is this? Is it a reflection on the scholarship of the world today? Is it supplementary to it, or in addition to it? Wherein must it differ from our modern American scholarship?

The College to Blame for the Church

By way of answer permit us to say that, in our humble opinion, the generally accepted scholarship of today is largely responsible for the backslidden and apostate condition of the churches of our country. In other words, the colleges have backslidden the churches.

The question now comes, Can the younger, smaller, more spiritual organizations and institutions follow along the same old path and continue to pursue the same educational policies of the older denominations, and hope to arrive at an end different from that to which they have arrived?

We can see no reasonable or intelligent justification for such a hope. Similar policies are bound to bring similar results. Yet consciously or unconsciously these very policies are in operation in almost every small church and institution in the land today.

The Child Wiser Than Its Parents

How does this serious condition of things come to be?

In the first place, the college, like every other Christian institution, is a child of the church. Every evangelical church is established upon certain fundamental Christian principles; and it is the purpose of the church that all its institutions shall promote and promulgate these fundamentals.

But all too soon the child becomes more important and, in its own eyes, wiser than its mother. It may be said of the child, however, that it has more zeal than knowledge, and has become wise above that which is written; for it proceeds to teach doctrines different from

those for which the church has stood through the centuries.

Whether we admit it or not, this is about the status of the relation between many of the churches and their colleges. Instead of championing the conservative doctrines upon which the church was built, the average denominational college has gone over to the modern philosophy, rationalistic materialism, evolution, destructive cricitism, radicalism, and liberalism, which its professors have been taught in the larger graduate institutions.

America entered the World War ostensibly for the purpose of defeating Prussian militarism, but if she succeeded in doing so she has continued to retain in her institutions the destructive teachings of that German philosopher, Immanuel Kant, whose evolutionary and unchristian doctrine of rationalism was, as many believe, responsible for the war.

The World War Victory Not Complete

Has America's victory been a genuine and a permanent one? We fear not. If, in defeating German militarism we have only succeeded in suppressing an incidental result, while retaining the treacherous cause,—that system of philosophy responsible for the war,—then we have accomplished only a temporary advantage; and the loss of life, money, energy and effort will probably be repeated soon again as the natural result of the same cause,—unless we hasten to destroy that cause from our institutions.

The question now is, Are our educators, even Christian educators, and churchmen, learning anything from the lessons of the past?

This brings us face to face with the subject of this article; a new scholarship needed.

The fact that our colleges, almost without exception, are clinging tenaciously to this unchristian system of philosophy, which literally permeates the text-books, from the primary grades in the public schools to the universities, and which is the basis for our whole educational system, proves their inability to learn the lesson experience has tried to teach.

Even theology has not escaped the influence of this system. New thought, destructive criticism, and liberalism are all the logical application and working out of the theory of evolution in theology and religion. Our educational system is built on a false basis—a foundation of sand. The world is trying to build character without the only true foundation for character.

Colleges Wrecking Faith

The next question arises, Will it be possible for us to secure a new scholarship so long as we continue to send our college graduates, our teachers, and professors to the world's institutions to receive their graduate training?

We think not. The churches have built and heavily endowed their large colleges, and secured the world's recognition in order that their graduates may go to the post-graduate universities without inconvenience and embarrassment, and with the disappointing result that whatever of evangelical truth they have received may be entirely counteracted, and their Christian faith wrecked.

When the church herself sets the example by spending millions of dollars to secure the world's recognition she need not be surprised when her young people follow the course to its logical conclusion,—enter the larger graduate institutions to the undoing of their faith. Perhaps nine out of ten of them never return to the work of the church, while the other one-tenth is practically unfitted for any practical service to the church.

How often have we all witnessed this sad experience! The youth was made of less service to the church than before he went to college, and the church had better kept her millions, or given them for missions if she could find any missionaries among the graduates of such institutions.

The church exists because it has a peculiar work to do, and a special commission to fulfill. Its young people, therefore, must receive a special preparation for that work, if they are to be of service to the church.

The first duty of the church school, then, is to prepare its young people for the work of the church. It matters not how many other good and desirable things a school may do, if it fails to prepare its young people for the work of the church, it has failed as a church school. Any church institution which fails to do this is no longer worthy of the support of the church.

Why Should Denominational Colleges Exist?

If our church schools are going to offer the same courses of instruction, from the same text-books, and with the same objective that the world has, they can give no adequate reason for their continued existence.

With the unlimited wealth and resources at its command, the world can equip and operate stronger institutions than is possible for the church; therefore, competition from the church along the same line is so much fruitless effort and unnecessary duplication of expense. If a few young people of the church prefer the preparation the world offers, there are a thousand schools better equipped to give them that than the church is or ever will be. The church institution need not feel under obligation to compete for that class of students.

The question now comes, Where can we find church schools among our denominational institutions which are preparing the young people for definite service in the church?

And the next question follows, Why are these schools so scarce?

This brings us to a third which is the crux of the whole proposition, and he who can satisfactorily answer it will perform a service which will merit the thanks of generations present and future.

The Church the Pioneer in Education

In discussing this question we do not claim to present *the* answer, but we believe that Providence will enable us to give at least a partial explanation of the present dilemma.

Every one familiar with the history of education in America knows that it was Christian people who were the pioneers in the field of education in this country. They established the early Latin grammar schools in the East, and later the academies of the nineteenth century, a few of which still remain. It was the church which established the first colleges in America. She outlined the courses of study and the curricula, wrote and adopted the text-books, and raised the educational standards generally.

The English Bible was a prominent and universal text-book in every institution; indeed, the chief aim and purpose of education was to enable students better to read and understand the truths contained in the precious book.

It was these institutions which produced the strong type of Christian manhood and womanhood of recent generations, which made America the ideal nation of the world.

The Menace of the State

Today all this is changed. Education has become an end in itself. The state has taken over supervision of the whole educational system; and, pursuing its consistent policy of centralization, has arbitrarily taken unto itself, almost entirely, the prerogative of outlining the curricula, prescribing the text-books, and setting the standards to which the church institutions must conform if they would receive "recognition." Already several states have proposed laws which would compel students to attend the public schools, and in some states these laws have been passed.

At this point permit us to introduce the main question—the question previously alluded to, *Is it consistent with the dignity and purpose of the church to bow and beg for recognition from the world from which she professes separation?* Has the church, who was the pioneer in all educational work in America, become so weak and impotent that she is no longer capable of organizing her own courses of study and of establishing her own standards independently of the world, which has always been her avowed enemy?

We trust not; and yet where is the church college that has done so? Instead of seeking the recognition of God and of the church, colleges are almost universally bending every effort to conform to the standards which have been arbitrarily set up by the world for its own purposes, and certainly not for the particular welfare of the church.

We seem not to be cognizant of the fact that the church and the world are headed in exactly opposite directions—the church toward heaven and eternal happiness; the world toward perdition and everlasting woe. But the church and the world following the same educational program can never hope to arrive at different destinies. The church must right-about face, and adopt a system in harmony with her call and pur-

pose, if she is going to rescue others, or save herself, from the destruction awaiting the travelers of the broad way.

"If any man love the world, the love of the Father is not in him." How can Christian people and institutions be ambitious for the endorsement and recommendation of the world and at the same time retain the love of the Father? Let us think on these things.

Come Out and Be Separate

Perhaps the greatest educational need of the hour is a Christian college with sufficient independence of the world and sufficient faith in God, to ignore the whole worldly system, and to organize strong courses independent of the world's stereotyped curricula, engage the strongest conservative scholarship in America, raise the educational standard above the present unchristian philosophy, establish it upon the "faith once for all delivered to the saints," and then challenge the world to meet the new scholarship.

"If God be for us, who can be against us?" Such an institution would cause rejoicing throughout all orthodox Christendom.

At least one such college is needed in America *now*, with courses suited to the needs of young people preparing for service in the evangelical churches. Teach them the message of the church, and teach them to preach the doctrines of the inspired Word of God in harmony with His eternal purposes and His great commission to the church of this dispensation.

Ministers and laymen alike need to be trained in the same kind of institution and atmosphere.

Such an institution should not be a college only, but an institution complete in itself. It should have a graduate department which could recognize its own college graduates, and those of similar colleges which would rise up everywhere throughout the country and rally to the new standard.

Such an institution is absolutely essential to the new scholarship; and the new scholarship is essential to the preservation of the Christian faith—the hope of the world.

Modernism an Ecclesiastical Tragedy

By Rev. Charles Frederic Sheldon, D. D., St. Louis, Mo.

IN THESE days we do not need to visit the theater to witness tragedy. There is being enacted on the stage of our church life a tragedy so real and so far-reaching in its effect, that it should make every lover of the truth stand aghast and indignant.

The actors are more cold-blooded and treacherous than those who participated in the murder of Caesar, more cruel than Judas Iscariot in the betrayal of his Lord.

It is no less a crime than the attempt to cut the very heart out of revealed truth, and by men who profess to be adherents of the truth, and followers of Jesus Christ, and teachers and preachers of the Word of God.

They are not openly wicked men, blatant infidels openly deriding religion. They are not drunken, profane, lustful; they would be less dangerous if they were. They are men of culture, of engaging manners and pleasing personality, amiable, genial, kindly-disposed men. They are profoundly religious in their expression and attitude. They talk of God and His kingdom, and of the work of the church in the most beautiful and altruistic manner. They appear, to the casual observer, to possess all the graces that belong to real ministers of the gospel; and yet, they are concealing neath the cloak of religion the daggers with which to stab truth to the heart.

Another tragic feature is that these men are using their vantage ground as preachers and teachers to lay hold of the church machinery and organization and use them to compass their wicked end and aim.

For example, the people of the churches are exhorted to pour their money into the treasury, in order that the gospel be carried to the ends of the earth and that Christian educational institutions may be supported. But this money and these agencies are, in large part, being used for the propagation of a gospel from which real salvation has been subtracted, a gospel of ethical culture, a gospel that has in it no cross and no atonement, no divine. dying, risen Redeemer; a teaching that denies in polite, scholastic language the vital, basic truths of Christianity.

Still another tragic feature is this. There are many who sit in the pews and watch the performers on the stage who do not know what is being enacted before their eyes. They have not been trained in the analysis of the Word, and are not quick to discover the half-truth in the utterance of the man in the pulpit. They reason that it must be true because the man who says it is a learned man and ought to know. And so they continue to pour their money into the treasury to be used to cut the heart out of the Bible, to so pervert the message that there will be no salvation in it. And if the money is withheld, they charge those who withhold it with intolerance and ignorance.

Recently a teacher in a Baptist college in Missouri has been asked to resign by the trustees because he was denying the fundamental truths of the Bible; and a protest was entered by the student body and by the faculty against his dismissal, because he is a man of such fine character and lovable manners. The man claims that he should have the right to teach *what he believes*, and that to prevent him from so doing is an evidence of bigotry, narrowness and intolerance.

But if such men are desirous of propagating their beliefs, why do they not organize churches and found schools to be supported by the money of those who believe as they do? This is the tragedy: that the money given by those who *believe the Bible* is being used to spread the teaching of those *who do not believe it.*

But after all, perhaps, the most tragic feature of the whole matter, that which stirs in our hearts a deep pity and compassion is, that these men, many of them at least, who are trying to destroy the faith of the people, are apparently not conscious of their sin. We give them credit for believing what they teach and write, but there can be but one explanation of it. We are taught in 2 Corinthians 11 that Satan is transformed into an angel of light; therefore, it is no great marvel if Satan is able to so blind the minds of men, to so dominate their intellects, that they shall teach that which is untrue and yet think they are doing God's service. The rank and file of the church have never understood the cunning, the subtlety and the power of Satan as they should.

What then shall the common people do? How are they to discern between the true and the false? We are instructed in 1 John 4 to test the spirits; to believe not every spirit that speaks through man's tongue. The test is not, does a man have a pleasing personality and a correct outward life, but does he speak according to the Word of God? We are told by the inspired Apostle *how* we are to discern the spirit of God, so that there may be no mistake.

May God raise up more and more men and women who shall know and teach the Word of God, is our prayer.

What Can God Do With An Impenitent Sinner?

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

WE KNOW what God can do with a penitent sinner: he can forgive him, take him into the family of God's children, create in him a clean heart, renew a right spirit within him, help him to be a Christian, lead him to his heavenly home. He can give him peace, joy, hope, love and an overcoming faith.

But what can God do with an impenitent sinner? How can he deal with a man who means to keep on breaking the wise and holy laws that have been made for his happiness, all the while contradicting God by declaring that he is a

righteous man? How shall he treat the man who despises mercy, saying that he has no need of it; who refuses salvation because he does not want it; who sees no good in the church, no attraction in heaven? What place can God give such a one in the new society which he intends to make, where every one must respect the rights of others and live in holy love?

What Does God Think About It?

We can imagine this to be a question that arises in the divine mind. God has no pleasure in punishing sinners, he suffers them and their manners in patient hope that they will repent and accept the blessings that He has provided for them and that He offers to them through the Saviour, seeking to bring them to repentance by goodness, to win them by His love while He warns them by His truth. But what can He do as men will not listen, as they harden their hearts, as they go on in wickedness?

We know what we do in such cases between men and we know that we have to do it, however much we dislike to do it. We are compelled to put offenders against public welfare into jail; we have to keep hardened criminals permanently confined; atrocious sinners we put out of the world, taking away their forfeited lives. We believe that we are justified in such actions, that it is right to so do, that there is no other way of securing the interests of a good society.

And we really believe that in the larger society of the universe, on the great field of the future life, God will be forced to adopt the same course. We believe if it is right for us to so act it is right by those natural moral laws which God has created, which are implanted by Him in the very constitution of society and revealed to us by revelation as well as by consciousness, those laws which must prevail everywhere and always, and which must even govern God, since He cannot deny Himself or refuse to do what He has declared to be right.

What Else Can God Do?

Can He force a wicked man to change his mind? No one can do that.

Can He compel a hater of good to love it? No one can do that.

Can He thrust faith upon an unwilling soul? No one can do that.

Can He break into a human heart? No, He stands at its door and knocks

Can He make wickedness happy? Not until He can gather figs from thistles.

Can He always allow the wicked liberty to do as they please? Not if He intends to have peace on earth.

Can He admit sinners into heaven? Not unless He is willing to defile and spoil it.

Would it be a kindness to sinners to open heaven's gates to them? No, they would find no satisfaction and no fellowship there. Heaven's holiness would accuse them, its light of truth would torture them, its employments would be tiresome to them, its joy would seem tame to them, it would be filled with things that they would hate. Magistrates today are sending criminals to church, sentencing them to go to church for a year as a punishment for crime.

No, sinners do not want to go to heaven, they prefer to go to hell. And, if men persist in sin, to its own place they must go. With us all it is repent or perish, even as Christ said through His tears.

Lost in the Mountains

By William Henderson, Superintendent, Shantymen's Christian Association

IT IS Saturday afternoon in a little village in the mountains of Kentucky. On each of the past two days Mr. Lean and myself have spent from five to six hours in the saddle. Two horses were loaned us to visit places lying at the other side of the two ranges of mountains, and the friend who loaned them accompanied us till there was only a straight road of three miles to our destination.

We had watched the trail carefully and had no fear but that we could return the way we went. Instead of that, at the hour of the day yesterday, at which I am writing, we were hopelessly lost in the mountains.

How we lost the trail we have no idea, but the fact remains that for an hour we were tramping through the woods and the clearings leading our horses in search of it. From the clearing we could see mountains in every direction, but no sign of a road, nor of a human habitation where we might get information.

It would have been delightful to have sat down and enjoyed the beauties of nature; but for the fact that we were lost, and would need at least three hours more of traveling over paths that city people would consider only fit for sure-footed goats to travel.

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A Typical Cabin Home in the Cumberland Mountains in Kentucky

We had been looking to the Lord for guidance, and after leading our horses up a hill so steep that my companion felt sure it could not be climbed, we were glad to find a path where we could get once more into the saddle.

Right there on the top of the mountain with only foot paths leading to it, was a little cemetery, with marble stones marking some of the graves.

One of the paths led us down to a pike road, but again we had to seek special guidance whether to turn to the right or left.

Following this guidance we came to a house where we were thankful to get a drink of water and directions as to our path.

It was an entirely different road from that on which we had come, but the woman assured us it was the right way, all we had to do was to ride up to the creek to a widow's house, then turn to the right up the mountain and it would take us to the folks of which we were in search.

Not having learned to distinguish a "widow's house" from any other, we had to ask a few more questions, and sure enough had no further trouble.

As we look back on it, the lonely mountain homes shut off from the busy world came up before us. These kind people could refresh us with water to drink and give guidance on our way, but they have no one to minister to them the water of life or tell them the way to the eternal home.

Where we were the night before, there was a busy center with hundreds of men, women and children around, but according to one farmer they have a visit from an ordained minister about once in five years.

"You talk about the heathen lands," one man who is there on business said to us, "but I tell you that you cannot beat the wickedness that we have right around here." The same man told of a lady friend who having been hindered going to the foreign field offered to come there, but after he found out the conditions, he would not hear of her coming. Another told us of a missionary who had been in Africa for three years, who had come there to do mission work, and said it was a harder field than Africa.

Without any more than telling two or three people we would have a meeting in the lumber camp boarding house that night, we had the place filled mostly with men, but also a goodly number of women and children. No one could desire a more interested audience as we sought for an hour to give the gospel message in language they could understand.

One mother of a large family, the eldest a young man, said she had attended Sunday-school when a girl, but none of her children had, as "there ain't been any Sunday-school where we have lived."

There are many such people spiritually "Lost in the Mountains." The most authentic information we can get places the mountain population at over 5,000,000, spread over the states.

For the past twenty years the large denominations seem to have forgotten, or to no longer believe that the gospel is the *power of God* everywhere we are told that the hope of the mountains lies in the children.

Thus instead of sending soul-winning evangelists traveling through these valleys, literally millions of dollars are being spent in educational institutions.

These institutions do splendid work for the few thousand children they reach, but leave the mountains thereby impoverished by some of their most hopeful children being given an education that takes them to positions in the cities.

Meantime the millions unreached by these institutions are going from bad to worse. Being religiously inclined, they turn to preachers of their own; in many cases men and women who cannot read a word, and having nothing to say, sing it over in a remarkable sing-song fashion, a repetition of phrases without sense or reason. Confusing perspiration for inspiration, they dance round and shout till the hills re-echo with their voices. Their religion does not in any way interfere with their daily life and habits; and therefore the preachers are as needy a class as any.

Because our work is not building churches or denominations, those ignorant preachers have been friendly and in some instances showing a real desire to learn the truth. We must pray for them as their conversion would provide a powerful force to work for God among their own people.

Meantime there is only one way of meeting the need of these lost people, scattered among the mountains as sheep without a shepherd, that is to have bands of men traveling from place to place. With a light camping outfit, they could visit the homes in the day time and every summer evening have open-air meetings in some of the villages.

Many young men from various Bible Institutes have already volunteered for service; so we ask all to pray that necessary means be furnished to enable them to seek and to save these people, "Lost in the Mountains."

Jesus the Vine—Believers the Branches

By Rev. James Dean, Oakland, Fla.

THE Gospel of St. John opens with a statement anent Christ's Godhead. It is a prelude to the book and what follows emphasizes it.

Jesus in His divine incarnation is many things. He is the Divine Creator, the Divine Lover, the Divine Shepherd, the Divine Preparer, the Divine Sender, and he is the Vine from Above. The Gospel of St. John is a casket of divine jewels. The rubies and diamonds of the world are as dust to the things revealed in this gospel. What a feast to the spiritual eyes of the Christian is this book! A perusal of it compels the Christian to worship as never before.

The Vine Must Have Life

It must have life-giving substance before it can communicate life. Jesus came that we might have life, and that we might have it more abundantly. He was life in Himself. A vine must have deep roots. The roots of Christ are from eternity—from everlasting.

A World Destitute of Life

When Jesus came this was so. All the welcome that Jesus received was God-prepared. Astronomy spoke to the wise men, the angels spoke to the shepherds, an angel spoke to Joseph, Anna had lived near to God for many years, and Simeon had the Holy Spirit upon him. Elizabeth and Zacharias were both filled with the Holy Ghost when they spake forth their thanksgiving and prophecy.

But for the grace of God what would have happened with all these people? Think of the intentions of Joseph alone!

Now look outside upon the world. Herod sought the young child's life, and God again interposed with advice. Even at the beginning of His ministry the world desired to thrust Him out, and cast Him down. The world was destitute of life, life, as known above. Jesus came to be the divine Vine, and to communicate that life.

No Life Today Outside of Christ

As then, so now, the world is dead in tresspasses and sin. The eye can be blind to material things, the soul can be blind to spiritual things. As there are degrees of blindness, so are there degrees of life.

Drummond uses the expression that a tree only has life in its immediate environment. So with men. We can only have a higher life, as that higher life is communicated to us. Life does not consist in possessing, but in being possessed. That life-giving substance of the Vine must possess us.

Learning from an Orange Grove

As I sit here in my study, all around me are orange groves. The science of ingrafting is well known. The branches have no life in themselves. Just as long as they abide in the vine can they have life. Detached they fall, wither, and are gathered up and burned.

There can be no life outside of Jesus, we must abide in Him. Let the cares of the world slip in, and separate the branch from the vine, and life is gone. If, through persecution, the branch withdraws, spiritual life ceases. The necessity of abiding also reveals that we have the will to stay. What a powerful being God has made man that he can will himself to spiritual death!

The Husbandman

The Father is the husbandman. Every orange grower desires his grove to be the best. Surely our Father has as much right to the same desire. Every orange grower desires his oranges to look the best. Surely our Father has as much right to His desire. If the grower desires the best of fruit, well may the Father of Lights also desire the best.

As the husbandman goes among his trees, if they look as if they had the "flu" he considers a remedy. He sprays, cultivates, and prunes, if the branches hang too low. And our husbandman, God the Father—ah! let us be still and know that He is God.

The branch does not understand the husbandman, neither can we understand the way of our Husbandman. Yea, though it bleeds the heart, and fills the eyes with tears yet, let us bow the head and worship. He would have us be perfect men, unto the measure of the stature of the fulness of Christ.

The Ore in the Fire

I have looked on the Forth Bridge and walked upon it; I have gone under the Quebec Bridge, with its longest span in the world; and every inch of those massive structures had to go through the fire ere it could be of service.

The blacksmith places his ore in the

fire, takes it out, and hammers; not merely once or twice does he do this, but time and time again. We are of more value than a piece of ore. We are of more value than a mere tree branch. Let us abide in the Vine and accept our lot; by-and-by we shall know the why and wherefore of much that is at present hidden.

"I am the vine, and my Father is the husbandman. Abide in me, and I in you. As the branch cannot bear fruit in itself except it abide in the vine; no more can ye, except ye abide in me. Every branch in me that beareth not fruit he taketh away; and every branch that bearest fruit he purgeth it, that it may bring forth more fruit."

In Out-of-the-way Places

Two Moody Bible Institute Graduates had a special car constructed last Summer for gospel work among unreached people in our western states. Recently they wrote a member of the Faculty as to results and he has given us the privilege of publishing their letter. Their names are: G. H. Wertz and William H. Donnor. —Editors.

SINCE leaving the Institute last August we have had many and varied experiences. Through them all the Lord has led and blessed us. We have been holding meetings in out-of-the-way places, untouched by evangelistic effort. Sometimes we have found ourselves as far as seventy-five miles from a railroad. Last fall we did not see a train, nor hear a whistle for more than two months. By means of our car we have reached places where there had been no preaching for one, two, or even three years. In one place there had been only two sermons preached in four years. Some of the people came for a distance of twenty miles to attend our service. On Sunday evenings the buildings frequently would not hold the crowd.

How the Meetings Were Conducted

"We conduct our services after this fashion: beginning with song and prayer we devote fifteen minutes to an object lesson for the children. Sometimes this takes the form of a chalk talk. After this we read and expound a chapter of the Bible; then after further singing and prayer one of us gives the message for the occasion.

"We have found this to be the best method of procedure for the people whom we reach. By taking a chapter each evening we are sometimes able to go through a whole book during one campaign. By constantly reviewing we get a good number of them to learn the outline of the book before the meeting is over. This seems to give them a desire for continual reading, and some have confessed that the Bible has become a new book to them. It has also been a means of strength to both of us.

What Results Followed

"We are now in our twelfth campaign since September 1, having held 185 services up to date. We have sold 215 Colportage books and 173 New Testaments, besides giving away 2,000 tracts, many books and Testaments. A goodly number have been led to a saving faith in Jesus Christ; family altars have been established; weak churches almost at the point of closing have been built up and encouraged to go forward in the work. Several young people have expressed determination to seek further training to become Christian workers.

"Last month we were holding meetings at one place where there was an unusual number of young people and all of them unsaved. Through our practice of taking a chapter each night we induced many of them to begin reading the Bible and learning the outline of Romans which we were teaching. As a result nine of these young people came up the aisles at the closing service and knelt at the altar to give themselves to Christ as their Saviour.

"On the closing Sunday afternoon we held a meeting for those who had professed faith in Christ, and had a good service of testimony and prayer. It greatly encouraged us to hear these young people pray and testify. They decided to start a young people's meeting, and promised to help each other in any way they could. We had more conversions at this place than at any other although we have had as many as ten at other places.

"On several Sundays we have separated and preached in different places, sometimes as many as fifty miles apart, and in this way we have been able to hold four services instead of two.

"We can never thank God enough for the instruction received in the Moody Bible Institute, and the training given to us at that dear old place. We ask to be remembered as you come together to pray."

The Gospel Song in Disrepute

By Professor George S. Schuler, The Moody Bible Institute, Chicago

TO SOME people a gospel song is worth less than the paper upon which it is written, while to others it is very precious. In considering its merits, however, two lines of thought must be borne in mind, the music and the poem.

Immortal Hymn Writers

By reason of the simplicity of gospel music it is tabooed by many musicians, but this seems hardly justifiable inasmuch as the purpose of the gospel song is to set to music a religious poem which can be easily sung by the masses. One reason why musicians who compose in the larger forms are not composers of gospel music, is not because of lack of interest in it, but because they cannot readily limit themselves to this simple form of music.

It is difficult to recall an opera or symphony composer who has written a simple hymn tune or gospel song, but on the other hand, such men as John B. Dykes, composer of "Lead Kindly Light"; Lowell Mason, composer of "Nearer My God to Thee"; Thomas Hastings, Barnby, Woodbury, Bradbury, and a host of others, were men who knew little about opera and symphony writing, yet they have made their names immortal by their contributions of hymn tunes and gospel songs.

How to Test a New Song

Because gospel music is simple, many inexperienced harmony students rush too quickly to the press with their immature compositions, and this has contributed largely to the feeling against gospel music. As the young mother looks upon her first born, so many of these young writers feel regarding their first creations, and almost force them upon the unsuspecting public.

Dr. Towner used to advise students to write much for practice, but to destroy what they wrote. "Too many," he would say, "think their first compositions are destined to become masterpieces."

To write simple compositions containing charm, beauty, and at the same time be "singable," is by no means an easy accomplishment. The great things in art assume the form of simplicity.

A song should be submitted to a reliable publisher, who, if it has merit, will accept it for publication. If it is returned, let it be submitted to a second publisher, considering the judgment of these two sufficient evidence as to its practical worth.

The Publisher Has Responsibility

But the publisher must share a goodly portion of the responsibility for this adverse criticism of gospel songs, as too many cater to public opinion rather than to the uplifting of church music. A representative of one of the church music publishing concerns recently remarked, "The publishers as a whole are giving the church going public too many unwholesome 'holy jingles.'" This is a serious indictment and comes with much force from such a source, but the publisher must not be criticized too severely, for he must make his business pay.

And then too, the poem plays no small part when considering the success of hymn-tunes and gospel songs. Many aspiring to write religious poems have

had little or no preparation for the task. A week seldom goes by when poems are not received from some dear saint to be set to music, who does not seem to realize that poetry involves more than having the end of lines rhyme.

Mr. Gabriel, who is in a position to know, recognizes the dearth of good religious and gospel poetry as appalling.

How Others May Aid

Nevertheless although the gospel song may be held in disrepute by many, we should, as far as we individually are able, exert every effort to place it above criticism. Those who have the conducting of meetings may assist by declining to select songs that are below standard, even though they may be popular.

Singing the so-called religious song, whose message is more or less cumbered with intricate music, distracting accompaniments, and the idle repetition of words and phrases, can never take the place of the well-selected and well-rendered gospel song. The song that brings the gospel to the lost is the gospel song when at its best.

How the French Bible Institute Began

By Rev. A. C. Dixon, D. D., Baltimore, Md.

DR. REUBEN SAILLENS and I spent several weeks together at the same hotel in London, when he came over to hold evangelistic missions in the Metropolitan Tabernacle, and many times he expressed his conviction that the great need of evangelical Christianity in France was a Bible institute like the one in Chicago or Los Angeles for the training of young men and women in Bible study and methods of Christian work.

After I had been in the Los Angeles Bible Institute as teacher for a few weeks, I felt impressed to write Dr. Saillens, and ask him how much money he needed with which to begin such an institute; and his reply was that he would take it as a token from God that he ought to begin the movement, if sufficient money were in hand to lease a suitable building and pay expenses for one year; and he thought about $7,000 was the amount required.

The First Gift

I read the letter of Dr. Saillens to a group of students in the Los Angeles Bible Institute one evening and asked them to pray God to give us the money. For an hour, one after another, they laid the need before God, and asked for that definite amount. About 10:30 p. m. there was a knock at my door by a young woman, a student in the Institute, who had come to tell me that she had just received a letter from home, in which she was informed that her crop of wheat had sold for 50 cents a bushel more than she expected to receive, and she wanted to give that extra fifty cents a bushel toward starting the Bible institute in France. Next morning she brought me one hundred dollars in cash. This was the first contribution ever made to this movement, and, if the young woman who made it should read this, will she be kind enough to send me her name and address.

A Mountain-Top Meeting

Two days afterward a business man invited me to go with him and a group of others to the top of Mt. Wilson for a day of Bible study and prayer for foreign mission movements in which they were interested as secretarial managers. There were some complications and embarrassments which made them feel that they would like to go apart for a day with God and His Word. In the party, filling his automobile, were a lawyer, a manufacturer, a commercial traveler, a clerk, a missionary and a preacher. After several hours of Bible exposition and testimony concerning prayer, with earnest praying for the special objects in which they were interested, I read to them Dr. Saillens' letter and asked them to pray God to give us the $7,000 needed for starting the Bible institute in France. Each of them in turn prayed for this

Dr. Saillens and Dr. Riley

definite object, and, as we rose from the place of prayer, one of them turned to me and said: "Our prayer is answered. God will certainly give us that money." I thought perhaps he meant to be the steward through whom it would come. But not so; for, while we were on Mt. Wilson praying for the $7,000, a group of men in Los Angeles were voting to appropriate that amount from a fund set apart for the Lord's work.

Difficulties Overcome

When Dr. Saillens heard the good news, he began at once to look for a suitable building; and then his troubles began. There were few buildings to be leased, and when he found one that seemed to be suitable, and it was learned by the owner that it was wanted for a Bible school, he refused to lease it for that purpose. There was much testing of faith. The committee in Los Angeles began to fear that they had gone ahead of God's purpose, and were thinking of asking that the money be turned into other channels. But Dr. Saillens and his co-workers continued to pray God to give them a building, while they diligently sought for it. *Then* was found the beautiful villa in Nogent Sur-Marne, which could be had for a reasonable rental with the option of purchase. It was at once secured, and the letter announcing their success was on its way to Los Angeles before the committee's suggestion that the money might be devoted to other channels had reached France.

Enlarged Faith

The fact that the villa might be purchased and the Bible institute then have a permanent home led Dr. Saillens and his praying band to ask God for the 200,000 francs needed for this purpose, and through the timely visits of Charles L. Hurlburt, director of the African Inland Mission, the matter was brought by him, when he came to America, before Mr. and Mrs. Stewart of Los Angeles, and the money was received for the purchase of the property and the erection of a chapel on the premises, in which the gospel might be preached to the people of the town.

Present Needs

Dr. Saillens selected an excellent faculty; and now the Bible institute is full of students, preparing for work among French-speaking peoples at home and abroad. There is already need of more room.

The work is not endowed and is, therefore, dependent upon God for support through the liberality of His people, and, if there are others in America, who would like to lend a hand to the maintenance and enlargement of this work, born and nurtured in prayer, I will be glad to receive their contributions and take them over in person to Dr. Saillens who, in addition to my receipt, will make a personal acknowledgment of such gift.

Whatever else France may need, her most pressing need is the glorious gospel of the Lord Jesus Christ, which Dr. Saillens preaches, and which the Bible Institute of France teaches to those within its walls. While politicians wrangle and statesmen disagree as to what is the best political policy to pursue, let us by prayer and sacrifice unite in what we know is the one thing needful for the French people.

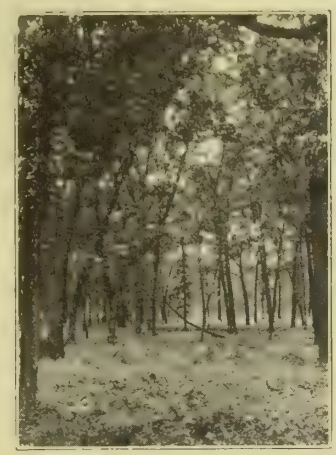
God Reveals Himself Through the Bible and Through Nature!

The Moody Bible Institute Summer Conferences

Five Opportunities for Recreation

Cedar Lake, Ind. in the vicinity of Chicago. Beautiful Cedar Lake offers fishing, bathing, boating. The Conference Auditorium seats about 1,500. Some of the speakers will be Dr. James M. Gray, Rev. George E. Guille, Dr. J. E. Conant, and Dr. John Thomas of England, Dr. C. C. Ellis and Rev. Clarence H. Benson and Dr. R. H. Glover.

Cedar Lake, Ind., July 29-Aug. 12



Ocean City, N. J., Aug. 9-19

Ocean City, N. J. is located on an island a few miles from Atlantic City. Its bathing beaches are extensive and boarding accommodations good with moderate prices. Among the speakers will be Dr. C. C. Ellis, Rev. S. B. Rohold, Rev. J. A. Sutherland, Rev. P. W. Philpott, Dr. R. H. Glover, and Dr. Henry Ostrom.

Madison, Wis.
The Conference will be held in the buildings of the State University. Madison is famed for its four lakes and beautiful woods. The speakers will include Dr. Jas. M. Gray, Rev. L. W. Gosnell, Rev. Clarence H. Benson, Rev. S. B. Rohold, Dr. George Shannon McCune, and Dr. John Thomas.

Madison, Wis., Aug. 5-12

Eagles Mere, Pa., July 6-15

Eagles Mere, Pa. is situated half a mile above sea level. White-sand beaches slope down to the Lake of the Eagles. The speakers will include Dr. J. Ritchie Smith, Rev. George E. Guille, Dr. H. W. Bieber, and Miss Elinor Stafford Millar.

Special Summer Course at the Moody Bible Institute, Chicago Ill. July 5-August 3.

Special instructors will supplement the Institute's regular teaching staff. Among them will be Rev. P. W. Philpott, pastor of Moody Church, Chicago, Rev. S. B. Rohold, scholar, author and Jewish worker, Dr. George Shannon McCune, president of Huron College, Dr. Charles Calvert Ellis, professor of education in Juniata College, Dr. A. T. Robertson, professor in the Southern Baptist Theological Seminary, Rev. E. S. Lorenz, composer and music publisher, Dr. W. H. Griffith Thomas, formerly principal of Wycliffe College, Toronto, Canada,—a Bible teacher of the first rank—and Dr. Thornton Whaling, of Louisville Seminary of the Southern Presbyterian Church.

A pamphlet giving complete information about any of these conferences and how to reach them, or about the Special Summer Course, will be sent on request by The Moody Bible Institute, 153 Institute Place, Chicago Ill.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time comment may be made upon them in our editorial pages.—Editor.

HOME TRAINING

Ohio State Journal

Lack of proper home training is the great cause assigned by Judge E. V. Mahaffey of the municipal court, for juvenile crime. He is not the first judge to come to that conclusion. It has been said again and again, but it cannot be said too often. For, unfortunately, there is an undeniable tendency today to shift responsibility from the home to the schools or the lawmakers or anywhere else. But the home responsibility cannot be shirked. It is there that the common virtues must chiefly be learned, if at all.

When a man has achieved a prominence or honor in any line, we always want to know something about his people, and the home from which he came. The pictures of the wife and the parents of the Hon. Mr. So-and-So have a right to their place in print, because in most cases these home people have helped to build up the honor in question. If all altruistic social work in America could be centered on home improvement there would be little need of other improvement. It is a dangerous thing to take away from the home any functions, educational or otherwise, that can properly be performed there. The home lessons are the ones that last.

CONAN DOYLE MAKES US TIRED

New York Times

Sir Arthur Conan Doyle is placing on many of this country's inhabitants the embarrassing task of trying to strike a balance between their long-established liking for him and their well-settled dislike for what he is doing. They are not less surprised than grieved that he should be devoting his time and intelligence to the exposition of beliefs that to them seem founded on illusions or in misinterpretations of mental and physical phenomena not in essence any more mysterious, any more confirmative of spiritistic theories, than are multitudes of other phenomena of origin not immediately obvious.

More difficult to explain than any of these phenomena is the fact of Sir Arthur's wandering off into a domain which, while worthy of investigation by those whom it interests, never yet has rewarded labor to any measurable extent and promises none of the important results which he, with such pathetic confidence, is prophesying. Religion never has needed the sort of "proof" he offers and science some time since reached other conclusions than his with respect to the peculiarities of those whom he believes to be mediums of communication with the dead.

Surprise at these vagaries should not be too great, however. In the earlier and happier days, Sir Arthur, in his detective stories, admirable as they were, revealed that the tendency of his mind is toward deductive, rather than inductive reasoning. That is why men doing real police work always have said that the methods of his hero were not theirs and would be of little, or no use in the solution of real criminal mysteries.

BOOKSELLERS DEPLORE MODERN BOOKS

The Presbyterian

Censorship is not the proper way to get rid of objectionable books, according to speakers at the April meeting of the Booksellers' Association of Philadelphia. They agreed that the censoring power would be sure to fall into the hands of fanatics who would abuse it.

As alternatives to censorship, they suggested that children should be trained to despise poor reading matter, that public sentiment should be educated to ostracize the offending writers and publishers.

Dr. Charles W. Burr, well-known alienist, gave the mental specialist's opinion of objectionable books. Speaking of "Erotic Literature and Moral Health," he said:

"There is more erotic literature published to-day than there has been at any previous time in the world's history. It is a symptom of moral disease. The output of such literature forms a perfect orgy of pathological literary filth. It is not written to show life, but merely to satisfy an unnatural craving set up by the diseased minds and morals of the writers.

"The fundamental way to correct this evil, depends on the mothers. If the childhood training is all right, the boy or girl will not be tempted by the wrong kind of reading."

IN DEFENSE OF THE AMERICAN HERITAGE

The Chicago Tribune

The formation at an enthusiastic meeting in Evanston, Ill., of an organization to be known as "The Minute Men of the Constitution" is more than an event. It is a portent. It is one of many portents which show that the wind of American loyalty is rising. For years American principles and American institutions have been subjected to persistent attack. A part of this attack has been open and direct; a greater part has been subterranean and seldom seen. But it has moved steadily by innumerable avenues against the American state. We have given this phenomenon little heed and less resistance, but we are wakening to its meaning and to its danger. Courageous voices are raised; organized defense is appearing. We are realizing that the country is full of disintegrating forces and that it is time for us to protect our birthright.

A sign of this inspiring change, we believe, is the formation of the Minute Men of the Constitution. We do not hazard prediction of how far it will go. But we believe that if it develops as an all-American popular movement, devoted to the invigorating of American citizenship in the inspiration of American principles, it will go fast and far.

The organization, as formed, is confined wisely to a certain definite purpose within the political confines of Illinois. It proposes to win delegates in Illinois in both parties to place certain declarations in both party platforms. But the spirit and conviction it expresses is obviously becoming militant throughout the nation and in one form or another it is going to be heard.

Of course it will be opposed, suspected, and misinterpreted. Even before the first meeting one labor leader has forejudged it and charged it with being an anti-labor movement in disguise, although one of the principles it declares for is the right of association on which labor unionism and collective bargaining is founded. But unjust attack never killed a good cause, and the reinvigorating of fundamental Americanism is the best of causes at this hour. American labor has ever reason for joining the defense of American principles, and every American workman who has not been perverted and betrayed by foreign-made fallacies will not fail to respond to any genuine call.

A SHEPHERD'S WARNING

Chicago Evening Post

About 2,500 years ago, in a little village a few miles south of Jerusalem, a shepherd tended his flocks of sheep and goats and did a small business in the cultivation and sale of figs. Amos of Tekoa was a meditative shepherd. He had much time to think while his flocks were grazing, and he employed it seriously. Now and again he would take the marketable animals to Jerusalem or northern Bethel, where he would meet the traders and hear the gossip of the city and the rumors from the great world beyond.

He was an observant man, and he noticed the manner of life of the city people, the rich and the officeholders, the judges and the rulers. He pieced together the stories that came to his ears, the talk of the streets and the tales of travelers.

Israel was prosperous, with a topheavy prosperity. It had a wealthy, luxury-loving, pleasure-chasing upper class, and a mass of exploited and oppressed people. Its accumulated riches were a temptation to predatory nations. Men whom he met casually, and who had been beyond the confines of Israel, told him of the increasing power of Assyria and its sweep westward, conquering and despoiling.

Home again in Tekoa, stretched on his back near his folded flocks, his vision lost in the immensity of the starry sky, he

pondered these things in his heart. Israel was in danger, and her chief danger lay in the indifference and corruption which prevailed among those who should be her leaders and protectors. If the Assyrian came down upon her she would be unready, her morale at low ebb, her people helpless in dependence upon men who were pursuing self-interest and bartering justice. There was no hope for her, he thought, unless she could be aroused to make clean her life and to turn back to that faith in God which impels to righteousness. He was an inconspicuous and uninfluential shepherd, but he saw what others did not see, and he felt that he must speak, even though none listened.

So when next he went to the city he lifted his voice in the market place and cried the things that were in his heart.

"The lion has roared; who does not fear?" was his dramatic appeal for attention. The roar of the Assyrian lion could be heard with low menace in the east.

As men gathered about him, wondering, amused at his uncouth speech, he struck home to the evils in his land:

"Alas for those who are careless in Zion
And overconfident on the mountain of Samaria!
Men of prominence in the first of the nations
To whom the people of Israel resort!
They who would postpone the day of calamity,
And yet have instituted a rule of violence."

Then, warming to his theme, he denounced the idle and indifferent luxury of the nation:

"They who lie on ivory couches,
And sprawl upon their divans;
Who eat lambs from the flock,
And calves from out the stall;
They drawl to the sound of the lyre
They drink bowlfuls of wine . . .
But they do not grieve over the ruin of Joseph!"

He looked toward the city gate, where the judges sat, and exclaimed:

"Woe to those who turn judgment to wormwood,
And cast righteousness to the ground;
Who hate him that reproves in the gate,
And abhor one who speaks uprightly
How great are your sins—
You persecutors of the righteous, takers of bribes!"

Disaster threatens, he declared, because of these things; defeat and captivity "Because they sell the righteous for money, and the needy for a pair of shoes; they trample on the head of the poor, and turn aside the way of the humble."

It was not a popular message. It never is. But the world has not ceased to need it. Modern civilization is menaced by the same evils which brought overthrow to Israel. *The Bible is the most up-to-date book in the world.* We could silence all our modern prophets, and find in its pages the very warnings and exhortations which must be heeded if we are to be saved. Had the nations listened to the cry of Amos, the Tekoa herdsmen, there would have been no European war. The sins he denounces are the sins we still cherish. They will lead inevitably to another such judgment if the world does not turn from them.

THE BIBLE IN NEARLY 800 LANGUAGES

The American Bible Society has just published a chart showing the number of languages and dialects into which the Scriptures have been translated. The total is 770 languages out of a possible 1000. The number of translations is being quite rapidly increased, and it is possible that the Bible will be in every known world language in the near future.

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Young People's Society Topics

John C. Page

June 10

Lessons From Everyday Objects

Proverbs 24:20; 26:20; 27:17; Jeremiah 23:29

In the record of our Lord's ministry on earth we frequently meet with this phrase—"As Jesus passed by He saw," that is, He went about with open eyes. In everyday objects He saw the lesson worth learning and teaching, and in His presentation of truth He used these common objects. His allusions to the sower and the seed, the lost sheep on the hillside, the lost coin in the house, the old wineskins, and the burning candle all testify to this.

In the four passages given above, the common every-day objects of life are mentioned and made to illustrate some worth-while lesson.

Who has not seen a candle or lamp or light of some kind burning? How quickly is that light put out. Just a breath of wind, a current of air or the touch of a button, and it is gone. Suddenly, unexpectedly, instantly it disappears; so shall the candle or lamp of the wicked be put out. At a time least expected and in a way entirely unforseen this frequently occurs; a joy ride, some excessive indulgence, some act of bravado and, behold, he is gone! Let this everyday object of the candle or lamp and its sudden disappearance speak its own message.

The replenishing of a fire is a matter of common experience, unless replenished it dies. There are other fires besides those made with straw and wood and coal. What about the fires kindled by silly talk and replenished by slanderous speech? Are you a tale bearer, do you eagerly listen to something harmful to the interests of another? That is like adding wood to a fire. Remember Proverbs 26:20 and repent.

An object lesson in fellowship is brought out in Proverbs 17:17. Did you ever see the butcher sharpen his knife? "As iron sharpeneth iron," through contact, so may our human contact be made beneficial to chase dull care away, to sharpen the wits and to refine the soul.

As we use a hammer to break some hard substance, so is the Word of God used on some lives. It pounds against the rocky walls of ignorance and indifference that surround "the city of man's soul" until they are battered down, and the city is entered by the Lord in His saving and life giving power.

June 17

What Are Some Reforms That Call For Our Help?

Luke 3:7-14

After we have become inwardly transformed by the saving grace of God, our lives ought to be properly adjusted to the "reforms that call for our help." The first essential in the matter of reform is to keep things in their proper order, to be clear and logical as a Christian. Remember verse 8, "That God is able of these stones to raise up children unto Abraham," or in other words, He can bring life out of death. He quickens those who are dead in trespasses and sin, stones indeed, into newness of life in Christ Jesus. The children of Abraham are the children of faith, those who believe what God says concerning His Son, that He was "delivered up for our sins" and "raised again in acknowledgment of our justification." All who thus believe are reckoned righteous, they are justified by God. See Romans 4:24, 25.

The greatest and most beneficial reforms have been advocated and brought to fulfilment by men and women positively and intelligently Christian. Who among men in this present generation has struck harder blows at the saloon and its attending evils than Evangelist William A. Sunday? The true children of God being indwelt by the Spirit of Christ feel compassion for all who suffer wrong and within the limits of their power are willing and eager to right existing wrongs.

The message of John the Baptist as recorded in our Scripture lesson, emphasizes the necessity of kindness, justice, honesty, integrity, fairness and contentment. See verses 11, 13, 14. The establishment of such qualities in the various activities of life call for our help. Let us notice that John did not stop with mere good advice, he proclaimed some good news concerning the Holy Spirit, whose coming into human hearts makes all things new and is the real beginning of all true reforms. See verse 16 and compare 1 Corinthians 12:13 and Galatians 5:22,23.

June 24

How Can We Win Friends and Keep Them?

Proverbs 27:5, 6, 9, 10

The words of Proverbs 18:24 may well be added to the verses given above. Here is disclosed the first essential in winning friends and in keeping them. In the Authorized Version, it reads, "A man that hath many friends must show himself friendly." The Revised Version gives a different rendering and reads in this way, "He that maketh many friends, doeth it to his own destruction, but there is a friend that sticketh closer than a brother." In order to find friends, one must be friendly. People are not drawn to those of unfriendly dispositions. It is also true that the kind of friends one makes determines the worth of the friendship. If the friends made are simply feeders, borrowers or so-called spongers, then "he that maketh many friends doeth it to his own destruction."

The counsel of the other Scripture verses is worthy of careful attention.

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"To tried friends be faithful." Friendships must be tested and tried. To those that stand the test, to those really tried in the various experiences of life and not found wanting, to those be faithful and true at any cost.

Again, "Faithful are the wounds of a friend." A true friend will not shrink from the task of kindly criticism and correction. The process may not be pleasant to either party in the friendship, but it will be for the profit of both.

"There is a friend that sticketh closer than a brother"—the Lord Jesus Christ. How may we gain and hold His friendship? "Ye are my friends if ye do whatsoever I command you." These words were spoken to those who had put faith in Him and made Him the Lord of their lives. Have you followed their good example?

July 1

Lessons from the Psalms

Psalm 44:1-8 (Patriotic Consecration Meeting)

The 44th Psalm is divided by Dr. F. B. Meyer in this way:

Verses 1-3—Thou hast helped us.

Verses 4-8—Thou must help us.

Verses 9-16—Thou art not helping us.

Verses 17-22—We are not conscious of having done anything to forfeit thy help.

Verses 23-26—We invoke thy help.

The Psalm recognizes God's control in all things. History attests His goodness and the fathers confirm it. All that we have and are and hope for is of His goodness and mercy which follows us all the days of our life. Out of this recognition there issue the expressions of confidence found in verses 5-8.

The word "but" in verse 9 indicates change: distress and disaster have come.

The closing verses, 23-26, contain a prayer for deliverance from difficulty and defeat, so that all the way through, in prosperity, in perplexity and in prayer God is recognized as supreme and sufficient.

The renewal of such faith in God and of loyalty to His will in community and national affairs should characterize this meeting if it is to carry out the purpose of the committee on topics and be a "Patriotic Consecration Meeting."

A movement has just been inaugurated under the name of the "Minute Men of the Constitution" which gives promise of rapid growth and great usefulness. Company No. 1 of the Minute Men was organized at Evanston, Ill., on the first of May of this present year. Three thousand five hundred people were enrolled at the opening meeting. The organization stands for the renewal and building up of respect for law and the Constitution of the United States. It declares that loyalty to the government of the United States must be above and beyond that of any other organization or group of any kind. It is a movement for good government and is not launched for the interest of any political party. It has come into being largely becauses the safety of our great free and constistitutional government is endangered through aggressive and minority organizations to which political leaders and office seekers often surrender.

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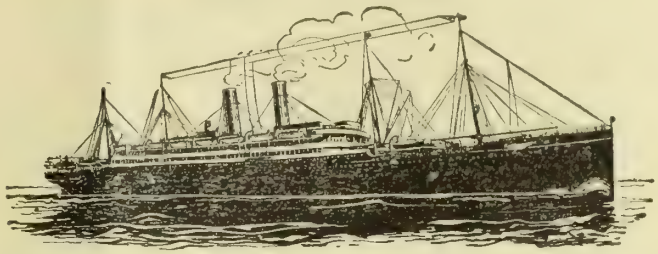

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

"PENTECOSTAL" ERRORS

J. N., Watertown, S. D.,

We are informed that there are divisions among the Pentecostal people, but so far as we know they all hold erroneous views about the Holy Spirit. The Holy Spirit is the third person of the Trinity, and not simply "the spirit of Jesus." The particular branch in your section is also wrong in teaching healing of the body through immersion. As to the baptismal formula there may be difference in practice without being heretical.

"YE ARE GODS"

R. I. H., Roahn, Ind.

Question: Please explain "Ye are Gods" (John 10:34).

Answer: The quotation is from Psalms 82:6. This psalm is a reproof of unrighteous judges, who were the official epresentatives of God to the people, and so elevated above ordinary as sometimes to be called "Gods" figuratively. If they were called "gods" unto whom the word of God merely "came," why should Christ, "the Word of God," be called a blasphemer because He said He was "the Son of God" (vv.35,36)? Such is Christ's argument.

MEANING OF "LAW"

R. W., Madison, Wis.

Questions: (1) What is the scope, or meaning of Paul's use of the term "law" in Galatians 5:4 and other places? (2) Is the law included in Paul's statement in Romans 1:16?

Answers: (1) In Galatians 5:4 Paul places justification by grace alone as over against justification by keeping the law of Moses. But Paul makes variant use of the term "law," and the meaning in each case must be determined by the context. In addition to its meaning the law of Moses see such passages as the following for other uses of the word—Romans 7:21, 23; 8:2; 9:31. (2) Paul is here referring to the gospel.

HOW WE ARE SAVED

M. H. W., Battle Creek, Mich.

Question: Are we saved by the death of Christ, or by His life?

Answer: This question is behind all of the questions now dividing Protestantism. But since salvation deals primarily with sin the answer of the Bible and of the church always has been that we are saved by the substitutionary sacrifice of Jesus Christ upon the cross. However, another answer is now being given by the modern rationalists to the effect that the cross of Christ was simply an appeal and an inspiration to pattern our lives after His sacrificial life, according to which the death of Christ as an atonement for sin is abolished. We of course hold to the plain teaching of Scripture as above stated.

HOLINESS

E. H. K., Broughton, Kan.

Question: What do you teach about holiness, the new birth, and the new theology?

Answers: (1) As to holiness, or sanctification, we believe that positionally we are sanctified when we are regenerated; that we are continually being sanctified as we grow in grace and knowledge; that we shall be completely sanctified when the body is redeemed. No, we do not believe in complete eradication of sin, as the result of a "second blessing." (2) The doctrine of the new birth, or regeneration, is clearly taught in the Scriptures. (3) We do not accept the teachings of the new theology for they are contrary to the teaching of the Bible.

WRITERS OF THE CREEDS

W. L., Bridgeton, N. J.

Questions: (1) Who wrote the Nicene Creed? (2) The Apostles' Creed? (3) Where is the doctrine of the trinity found?

Answers: (1) At the Council of Nicea, B. C. 325, Eusebius of Caesarea was the man who proposed a creed already in use in his own church, and and which was adopted after being amended and modified. The amendments were not satisfactory to Eusebius, however. (2) The oldest form of the Apostles' Creed was in existence before the middle of the second century. Its present form came into existence considerably later. The additions were made by unknown writers. (3) The doctrine of the trinity is not found in any one place in the Bible, but is rather the general teaching of Scripture. The passage in 1 John 5:7, to which you refer, is not in the oldest manuscripts, but no doubt expresses the belief of the early church.

NEED OF THE RESURRECTION

J. J. S., Grandview, Man.

Questions: (1) Why was it necessary for Jesus to have a literal bodily resurrection? (2) Why is it necessary for believers? (3) What does "raised again for our justification" mean? (4) How is the risen Christ "our life"? (5) In what sense did "Christ die the death that we should die" if only His body died?

Answers: (1) In order to prove His complete victory over death, to show God's power in our behalf (Eph. 1:19, 20), and to become "the firstfruits" (1 Cor. 15:20). (2) Because our salvation includes the body (Rom. 8:11,23). (3) Because His resurrection sealed to us all the benefits of His death. (4) Because we are united to Him by faith, as the branch is united to the vine. (5) The crucifixion was more than the mere death of the body. In that awful hour of agony Christ bore the sin of the world, even to experiencing the sense of separation from the Father. He bore our sins, and was made to be sin for us (2 Cor. 5:21; Gal. 3:13).

MYSTERY OF CHRIST'S DEATH

M. T. M., New Providence, Iowa.

Questions: (1) Was it just the humanity of Christ that died upon the cross? Or, was it some mysterious blending of the divine and the human? (2) Please explain the enclosed texts.

Answers: (1) There was never any "mysterious blending of the divine and the human" natures in Christ. They were united, but not blended. The crucifixion of Christ affected only His body though it meant more than the mere death of His body. In that awful hour there was a sense of utter loneliness and separation from the Father during which Christ suffered in the place of the sinner. (2) John 6:48, 53, 57. Christ as the "Bread of Life" is appropriated only by faith. Romans 5:6, 8, 9, 10. The sinner is justified and reconciled to God by the death of Christ. Since there was power in His death to reconcile us to God, i. e., if we are saved from the guilt of sin through the Cross, much more will the living Christ be able to save us unto the uttermost. He is able to both to save and to keep us saved.

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BRIEF MENTION

M. V. B., Douglass, Man.

Repentance was just as necessary under Paul's preaching as under Peter's. It necessarily precedes baptism.

J. C. T., Baltimore, Md.

Yes; in Galatians 4:4 Paul plainly refers to the virgin birth of our Lord, as does also John in the phrase, "only begotten Son."

W. M. G., Mathiston, Miss.

We are not acquainted with any denomination that teaches that the spirit at death returns to God and is immediately rewarded or judged while the body goes to the grave and is never resurrected.

J. T. D., Union, I. C.

It is possible that the relative lengths of the different parts of Nebuchadnezzar's great image may signify the relative duration of the four great world empires, but it is going beyond what is written to place much emphasis upon this parallelism.

E. J., Brookville, O.

The "fruit of the Spirit" (Gal. 5:22,23) describes those personal qualities which are the result of the indwelling and power of the Holy Spirit, while the "much fruit" of John 15:5 is the fruit of discipleship (v. 8) and is the result of service.

M. B. H., Rolling Hill, Va.

John 3:5 and 1 John 5:8 apparently refer to water baptism. They do not teach that water baptism produces salvation, although it bears an essential relationship to salvation. In the second passage baptism is one of the three witnesses.

L. E. O., Temple, Mich.

Questions concerning the Sabbath have been frequently answered in the MONTHLY. Send to the Bible Institute Colportage Association for a copy of *Seventh Day Adventism*, by W. E. Biederwolf, or *Seventh Day Adventism Renounced*, by D. M. Canright.

G. D., Manatah, Ind.

(1) The age limit for admission to the Day Classes of the Moody Bible Institute is twenty-one years for men and twenty years for women. Exceptions are sometimes made. (2) We are both sanctified and justified "in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:11).

E. C. W., Washington, D. C.

Concerning the Pentecostal movement and speaking with tongues we would recommend a booklet entitled *Speaking with Tongues*, by A. C. Dixon, and published by the Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill. The subject has also been treated in various numbers of the MOODY BIBLE INSTITUTE MONTHLY.

A. M., London, Eng.

In our reply in the April issue to H. A., Brinkly, Ark., we stated that we did not know where a correspondence course in New Testament Greek was to be had. We are pleased now to state that such a course may be obtained from the School of Simplified Study Ltd., 19-21 Ludgate Hill, London, E. C. 4., England. The same school also issues a correspondence course in Hebrew.

K. B., Bluefields, Nic., C. A.

(1) Marriage was divinely instituted long before the Christian church existed. The marriage vow can hardly be called "the vow of the church." But each minister must decide for himself whether he shall solemnize the marriage of any who are not Christians. (2) That Christ died as a penalty for sin is proved by such texts as the following: John 1:29; 2 Corinthians 5:21; Galatians 3:13; Isaiah 53:5; 1 Peter 2:24.

B. H. E., Marion Jct., S. Dak.

"Let the dead bury the dead" (Matt. 8:22) means that it is of greater importance to follow Christ immediately than to wait to bury the dead. It is not likely that the father had yet died, for it was customary to bury upon the day of death. The case is one of indefinite procrastination. Literally understood it is, let the spiritually dead bury the physically dead. He is spiritually dead who for any reason whatever should delay to follow Christ.

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P. B. Fitzwater

June 10
Nehemiah, the Bold Builder
Nehemiah 4:6-15

Golden Text:—"Be ye not afraid of them, remember the Lord."—Nehemiah 4:14.

In order to properly teach this lesson, it will be necessary to master the content of the book of Nehemiah. So, in presenting the lesson we will take a wider view than the text to be printed.

Nehemiah was a cupbearer to the Persian king. While performing his duty as cupbearer, he learned of the distress of his brethren in Jerusalem. The walls of the city were broken down and its gates burned and the remnant of the captives were in great affliction and reproach. This news greatly moved Nehemiah. He sat down and wept and mourned several days, fasting and praying before God.

Having secured a leave of absence from the Persian court and credentials from the king, he journeyed to Jerusalem. After resting three days without disclosing his purpose to anyone, he made a survey of the lands by night. Having thus obtained first-hand information, he called the representatives of the Jews together and said, "Let us build the walls of Jerusalem." He thus made known the hand of God in bringing him to Jerusalem with the authority to rebuild its walls.

I. Preparation for the Building (chap. 3).

The division of labor in this project shows Nehemiah's administrative ability. A wise distribution of labor makes difficult tasks easy. If a man is assigned a definite task to perform and held responsible for doing it, he is thus impelled to do his best. Note some outstanding features of this great work:

1. Stress Laid upon Indifference (3:5). In administrative tasks it is just that unfaithfulness should be pointed out. Such action will be a warning to some and encouragement to others, in that it shows the integrity of the director.

2. Help Rendered by the Women (3:12). Perhaps Shallum had no sons to aid him. It is a fine thing for women to take hold, even in building a wall, when there are no men to do it.

3. Stress Laid upon Earnestness of Some (3:20). If one knows that his faithfulness will be recognized, he will earnestly pursue his tasks.

4. Everyone Built over Against His Own House (3:10,23,28). Man's chief concern is for his family. No incentive to exertion is quite so strong as that which concerns his own family. For them a man will do, dare and die.

5. Certain Guilds of Men Undertook Certain Work. (3:8, 31, 32). Wise administration sometimes calls for such alignment of efforts. Men of the same class and craft will surely work better together.

II. Hindrances Encountered. (4:1-6:14).

1. Scoffing of Sanballat and Tobiah (4:1-6; cf. 2:19, 20). The opposers of God's servants usually begin by hurling at them shafts of ridicule. They called the Jews but a feeble folk and asserted that the tread of a prowling fox would break down their stone wall.

2. Conspiracy for a Sudden Attack (4:7-9). When the enemy saw that the work was actually succeeding they changed from ridicule to an attempt to throw the workmen into a panic. When the enemy cannot succeed by scoffing then he resorts to intimidation.

3. Conspiracy with the Jews (4:10-23). They sought by means of the Jews from the outside to discourage their brethren by showing that the task was hopeless and that at any time they were subject to a sudden and secret attack.

4. Greed and Oppression of the Rulers (5:1-13). The Jews of that day like the profiteers in our day, took advantage of the poor, and oppressed them so that they mortgaged their land and sold their daughters into slavery. Nehemiah boldly rebuked them for their crimes and ordered a restoration to be made, exacting an oath of them that they would fulfil their promises.

5. Scheme to Take Nehemiah's Life (6:1-14). When Sanballat and Tobiah failed in every way they sought by craft to get Nehemiah away that they might kill him. Though they besought him four times he could not be entrapped.

III. The Wall Completed. (6:15-7:4).

So energetically did they pursue their tasks that in fifty-two days the wall was completed. When the enemies heard that in spite of all their schemes the work was actually completed they were cast down, for they perceived that the work was of God. Upon the completion of the work Nehemiah set his brother to rule over Jerusalem and gave instructions as to the opening and closing of the gates of the city.

We may learn from this:

1. That God's children are beset by enemies, but in view of Romans 8:31 they should not fear.

2. That when beset by enemies, we should pray (4:9). Their faith was accompanied by wise precautions: (1) Set a watch (4:9). (2) Men were permitted to be with their families (4:13), and would thus fight better. (3) Half worked and half watched, all armed for battle (4:16). (4) They worked with sword in one hand (4:17). (5) They slept in their clothes in readiness (4:23). Prayer and faith are not slothful or inactive. Faith is always accompanied with precautionary means.

IV. Nehemiah's Reforms.

After the dedication of the walls, they read in the book of Moses God's laws concerning marriage, and it was found that many of the Jews had married heathen wives. Nehemiah demanded a correction of this evil. Then, too, it was discovered that the house of the Lord was made a place for buying and selling. Tobiah who had been allowed to come into the courts of God for this business was cast forth with all his household stuff. Then there was the violation of the Sabbath, in that business was carried on on that holy day. Nehemiah courageously met the situation and corrected these abuses.

June 17
Esther, the Patriot Queen
Esther 4:13-5:3

Golden Text:—"Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14.

In order to appreciate this lesson it will be necessary to make a brief survey of the book. Though the name of God does not appear in the book, there is a hidden hand back of all its movements causing all things to work together for good. It is a book of divine providence.

I. Esther Made Queen (chaps. 1, 2).

The scene of this drama took place in the Persian court where Ahasuerus (Xerxes) sat upon his throne surrounded by his princes and servants in a six month's festival, the aim of which was to impress the people of his mighty empire with the fact of his greatness. The last days of this feast were marked with drunken debauchery. In his drunken frenzy the king commanded Vashti to come before the people to make a display of her beauty. Vashti showed her independence by refusing to obey. She was instantly deposed. In providing a queen to take her place, the most beautiful maidens in the empire were brought together from which the king might make a selection. The choice fell upon Esther, a maid of the Jewish captivity. The king did not know that she was a Jewess, but God knew, and He put her there for a purpose.

II. Haman's Plot Against the Jews (chap. 3).

1. The Occasion (vv. 1-6). For some reason Haman was given chief place over the princes. Though all bowed before him, Mordecai, Esther's cousin, stoutly refused to do so.

2. Its Nature (vv. 7-15). Haman was moved to lay hands upon Mordecai for his insubordination, but for some reason he desisted. Instead of such drastic action he laid a plot to destroy all the Jews and thereby take vengeance on Mordecai, for he had learned that he was a Jew. He made the king believe that the Jews were an unprofitable people and induced him to order their annihilation, promising to bring into the royal treasury an enormous sum of money.

III. Haman's Plot Foiled (4:1-8:14).

1. Fasting Among the Jews (4:1-3). When Mordecai and his people perceived all that was done they put on sackcloth and ashes and cried to God. "Is any afflicted, let him pray" (James 5:13). God is greater than the mightiest king.

2. Mordecai's Charge to Esther (4:4-14). He sent to Esther a copy of the decree and charged her to go before the king and make supplication for her people.

Esther pointed out the difficulties in the way. Possible death awaited her should her uninvited presence not meet the approval of the king. There are times when death must be faced in doing duty.

3. Esther's Daring Adventure (4:16-5:2). Mordecai pointed out to her that her own life was endangered. She might meet death by venturing into the king's presence. She was sure she would meet death unless Haman's plot was foiled. When thus brought face to face with her duty, the heroism which so frequently has characterized her race moved her to accept the hazardous task and prayerfully carry it out. On the third day of her fasting and prayer she put on her royal apparel and stood in the king's court, winning his approval.

4. Esther Pleading for Her People (5:3-7:6). Esther knew that an easy way to the heart of the king was through his stomach, so she invited him and Haman to a banquet. She proposed a second banquet, at which she would make her request known. During this interval some strange things were taking place—a gallows was being built upon which to hang Mordecai, at the heartless suggestion of Haman's wife. Then the king was having a sleepless night. He was moved to search the court records where he found that Mordecai had not been rewarded for saving the king's life. So in order to express his appreciation for this act of heroism on the part of Mordecai, it turned out that Haman was obliged to do honor to the one he was getting ready to hang. At the second banquet Esther pointed out Haman's wicked plot to kill the Jews and asked of the king that her people be saved. In his wrath the king ordered Haman hanged on the gallows which he had prepared for Mordecai.

5. The Counter Decree Issued (8:5-14). The original decree could not be reversed, so a counter decree was issued which enabled the Jews to defend themselves. This was dispatched to the furthest parts of the kingdom, so at the appointed time there was great slaughter and the Jews were saved. God granted relief, and the Feast of Purim was instituted as a memorial of their deliverance.

June 24
Review: Great Men and Women of the Old Testament
Devotional Reading, Psalm 99

Golden Text:—"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us"—Hebrews 12:1.

The method of review again must be determined by the grade of class, by the inclination of the teacher, and by the nature of the studies of the quarter. Two methods are suggested. The first one is taken from *Crannell's Pocket Lessons*. The general subject is, "What Twenty Centuries Teach the Twentieth."

I. The Lesson of Vision.
1. Abraham, the Pioneer—Lesson 2.
2. Moses, the Nation Builder—Lesson 4.
3. Isaiah, the Kingdom Seer—Lesson 9.

II. The Lesson of Leadership.
1. Samuel, the Foundation Layer—Lesson 6.
2. David, the Solidifier—Lesson 7.
3. Nehemiah, the Rebuilder—Lesson 11.

III. The Lesson of Courage.
1. Elijah, the Reformer—Lesson 8.
2. Jeremiah, the Truth Teller—Lesson 10.
3. Esther, the Intercessor—Lesson 12

IV. The Lesson of Character.
1. Ruth, the Woman Who Clave—Lesson 5.
2. Joseph, the Son Who Remembered—Lesson 3.

V. The Lesson of Life.

Jesus, the summit of the Old Testament, Foundation of the New, Life of Both—Lesson 1.

The second method suggested—character study. The different characters can be assigned two weeks before, upon which the pupils bring a brief essay or report giving a sketch of the particular hero.

A third method is to give a brief summary of each lesson.

Lesson 1. The truth concerning the risen Christ is the answer for all our questions and the impulse of our testimony to others.

Lesson 2. Abraham in obedience to the call of God went out not knowing whither he went. He so completely trusted God that he was willing to go all the way with Him.

Lesson 3. Though Joseph was sold into slavery because of the hatred of his brethren, God exalted him to a place of power in Egypt and made him the saviour of his brethren who hated him. Joseph's forgiving love is a reminder of the forgiving love of our Saviour.

Lesson 4. Even though Pharaoh's decree was for the destruction of all the male children of the Hebrews, Moses was preserved and educated in the Egyptian court. God was thus shaping an instrument for the destruction of the Egyptians and to give to the world a code of laws which is dominant today.

Lesson 5. When Ruth became acquainted with the true God, she chose to turn her back upon her native land and kindred and identify herself with God's people.

Lesson 6. Samuel was given in answer to his mother's prayer. In early boyhood his mother gave him back to the Lord. He lived before the people and served the Lord in such a way that he could challenge the people to show wherein he had wronged them.

Lesson 7. When Samuel went to anoint a new king over Israel, he had all the sons of Jesse to pass before him. Although the eldest to human eyes seemed fitted to be a king, yet while outer appearances were favorable the inner reality seen by God were against him. "Man looketh on the outer appearance, but God looketh on the heart."

Lesson 8. Elijah threw down to the people his ringing challenge, calling upon the people to decide between Baal and the Lord. The God who answered by fire was to be the true God. Following the complete failure of the priests of Baal, the false prophets were executed.

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Lesson 9. Upon the sight of the Lord, Isaiah was convicted of his sin. When cleansed by fire from the divine altar he heard and responded to the call of God. Only those who have had a vision of the Almighty are fit for His service.

Lesson 10. Jeremiah for his faithfulness in making known the Word of the Lord, was most bitterly hated and persecuted. Though he was regarded as a traitor and put into the place of death, he remained faithful to God who called him.

Lesson 11. When Nehemiah heard of the distress of his brethren in Jerusalem, he was moved with pity for them. Although enjoying prosperity, the grave distress of his people was taken to his own heart. Though doing the Lord's work, he was bitterly opposed.

Lesson 12. In the providence of God, Esther came to be queen of Persia at the opportune time to save her people. There is a definite place and purpose in every life. The great need for each one is to discern it and respond to it.

July 1
John the Baptist
Luke 3:3-8; 7:24-28

Golden Text:—"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink"—Luke 1:15.

John was a great man. In announcing his birth the angel said, "He shall be great in the sight of the Lord." He was not only great in the Lord's sight, but was great when measured by the standards of men. In the teaching of this lesson a survey should be made of John's life and work.

I. Birth and Ministry Foretold (Matt. 3:3; cf. Isa. 40:3).

He was thought about and his work planned long before he was born. He came as God's messenger. His life was a plan of God. He was said to be a man sent from God (John 1:6). There is a sense in which every life is planned—everyone is sent from God. Everyone should remember that God has something to do with his life. God thought about us before we were born. Every life that is marred and blighted is contrary to God's

plan and purpose. It is not God's will that any should perish. Everyone's life should be a blessing to others and to himself.

II. His Character.

1. Humble (Luke 3:4). He did not seek human praise and commendation, but rather shrank from them. His supreme concern was to proclaim Christ. He did not make himself prominent—was only a voice calling upon people to prepare for the Messiah. His person and habits were a protest against the luxury and hypocritical formality of his time. Every true preacher and teacher seeks to honor Christ rather than himself.

2. Courageous (Luke 3:7). He faced a great multitude and struck hard at their sins. He did not trim his message to suit the crowd. He even denounced the religious leaders of his time and demanded to them fruits worthy of repentance. There is great need today for men of courage to speak forth the message of God without fear or favor.

III. His Preaching (Luke 3:3-8).

1. Demanded Repentance (vv. 3-6). Suddenly emerging from his seclusion, he came into the region of the Jordan as a messenger of God, calling upon the people to repent as a means of a preparation for the coming of the Messiah. He declared the crooked way must be made straight, the proud and selfish must be abased, and the rough ways should be made smooth.

2. Demanded Proofs of Penitence (vv. 7, 8). He insisted that their false religions had to be abandoned—their sinful hearts had to be renovated—showed them that the vile passions of their souls must be uprooted. A change of mind, that is, the turning of a soul from sin to God, was necessary. This is a preparation which must be made before one can see and experience the salvation of God. John told them frankly that their ancestry would not avail anything. The only thing that would count before God was a changed heart.

IV. Jesus' Testimony to John (Luke 7:24-28).

Because John did not see the interval between the "sufferings of Christ" and the "glory that should follow" he was perplexed, therefore he sent a deputation to Jesus for light. The prophets did not see, or at least did not make clear, the interval between the crucifixion of Christ and His second coming. The two events were so presented as to appear to be in close succession. John in his preaching had stressed the mighty judgments which should take place at the appearance of the Messiah. The turn things were taking, he himself being imprisoned with the gloomy prospect of death, was in great contrast with the coming of the Messiah in fiery judgment—"the ax laid at the root of the tree" and "the chaff to be burned up with unquenchable fire" (Matt. 3:10, 12). The Messiah had to be the Lamb of God which taketh away the sin of the world (John 1:29). The trend of events puzzled him. It was not lack of faith, but confusion of mind that prompted his inquiry. Christ's testimony defends him against such an accusation. He declared that John was inferior to no prophet that had appeared. Christ vindicated him against a vacillating mind because of the storms of persecution. He was not like a reed shaken by the wind (v. 24) or the hardships of prison life (v. 25). John had lived a life of self-denial, therefore he did not leave his faith in Christ because of the dungeon. Jesus declared that no greater prophet had arisen. That which perplexed John was the delay in judgment—the day of God's patience while gathering out the Church. This was a truth not disclosed to the prophets—that which Paul made known because a special revelation had been granted.

V. The Martyrdom of John (Mark 6:14-29).

While John was in prison Herod had frequent interviews with him. John boldly told him that it was unlawful for him to have his brother's wife. He did not mince matters even with the king. This so enraged the licentious Herodias that she caused his death. He sealed his testimony with his blood.

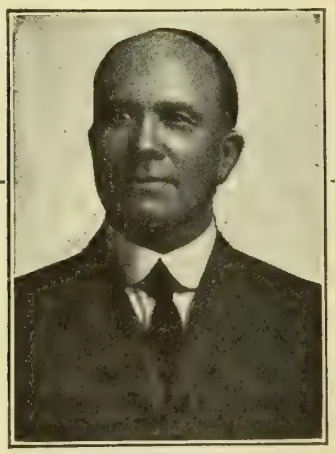
NOTICE TO OUR READERS

William J. Davis, evangelist, Box 242, Ozark, Ark., writes that in the mountain district, where he has been working for the past two years, the people have very little or no reading matter. Mr. Davis would appreciate it if our readers would send him back numbers of the MOODY BIBLE INSTITUTE MONTHLY, or Sunday-school papers, both for children and young people, wall charts, mottoes, etc. Mr. Davis will see that these are properly distributed.

A REQUEST FOR MISSIONARY SUPPLIES

Dr. R. M. Wilson of Korea, whose present address is 5102 Wells Avenue, St. Louis, Mo., in writing to the Family Altar League, asks that the following announcement be published in the magazine:

"We are planning to return this summer, August 23, and I wish to take back some supplies for the lepers. Could you get into the *Family Altar League Magazine*, or the one that takes its place, that we need for the lepers at Kwangju, Korea, the following: Two graphophones, two sewing machines, two dental engines and other dental instruments, and other surgical instruments; also any kind of old clothing that is in good shape? All that is necessary is to pack your box, ship to Montgomery Ward & Company, Chicago, Illinois, and ask that it be sent with Dr. R. M. Wilson's shipment to Korea. We could use also blankets, bandages and surgical supplies, in fact most any kind of hospital supplies. There is enough waste material in this country about the hospitals to run our hospitals out there if there was some way to make the needs known."



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Missionary Department

Robert H. Glover

"The dark places of the earth are full of the habitations of cruelty"—Psalm 74:20.

When Christ's testimony, "By their fruits ye shall know them," is applied to the heathen religions their origin is unmistakably revealed as being satanic and not divine. Not only do they utterly lack the lofty moral tone and beneficent acts that characterize Christianity, but they display the very opposite qualities of nauseating licentiousness and revolting brutality.

Heathen religions are religions of terror and hate, and their philosophy has given rise to many horrible practices. In Africa and the South Sea Islands, for example, it has led to human sacrifices in order to supply the needs and avert the vengeance of the gods. It is responsible for the burial alive of the wives or slaves of a chieftain along with his dead body. Even cannibalism itself is said to have had a religious origin as a sacrificial feast. Heathen religion produces witchcraft, that fiendish system which has taken a toll of countless lives as victims of the poison cup. Slavery, polygamy, caste and child-marriage, with all their unspeakable horrors, are other direct products of these religions.

Heathen lands are thus fitly spoken of as "the dark places of the earth," because they are without that true moral and spiritual light which only the gospel can supply. Consequently they are "full of the habitations of cruelty," where Satan the "god of this world" reigns and through his deluded devotees perpetrates all manner of wickedness and inflicts every form of suffering.

"HEATHEN RELIGIONS GOOD ENOUGH!"

Answering the old stock argument of missionary critics that "the religions of other races are good enough for them." Dr. A. J. Brown, the well known secretary of the Presbyterian Board of Missions, says: "Then they are 'good enough' for us, for the peoples of 'other races' are our fellow men, with the needs of our common humanity. We have not heard, however, of any critic who believes that Islam and Hinduism and Buddhism are 'good enough' for Europeans and Americans, and we have scant respect for the Phariseeism which asserts that they will suffice for the Persians and East Indians and Chinese. The fact is that the best of the ethnic faiths have utterly failed to produce high character or social purity."

A CONCRETE PICTURE OF HEATHENISM

The following is a description, necessarily much abbreviated, of a religious festival of the Tamils of South India, written by an eye witness:

"This Thaipusam festival celebrates the appearance of the Hindoo god Subermanium to his devotees. The ceremonies last two days. On the evening of the first day the procession of the Silver Car takes place. The car is very ornate, made of silver and studded with jewels, and is drawn by two white oxen with horns highly polished and tipped with gold ornaments. It proceeds slowly through all the principal streets of the city and is followed by thousands of Tamil Hindoos. In front of it go four dancing figures, two men and two women, like the big figures in an American circus with men inside to make them appear to walk and dance. These figures are crude and vulgar in outline. The heat from the torches, the odor of the incense and the reeking bodies of the dancers are all very repulsive.

"The next day begin the horrible tortures that these ignorant people go through in the name of religion. We went to the temple early in the morning to watch them get ready for the day's procession. In every available space were the brass vessels containing the sacrifices—goat's milk, rice, flowers and other things supposed to secure a special blessing from the gods. Nearby was a sacred (?) stagnant pool of vile water in which the people cleansed themselves for worship. We saw men having pins an inch long put into their flesh. Some had as many as 700 pins put in, and I never saw such suffering in all my life. Their faces wore an agonized expression, they fairly writhed with pain, and the perspiration poured from their bodies. A group of men stood round each of them and with every insertion of a pin they chanted Hindoo songs. Others had spikes fully six inches long through their cheeks and tongues. Their tongues were swollen as they held them out of their mouths by the long spikes. Still others had spikes three feet long in their bodies, and supported a god over their heads. One man who had spikes through his face and pins all over his body was so wild with pain that he fairly danced all the way. The most horrible sight of all was a man who had long hooks inserted in the flesh of his back, by which he pulled a sacred cart. I hope never to see again such an expression of agony on any one's face. He had to be supported all the way along. And then there were those who walked on spiked shoes, or wore hoops round their bodies from which projecting sharp spikes pierced them at every step.

"We saw only the pins inserted. The spiking was done inside the temple where we were not allowed to go, and when we caught a glimpse of the filth of the temple floor we certainly had no desire to enter. But the groaning of the victims inside was enough for us.

"All of these per-

MOHAMMEDANS AT PRAYER

This is a picture of what is probably the largest "prayer meeting" in the world. It shows 100,000 Moslems at prayer in the great Jumna Mosque at Delhi, India.

Such a scene has a significant bearing upon the political crisis today in India and the Near East. Appeals are made to the young manhood of India to help throw off the yoke of foreign rule by means of "non-cooperation" plus "soul-force." These two words recur again and again in the political speeches of Indian leaders.

By "non-co-operation" is meant a systematic attempt to boycott everything British. But what is "soul-force?" The independence leaders in India are playing upon religious susceptibilities and have thus succeeded in enlisting the help of both Hindoos and Mohammedans. These two bitterly antagonistic races have been strangely united in a common cause and the secret of their union finds expression in the one word "soul-force." The annulling of the Treaty of Sevres and the successful stand of Turkey against the allied powers is attributed to this same power or magic.

If it be asked how this "soul-force" is generated, the Moslems will point with pride to their great gatherings for prayer, such as this picture shows, as well as to their pilgrimages to sacred places.

Christians will do well to realize the tremendous influence exerted upon the millions of India by these gatherings and ceremonies. And what a lesson is there here for us as to the need and power of real prayer to the true God as the only hope of success against the powers of darkness in heathen and Moslem lands!

formances are in fulfilment of some vow made at a time of great trouble, and with the hope of securing the favor of the gods."

HOW MONEY IS TURNED INTO SOULS

Among the many letters from the mission fields expressing gratitude for donations sent by the Missionary Union of the Institute is one of special interest from the Moravian mission among the Indians of Nicaragua, C. A. The missionary tells how the money is being used for pioneer work among the Sumu Indians on the Waspuck River. He goes on to say: "Last year we had quite a unique experience with these Indians. They live ten days' distance from Sangsangta, our youngest station, opened in 1907 in the center of a vast heathen district. Already we have over 600 members here. These Sumus had been visited a few times, but were so far away that we had been unable to open work among them. What was our surprise and joy when last August twenty Sumu Indians, half-naked and with long, disorderly hair hanging over their shoulders appeared in Sangsangta and begged our missionary there to go and dedicate a church which they had built among them in order to hear more about Jesus. The missionary gladly responded, and found a neat little meeting house and also a house prepared for the missionary to stay in. On the dedication day he preached to 200 people from far and near, who eagerly listened to the gospel message.

"These new developments necessitated our seeking an evangelist to place in the midst of these people to guide them into the truth. Our prayers were answered and God sent us the right man. He has gone there with his family and is doing splendid work. The last report tells that sixty-six heathen had already applied for baptism. It is to the support of this worker in this pioneer field that your money is being applied."

The missionary who writes the above added that he was himself planning to leave after Easter for a thorough visit to the Sumu Indian district, and he asked for earnest prayer in behalf of this promising new field and work.

THE TENDER MERCIES OF THE TURKS

Following upon the publicity given in the press to the atrocities committed by the Turks in connection with the sack of Smyrna and the deportation of Armenians and other Christians from their homes in Asia Minor, certain American newspapers saw fit to come to the defense of Turkey on the assumption that unwarranted charges had been made against her. One editorial quoted a U. S, Rear-Admiral as saying "that the Turks have been much maligned and misunderstood, that most of the Armenian massacres were fakes, and that in the so-called deportations the Moslems merely removed the Christians from arid mountain regions of the interior to smiling valleys along the Mediterranean." Dr. and Mrs. H. R. Boyes (M. B. I. graduate of 1912, and Correspondence student respectively), in charge of the Kennedy Memorial Hospital of the Presbyterian Mission, Tripoli, Syria, have sent an effective reply to these pro-Turkish reports in the form of an article accompanied by photos taken by themselves, setting forth the actual condition of numerous Armenian refugees who had been succored and medically treated in their hospital. Their description of the pitiful plight of these sick, wounded and starving victims of Turkish hate and cruelty at once shows up the hollowness of the attempts to cover the Turkish crimes.

The situation in the Near East is grave indeed. The Turks' military victory over the Greeks has been almost eclipsed by their diplomatic victory over the Allies. They have won control over Constantinople and the right to expel their non-Moslem population, and have secured the abrogation of all agreements prior to 1918. Far from being brought to book for their outrages upon the Armenians, there has been a shameful begging

(Continued on page 494.)

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A CHILDREN'S SERMON

"A little child shall lead them."—Isa. 11:6

1. Lead them in Faith (1 Sam. 17: 33-37).
2. Lead them in Prayer (2 Kings 5:2, 3).
3. Lead them in Work (Luke 2:49).
4. Lead them to Church (2 Chron. 34:1-3).
5. Lead them to Christ (Mark 10: 13, 14).
6. Lead them to Heaven (2 Sam. 12:23).

—C. H. Benson.

ASK!

A Suggestion for a Children's Day Talk

Matthew 7:7

Ask. Something needed. Child needs bread, asks mother. We need saving from sin. Whom shall we ask? There is only One who can save us.

Seek. Something lost. Illustrate. Through sin we have lost peace, joy, heaven. The promise to those who seek is—"ye shall find."

Knock. Some one wanting to come in: Don't give a *runaway* knock! Wait for answer.—*Home Mission Worker.*

THE THREE CROSSES

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right-hand, and the other on the left."—Luke 23:33.

1. One dies *for* Sin (John 1:29).
2. One dies *in* Sin (Luke 23:39-41).
3. One dies saved *from* Sin (Luke 23:42, 43).

One dies in love; one dies in anguish; one dies in faith.

One dies a benefactor; one dies a blasphemer; one dies a believer.

One tree yields blood; one tree yields briers; one tree yields blossoms.

—C. H. Benson.

A STUDY IN CONTRASTS

James 1-5

Temptation vs. Testing, 1:1-17.
Key Verses, 2, 12, 13.
Doers vs. Hearers, 1:18-21.
Key verses, 22, 27.
Rich vs. Poor, 2:1-13.
Key verses, 1, 5.
Faith vs. Works, 2:14-26.
Key verses, 14, 19, 20.
Tongue vs. Wisdom, ch. 3.
Key verses, 7, 8, 17, 18.
World vs. God, ch. 4.
Key verses, 4, 10, 15.
Oppression vs. Patience, 5:1-12.
Key verses, 2, 3, 4, 7, 9, 12.
Sickness vs. Prayer, 5:13-19.
Key verses, 14, 17.

—E. O Colbeck.

HOMILETICAL HINTS

Sometimes a title is all that is needed to start the sermonizer on a train of thought, and may prove as good or better than an outline. The following are suggestions:

Rom. 8: 23. Groans that should be encouraged!

Luke 12: 20. An uncertain certainty, and a certain uncertainty.

1 John 1: 10 and 5: 10. The dreadful truth!

Luke 3:20. The last straw of sin.

Ps. 116:12,13. A wistful question and a wise resolve.

Luke 14:17 ("Come"). The gospel in one syllable.

John 15:16. The unsought nomination.

SEVEN PORTRAITS OF CHRIST

As Given in the Addresses to the Seven Churches (Revelation 1 and 3)

1. **"He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks."** He is not indifferent to declension. He examines and marks departure from first love.

2. **"The first and the last, which was dead and is alive."** If persecution breaks out, we are reminded of our Lord who was put to death, but who is alive again, and is the Overcomer of death, and the Giver of a crown of life.

3. **"He which hath the sharp sword with the two edges."** This is Christ's character where there is a mingling with the world, the teaching of error, and the presence of evil among His people.

4. **"The Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass."** This is where Jezebel, the false prophetess, is allowed, and communion with an evil and idolatrous world.

5. **"He that hath the seven Spirits of God and the seven stars."** Here is profession without reality; but Christ *still* holds "the seven stars," and the plentitude of the Spirit's power. Nothing can touch that!

6. **"He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth."** He that is holy and true calls for separation from evil, and, spite of opposition, preserves an open door.

7. **"The Amen, the faithful and true Witness, the beginning of the creation of God."** Amid open apostasy, we are reminded of the Amen, by whom God works out all His purposes, and who was the faithful Witness when all had failed. Individuals are counselled, and if "any man" hears and opens, communion is enjoyed.

—C. H. Mackintosh, in *The Witness.*

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CLEANSED BY CHRIST
Luke 17:11-19

1. *Their Condition*—lepers, afar off (v. 12).
2. *Their Cry*—"Have mercy" (v. 13).
3. *Their Command*—"Go"(v. 14).
4. *Their Cleansing*—as they went they were cleansed (v. 14).

—Clinton E. Garvin.

A TRIPLET OF TRUTH IN PSALM 50:15

1. *An Invitation.*
   "Call upon me in the day of trouble."
   God requests the petitions from His tried people.
2. *An Intimation.*
   "I will deliver thee."
   God clearly intimates His intention when we call.
3. *An Indication.*
   "And thou shalt glorify me."
   God indicates the necessity for praise to Him, the Deliverer (see v. 23).

"Whoso offereth praise glorifieth me."

—J. M.

CHRISTIAN CHARACTER
(Titus 2:12, 13)

Sober should a Christian be,
None more sensible than he!
Balanced, sane, without excess;
Marked by even-temperedness;
Adding virtue to his faith,
Being, doing, all he saith!

Righteous should a Christian be,
None more honorable than he!
Honest as the day, and straight;
Just in measure, just in weight;
Truth and fairness having learned,
Right where others are concerned.

Godly should a Christian be,
None more fixed of heart than he!
God within him, God around,
God in all life's workings found;
Loving God with strength and soul,
Godliness his aim and goal.

Watchful should a Christian be,
None more open-eyed than he;
Seeking for the signs of day,
And his Lord upon the way;
Trained with life and work to cope
Looking for that blessed hope!

—Winifred A. Iverson, in *The Christian.*

HOW TO KEEP THE HOME (ALTAR) FIRES BURNING
Deuteronomy 6:6-12

1. *By Memorizing the Word.*
   "Shall be in thine heart" (v. 6).
2. *By Teaching the Word to your own children.*
   "Teach them diligently unto thy children (v. 7).
3. *By Godly Conversation in the home.*
   "Shalt talk of them (his words) when thou sittest in thine house" (v. 7).
4. *By Godly Conversation when out of the home* (v 7).
   "When thou walkest by the way" (v. 7).
5. *By Meditation* (day and night, Ps. 1).
   "When thou liest down, and risest up" (v. 7).
6. *By Carrying the Word, and putting it where you can see it.*
   "Bind them for a sign upon thine hand" (v. 8).
   Every Christian should carry at least a New Testament.
   "Write them upon the posts of thy house" (v. 9).
7. *By Not Forgetting the Lord.*
   "Beware lest thou forget the Lord" (v. 12).

—W. A. Rowland.

A LIFE OF COMPROMISE
2 Kings 5:18

Naaman type of sinner cleansed, but does not make Christ Lord in life.

I. Requirements for Compromise.

1. Faith held in silence—no confession before king.
2. Life lived in seclusion—Nicodemus; Joseph of Arimathea.

II. Reasons for Compromise.

1. Associations—King and nobles.
2. Cowardice—feared to testify for Israel's God.
3. Indulgence—intended to continue idolatry.
4. Gain—feared loss of position.

III. Results of Compromise.

1. Negligence—no revival in Damascus from his testimony.
2. Weakness—never became leader for God.
3. Hypocrisy—saved by Jehovah, worshipped Rimmon.
4. Disloyalty — no public witness (Rom. 10:10).
5. Idolatry—faith without works dead.

Judgment upon compromising—Saul and Amalek.

Blessing upon faithful—Elijah at Carmel; Daniel in Babylon. Rufus had a shield, image God one side, Devil on other. We cannot serve two masters; not worship God and serve idols.

—D. Lauck Currens.

You will find, as life goes on, that the amount of time you spend alone with God, and with your own soul, has no little to do with your comfort, and your strength, and your fruitfulness.—Alexander Whyte.

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THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it. Others are good-natured. They yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all. Of these the Bible says, "The Lord loveth a cheerful giver." —*The Christian.*

"MUST"

Many are afraid of the precious compelling of love. They seem to think that love must be jerky and uncontrolled. This is the reverse of the truth. Uncommanded love is not the love that pleases God (John 13:34: 14:15). Far from commandments involving a slavery, there is a sad self-slavery unless we are thus in the precious will of the Lord. It is enjoyable to see some of the precious "musts" of His life, for there was no mere "form of duty" in the abounding love He felt and showed!

"I must be about my Father's business" (Luke 2:49).

"I must preach the kingdom of God to other cities also" (Luke 4:43).

"He must needs go through Samaria" (John 4:4).

"I must walk today ,and tomorrow, and the day following" (Luke 13:33).

"I must work the works of him that sent me while it is day" (John 9:4).

"Today I must abide at thy house" (Luke 19:5).

"He must go unto Jerusalem and suffer many things" (Matt. 16:21).

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10:16).

"Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ" (Acts 17:3).

"Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26).

—*The Student of Scripture.*

"As thy days thy strength shall be."
God has sent this word to me.
Are thy burdens hard to bear?
Does there seem no refuge there?
Ere you sink beneath the load
He will find you on the road,
Give you strength upon the way,
Added strength from day to day.
This is what it means to me—
"As thy days thy strength shall be."

—Kate Harrie Dane.

A GOOD INVESTMENT

When the widow (with the two mites) gave her all into the hands of the Lord she made investment in a bank that never goes out of business. Had the woman invested this money, estimated at one-fourth of a cent, in a bank paying 6 per cent, approximately doubling every sixteen years its present amount would have been enormous. We figured it for eight centuries and found it to be $2,621,440,000,000 and ceased figuring. Who can say it has not been on interest ever since she put it in the treasury of the never failing bank?—W. M. Smith.

THE DIVINE WISDOM

The infidel Ingersoll once came across an old negro scrub-woman reading her Bible.

"Mary, do you believe all you read there?" inquired he. "Do you believe God made man out of dust?"

"'Course I does," stoutly declared Mary.

"But suppose it happened to rain and there was nothing but mud?" quizzed the colonel.

"Why, sure," retorted the old mammy, "de good Lawd den knowed well 'nough twas jes de right time to make dem lawyers an' infidels."—Selected.

A PRAYER

O God, our Father, who dost care for us; who loved us so that Thou didst send to us Thy Son—Thine only Son—down from the eternal glory of the heavenly home, to purchase our redemption by the shedding of His blood upon the painful cross, so that "our sins, though scarlet, should become as white as snow," with adoration meet we bow before Thy throne.

We ask that Thou wilt guide our feet in paths of Thine own choosing, leading us on from day to day where Thou wouldst have us go, making us better in our Christian life, filling our hearts with love for Thee and for our fellow men; inspiring us with hope, which rises with a faith sublime for all the years to come; giving us trust the while we journey here; helping us to know and feel that, as the Christ, the God-man, served, so should we serve, our Heavenly Father first of all, and for His sake give willing service to our brother man; bestowing grace and strength and joy, so that, content with whatsoever lot we have, we shall each day perform our task with cheerfulness, and forward look with glorious hope unto the closing of this earthly day, the sunset sky aglow with beauteous tints and portals opening at Thy finger's touch to give us welcome to the better land.—J. Henry Allen, Supt. Public Schools, Buhl, Idaho.

OUR OBLIGATION TO MISSIONS

To pray, Matt 9:37, 38.
To give, Matt 10:8.
To go, Matt. 28:19.
"Then said I, Here am I; send me." —Isaiah 6:8.

—Fred S. Shepard.

CATCH THE GLEAM!

It was a good homiletical suggestion from that prince of Bible expounders, G. Campbell Morgan, "If gripped by a text, do not save it for a great occasion: preach it now." Otherwise, it may be lost. Trust the Spirit's swift intimations. And if you would further follow Dr. Morgan's luminous method with the Book, you will let *the whole light of the whole Word* play on every text of Scripture that comes to you. This, as the writer takes it, is the secret of true expository preaching, and it is what the dim-lit eyes of men in this old world are waiting for today. "Let there be light!" —J. W. Weddell.

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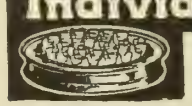
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ROMANS 8:28

When a person is ill and a doctor is called in, he usually writes out a prescription for medicine. It is taken to the druggist who prepares it. He takes an empty bottle and puts into it so much liquid out of one bottle, so much powder out of another bottle, and so on, and puts a label on it with the words, "Shake the bottle." All those different medicines work together for the good of the patient. The liquid may be disagreeable to the taste, but it is for the sick person's good. *So all things, even the bitter disagreeable things which God allows to reach us, are all for our good.* "All things work together for good to them that love God."

✣ ✣ ✣

A SILENT BUT MIGHTY POWER

A great preacher who has just passed away told how one man in his congregation, who never missed a service, was a great stimulus to keep him from shirking or slurring his work. Every preacher knows the help or hindrance he gets by the presence or absence of some particular person in his place, yet, as likely as not, the person himself may never imagine he is in the minister's thoughts. He is a poor shepherd, however, who does not know his own sheep, and a still poorer one who has not each in his mind's eye while thinking out his discourse. It is another witness to the old truth—that *we are all more than flesh and blood: we are influences.—London Presbyterian.*

✣ ✣ ✣

OUR PLACE IN LIFE

The minister had just sung a closing hymn, and dismissed his audience. He was a great singer, whose wonderfully beautiful voice touched the hearts of his hearers with an earnest desire to go out and labor for God.

"Oh, I wish I could sing like that," said a young girl. "How much good I could do."

The lady, who heard, turned to her with a smile:

"Miss Sheldon," she said, "I remember once expressing a wish similar to that, and an old lady told me this story:

" 'When I wish to be something God has not permitted me to be, and think my life and its talents amount to nothing, I always recall a poem that was on the first page of my reader when I was a child at school. A tiny buttercup became discontented and longed to be a tall and beautiful daisy, and the answer was given to it, "But God wants a buttercup—just where you're growing." '

"So," the woman continued, "*whatever place we fill, God puts us there, and it is a part of his great unerring plan.*"

The girl listened, with a smile coming to her lips. "I'll not forget that," she said, softly. "God wants a buttercup—just where you're growing."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. T. M. Hofmeister closed a revival with the First Baptist Church, New Philadelphia, O., on Easter Sunday. The meetings were conducted for two weeks.

John and Mrs. Imrie, evangelistic singers report being in pre-Easter meetings in St. Louis and Kansas City, Mo. The St. Louis campaign was especially blessed. They next went to Bernie, Mo., beginning April 19.

Rayburn and Cheek report a tabernacle campaign of all the churches at (city unnamed) which began April 15. From there the party planned to go to La Junta, Colo., beginning May 27. They report a very large number of conversions in their evangelistic campaigns.

Dr. S. P. Brite, pastor, and J. W. Maxwell, soloist and chorus leader, conducted a special meeting at Sikeston, Mo., April 8-22. There were 4 conversions and 7 additions to the church. On May 6, Mr. Maxwell and Evangelist H. S. Ashley plan to cross the country with a big tent for gospel meetings.

The Taylor-Fleming Gospel Team, Rev. Myron E. Taylor, evangelist, and Howard K. Fleming, musical director, report a fine meeting at Canton, Wis. The interest increased so rapidly that the church was over-crowded and at the time of writing a tent was being secured to meet the needs.

The Vinaroffs closed a two weeks meeting at Louisville, O., early in April, and at Akron, O., the end of April. In both places they assisted the pastors of the U. B. churches. In the first meeting there were 31 conversions and at the later meeting 32 conversions. The Vinaroffs next went to Warren, O., for the first two weeks in May.

Rev. W. H. Clagett, D. D., of Dallas, Tex., celebrated his seventy-fifth birthday on May 3, and was honored by a large number of friends among the ministers and laymen of that and other cities which he has served as a pastor and evangelist. Dr. Clagett knew Moody and Sankey well, and worked with the former in Chicago and other cities.

C. F. Badder, pastor of Manwell Memorial Wesleyan Methodist Church, Jackson, Mich., reports that Evangelist P. H. Kadey recently closed a three and one-half weeks campaign in that church. From beginning to end, the meetings were blessed of the Lord. About 35 bowed at the altar and accepted Christ as Saviour and Lord. The church will be nearly doubled in membership.

Dr. and Mrs. H. P. Dunlop report their second successful season in California. At the time of writing in April, they were in a tabernacle meeting at Arvin, in which 64 persons had already gone forward. The party will travel by motor north as far as Vancouver before starting East for their next season's work. They get their mail through the Bible Institute of Los Angeles.

Raymond T. Rickey conducted a revival campaign at Tulsa, Okla., April 22-May 20. A tabernacle with a seating capacity of 6,000 was erected, with accommodations for cafeteria, for the convenience of people attending from out of town. The feature of the campaign was an arrangement by Mr. Charlie Page giving use of a large camp ground for the benefit of those who wished to attend the revival.

Clarence M. Keen and wife finished their winter season's evangelistic work in April. They conducted two campaigns in Lebanon, Pa., one at Holmes, Pa., Newport, N. J., and one at Port Norris, N. J. A number accepted the Lord at each place. During the summer, Mr. Keen will supply the pulpit at North Baptist Church, Wilmington, Del., in the absence of Dr. William L. Pettingill, pastor.

Evangelist Raymond O. Wine reports a meeting at Fort Recovery, O., with 65 conversions. At the final service 36 young people dedicated their lives for special service. Mr. Wine next made a trip through the West with encouraging results and reports at Fort Dodge, Iowa, Baptist church, 7 conversions in an ordinary service on one Sunday night. His next appointment was at Owosso, Mich.

Rev. E. Ward Decker, pastor of the Westwood Reformed Church, Westwood, N. J., reports special evangelistic services held March 18-April 8, inclusive, with Rev. L. R. MontGomerie, evangelist. Although the original arrangements were for a period of only two weeks, at the expiration of that time the spirit of the meetings was such that Mr. MontGomerie was asked to remain another week. The church was signally blessed, many souls were led to accept Christ, backsliders were reclaimed and a general sense of quickening was experienced.

The Toronto Council of the Shantymen's Christian Association recently held its annual meeting in Toronto, at which time reports of the workers were received. Evangelist L. R. Montgomerie reported encouraging work in the lumber camps of Minnesota, Wisconsin and upper and lower Michigan. He was accompanied in his work by Rev. John Miller, another worker under the mission. Mr. Courtney Smith, also has been doing creditable work in Michigan, and the work of Mr. and Mrs. David McLean in Kentucky was commended.

Dr. French E. Oliver, writing from Auckland, N. Z., says, "We have seen hundreds saved in Auckland, Hamilton and Palmerston North, N. Z. The appalling unbelief amongst the ministers in the churches is simply dreadful. An article has recently been published in the official church organs, Methodist and Presbyterian, charging me with three serious offenses: (1) Preaching the verbal inspiration of the Word of God. (2) Preaching a literal hell. (3) Preaching the glorious return of Jesus Christ to this earth to reign a thousand years."

P. S. Rowland reported a good meeting which closed April 1 at Crawford Ave. Baptist Church, Augusta, Ga., in which there were 40 additions. He later reports that there was a gracious meeting with the First Baptist Church, Americus, Ga., in which Dr. William Russel Owen, Pastor First Baptist Church, Macon, Ga., did the preaching. The whole town was stirred and scores won to Christ. Mr. Rowland led the singing with the assistance of two large chorus choirs. He will return there for another campaign in midsummer.

Over 200 decisions for Christ were registered in a three weeks meeting closed early in May at the Grace Evangelical Church, Canton, O., W. Elmer Baily, pastor. The expenses were easily met and the church was filled at every service and standing room often at a premium. It is expected that many young people will enter the Moody Bible Institute as a result of the meetings which were conducted by the Vom Bruch Evangelistic Party. The party next went to Des Moines, Iowa, for meetings in May.

The First Baptist Church of Tucson, Ariz., of which Rev. S. Beal, formerly of Denver, is pastor, recently closed an evangelistic campaign conducted by Harry O. Anderson of Berkeley, Calif., whose work is widely known, especially among young people. During the three weeks meetings, 175 conversions were reported besides scores of others becoming interested in the work of the church. Mr. Anderson was assisted by Mr. and Mrs. John Basil Long whose work had much to do with the success of the meetings. The party next went to the Jefferson Baptist Church of Los Angeles, and from there were scheduled to open meetings in Cedar Falls, Iowa.

Evangelist T. L. Fretz, who resigned as superintendent of the Christian Workers' Union, Newark, Del., has been sent by the mission board of the church of the Brethren to Wilmington, Dela., where he has preached on Sundays for about a year. He also had the mid-week services at the First Church of the Brethren, Philadelphia. Mr. Fretz recently closed a two weeks evangelistic campaign at Washington, D. C., and then a three weeks campaign at Charleston, S. C., after which he expected to visit Chicago and Minneapolis.

The first annual Bible convention of the Fundamentalists among the Baptists was held at Kansas City, Mo., May 10-15, the meeting being held in a large tent 120x200 which was located on the Sweeney Auto tractor lot, near the Union Station. Among the speakers scheduled were the Hon. William Jennings Bryan; D. D. Munro; Rev. R. E. Neighbor; Rev. A. C. Dixon, D.D.; Rev. W. B. Riley, D.D.; Rev. J. F. Norris; Rev. W. L. Pettingill, D.D. and Rev. T. T. Shields. The call was issued to believers of every denominations to stand fast for the faith of the gospel.

Rev. John J. Parsons, pastor of the Woodland Heights Baptist Church, Richmond, Va., reports closing a three weeks meeting under the direction of Miss Sara C. Palmer, evangelist and Bible teacher. The church has been led into new spiritual experiences and a profound study of the Bible as the very word of God. Upwards of 150 professions have been made and several hundred persons have been led to consecrate their lives to some form of Christian service. The effects of these meetings will long abide and the church is praising God for all the good which resulted.

The ninth annual conference of the Hebrew Christian Alliance of America will be held under the auspices of the Trenton Inter-Church Federation, Trenton, N. J., June 4-8, inclusive. The business sessions will be held at St. Michael's Parish House, and meetings for the general public at the First Presbyterian Church. An invitation is given to the readers of the MOODY BIBLE INSTITUTE MONTHLY to attend the conference and hear what the Lord is doing among the Hebrew Christians. Further information may be secured by addressing Rev. Max I Reich, Morrisville, Pa.

Albert Allen Ketchum reports the greatest revival it has ever been his privilege to lead since going into Christian work, in Mahanoy City, Pa., in the Primative Methodist Church, Rev. H. O. Fichter, pastor. The membership was 195. There were 137 decisions and during the last Sunday night service, 66 persons who had found Christ in the meeting, joined the church. The interest was so keen that the Catholic priest asked "When that party at the P. M. Church was going to leave town." Mr. Ketchum next conducted a meeting in the Fairview Ave. Evangelical Church at Niles, O., with 22 decisions. From there he went to Canton in another evangelical church, after a little rest from preaching and leading the singing for Evangelist Harry Vom Bruch in a wonderful and real revival. Twenty-two forward at the first call on Sunday night, April 15.

Good reports come from Belfast, Ireland, about recent services conducted there by Evangelist Nicholson. A newspaper report shows that Belfast is becoming much affected by the large number of conversions. Petty thieving is on the decline. Many employers have had stolen goods returned. Dozens of bags of tools "borrowed" from shipyards have been returned. A grocer was paid £5 that a woman customer had owed him for twenty years. For over an hour an ex-sailor tried to persuade the local pensions' staff that he was not entitled to a weekly disablement grant he had been drawing. Mr. Nicholson is accompanied by a band of seventy chosen workers from his thousands of converts. It is necessary to go to church two hours before time to hear him preach, the men forego their supper and march direct from their shipyard work in the evening to listen to him.

Amy B. M. Unruhe sent out invitations to attend the fifth anniversary, on May first, of her conversion at the Rescue Society, Old Chinese Theater, New York City. The month of April was the occasion of celebration at the mission, marking the thirtieth anniversary. Many of the churches of New York participated in the services during the month. It was on April 24, 1893, that the Rescue Society was started by some members of the Gospel Tabernacle, under the name of the Old New York Rescue Band. It occupied a store at 18 Doyers Street and devoted itself chiefly to work among fallen girls. After a time a store across the street was rented and when this became too small No. 15 was added. Later the Old Chinese Theater at 5 and 7 Doyers was secured and cleaned up for the mission's use, and there extensive work is conducted in the saving of souls at the midnight services.

CEDAR FALLS CONFERENCE

The Second Annual Bible Conference will be conducted at Cedar Falls, Iowa, August 5 to 12, under the direction of the Cedar Falls Bible Conference, Rev. Parley E. Zartman, D. D., dircetor. The conference sessions will be held in Riverview Park, and accommodations may be secured in the hotel or some of the excellent cottages on the grounds, also in Cedar Falls. This conference is interdenominational, evangelical, inspirational, spiritual and non-controversial. A number of well-known teachers are on the program, including G. Campbell Morgan, D. D ., W. H. Griffin-Thomas, D. D., A. T. Robertson, D. D., W. E. Biederwolf, D. D., C. H. Woolston, D. D., Miss Edith Mae Bell, Charles H. Wieand, and others. Full particulars may be secured from Dr. Parley E. Zartmann, Winona Lake, Ind.

The fourth annual conference on open air evangelism was held by the Chicago Church Federation and the Business Men's Gospel Teams of the Central Y. M. C. A. on the evening of Thursday, April 26. There were present 132 persons from about fifty different churches and societies. Every speaker kept to the text—outdoor preaching. The printed program carried the slogan of "One open air meeting every week for every church."

Dr. Simon Peter Long, pastor of Wicker Park Lutheran Church, told of his observations in the lands where the Bible was made, and called the Bible "an open air book." He mentioned his own experience preaching on Mars' Hill in Athens, his joy at seeing the market-place in Saxony where Luther preached to 25,000, and his own outdoor sermons in Pennsylvania and Virginia. Once he preached to ninety-three congregations in one—perhaps 30,000 people, gathered on a fair-ground. The whole world, he said, is God's great big temple, and the Most High cannot be restricted within houses made by hands. In Edinburgh, Scotland, at ten o'clock at night in an open air meeting he had answered a blasphemer, till the scoffer was so silenced that people thought he had been struck dumb.

The Salvation Army presented a demonstration open air meeting with fine spirit and effectiveness.

Rev. Peter W. Philpott said that he had received his earliest experience in the Christian life in an open air service, had begun his ministry in Hamilton, Ont., on the street corner, and had "caught most of his big fish" in outdoor meetings.

The Rev. Mr. Foster, Bishop Fallows' successor as pastor of St. Paul's, said that his own life had been determined for Christian service in an open air meeting in San Francisco.

The Rev. Francis C. Brading, secretary of the Bible Society, called the Scripture Gift Mission, London, greeted the conference, made a short address, and offered Scriptures in all languages for free distribution.

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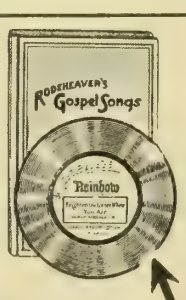
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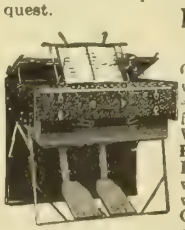

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—June, Iowa.
John E. Brown—June, Chester, S. C.
A. L. Carter—June, Texas.
C. B. Clark—June, West Tennessee.
Crossley-Leonard—May 27-June 8, Boissevain, Man.; June 10-24, Killarney, Man.
John W. Erskine—May 27-June 10, Byron Center, Mich.; June 17-July 8, Greenfield, Mich., Moravian tent meetings; Nov. 11-25, Hartland, Mich.
M. F. Ham Party—June, Houston, Tex.; July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.
C. E. Hillis—July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.
A. A. Holmes—Until July 1, South Dakota.
P. H. Kadey Evangelistic Party—May-June, Marletter, Mich.; July, Tuscola, Mich.
Albert Allen Ketchum—June, Michigan; July, Rochester, N. Y.
The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.
Mathis-Armstrong Party—June, Pittsburg, Kan.; July, Terril, Iowa; August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.
Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—June 2-20, Glasgow Station; June 24-July 11, Monklands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.
L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.
David F. Nygren—June-August, Oakland, Calif. (Bay Districts).
Sara C. Palmer—June, Flint, Mich.; November, Bethlehem, Pa.
The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.
P. S. Rowland—June 3-16, Whitesburg, Ky.; June 18-July 1, Seco, Ky.; July 8-20, Douglasville, Ga.; July 22, Americus, Ga.
Gipsy Smith, Jr. and party—May 27-June 17, Meridian, Miss.
William A. Sunday Evangelistic Party—June, Louisville, Ky.
Taylor-Fleming Gospel Team—May 24-June 17, Bayfield, Wis.
Harry A. Thomson Party—June, Radford, Va.
The Vinaroffs—June, Cleveland, Tenn.; November, Toledo, O.
E. L. Wolslagel—May 27-June 10, Monroe, La.; June 12-24, Yazoo City, Miss.; June 26-July 6, Georgetown, Ky.; July 8-17, Fountain Inn, S. C.; July 18-Aug. 4, Blue Ridge, N. C.; Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2, Lynchburg, Va.; a Grange, Ga .

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.
Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.
East Northfield, Mass., Summer Gatherings for 1923:
- Young Women's Conference, June 25-July 3.
- Women's Interdenominational Home Mission Conference, July 5-13.
- Conference for Women's Foreign Missionary Society, July 13-21.
- Conference of Religious Education, July 23-31.
- General Conference of Christian Workers, Aug. 1-13.
- Christian Endeavor Institute, Aug. 13-20.

Cedar Falls (Ia.) Bible Conference, Aug. 5-12, 1923.
Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 20-29, 1923.
Girls' Camp Pinnacle, Voorheesville, N. Y.
- Prayer Conference, June 22-25.
- High School Girls' Conference, July 2-16.
- School Girls' Conference, July 2-16.
- College Girls' Conference, July 16-23.
- Young Women's Bible Conference, Aug. 6-13.
- Missionary Conference, Aug. 18-25.

Grove City (Pa.) Bible School, Aug. 17-26, 1923.
Gull Lake (Mich.) Bible Conference, July 1-12, 1923.
International Federation of Christian Workers' Convention, Siloam Springs, Ark., July 1-8, 1923.
Keswick, (Eng.) Bible Conference, July 14-22, 1923.
Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.
Mountain Lake Park (Md.), Gatherings for 1923:
- Interdenominational Camp Meeting, July 5-15.
- Pittsburgh Conference Epworth League Institute, July 16-23.
- Baltimore Conference Epworth League Institute, July 23-30.
- Interdenominational Summer School of Missions, July 30-Aug. 6.
- Pittsburgh Area School of Theology, July 30-Aug. 9.
- School of Religious Education, Aug. 13-23.
- School for Town and Country Pastors, Aug. 13-Sept. 1.
- Christian Citizenship Conference, Aug. 26-31.

Montreat (N. C.) Summer Gatherings for 1923:
- Young People's Conference, June 19-28.
- Men's Conference, June 30-July 4.
- Stewardship Conference, July 5-10.
- Woman's Summer School of Missions, July 12-19.
- Seminary Week, July 22-29.
- Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.
- Sunday School Conference, Aug. 2-8.
- Home Mission Conference, Aug. 9-12.
- Foreign Mission Conference, Aug. 14-19.
- Bible Conference, Aug. 20-26.

Montrose, Pa.
- Missionary Week, July 8-15.
- Ministerial Institute, July 16-26.
- Bible Conference, July 27-Aug. 5.
- Prophetic Conference Aug. 6-12.

Moody Bible Institute Bible Conferences for 1923:
- Eagles Mere, Pa., July 6-15.
- Cedar Lake, Ind., July 29-Aug. 12.
- Ocean City, N. J., Aug. 9-19.
- Madison, Wis., Aug. 5-12.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923:
State Sunday-school Conventions for 1923:
- Wheeling, W. Va., June 5-7.
- Kearney, Neb., June 12-14.
- Cheyenne, Wyo., June 16, 17.
- Indianapolis, Ind., June 19-21.
- Sterling, Colo., June 20-22.
- Jamestown, N. D., June 20-22.
- Aurora, Ill., June 26-28.

Stony Brook (N. Y.) Assembly for 1923:
- Brooklyn Sunday School Union, July 2-7.
- Ministers School, Aug. 1-10.
- Prophetic Conference, Aug. 19-25.
- Bible Conference, Aug. 26-Sept. 2.

Twenty-Ninth International Christian Endeavor Convention, Des Moines, Ia., July 4-9, 1923.
Victorious Life Conferences:
- Keswick, N. J., July 14-22.
- Knowlton, Que., July 23-30.
- Linwood Park, O., Aug. 13-19.

Winona Lake, Ind. (Partial List) for 1923:
- Consultative International Christian Citizenship Conference, July 1-8.
- Chautauqua Program, July 1-Aug. 16.
- Bible Conference, Aug. 17-26.
- Evangelistic Conference, Aug. 22, 23.
- Bethany Girls' Work, Entire Season.
- Summer Normal School.
- Presbyterian Young People's Conference.
- Interdenominational School of Missions.
- Practical Training School for Gospel Singers and Workers.
- Brethren Church Conference.
- St. Joseph Conference of the United Brethren Church.
- Eel River Conference of the Christian Church.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

THE TENDER MERCIES OF THE TURKS

(Continued from page 488.)

of the whole Armenian question, which leaves that long-afflicted nation, as well as other Christian minority populations, still at the mercy of the wicked power that has long sought their extermination.

The missions working in Turkish territory have suffered extremely heavy losses and face a very problematic future. It is only too evident that hope of Allied or American intervention is vain. There is hope only in the intervention of a Higher Power than any human government, and only in an appeal to a Higher Court than "the moral judgment of the world."

May man's extremity once more prove to be God's opportunity, not only, but God's *occasion* of working deliverance for those imperiled races, and safeguarding missionary work against every effort to paralyze it.

Mention Moody Monthly When Writing

Daily Readings for Family Worship

Furnished by the Family Altar League, 207 S. Wabash Ave., Chicago

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

June 1 (Friday). Jeremiah 42:4-12.

Jerusalem had now been destroyed, and the Babylonians had appointed Gedaliah as governor. But he had been assassinated, and the question was now whether the remnant of the Jews left in the land with Jeremiah (although they had been in no direct way responsible for the murder) should stay and wait the wrath of the Babylonians or should flee for refuge into Egypt. At Bethlehem they asked Jeremiah to inquire of Jehovah and after ten days the answer came. If they should remain in the land, the Lord would take pity on them and protect them, but if they should go to Egypt, they would perish.

In this there is a lesson concerning faith. Not that it is necesssary to expect a special word from God for every decision that we are called upon to make, but there is a great standing Word of God for all men—remain with Jesus Christ and you will be saved.

June 2 (Saturday). Jeremiah 43:4-10.

"So . . . all the people obeyed not the voice of the Lord, to dwell in the land of Judah." This was the melancholy fact. Let us try to see things, however, from the people's standpoint, and to understand their reasons for disobeying. In the first place they had promised to obey God's message through Jeremiah, but this promise they asserted was to obey *God's* message, whereas the prophet had delivered his own deceitful and lying advice. In the next place they could point out that ordinary human prudence and common sense told them that to stay in the land of Judah was merely to be overwhelmed by the wrathful vengeance of Babylon: to go to Egypt was to escape. There was a certain plausibility in all this, was there not? But the proper method of procedure is not to go first to the light of nature, and then to human prudence, and last to the Word of God, and if this last does not conform to the first two, to reject it.

June 3 (Sunday). Psalm 94:16-23.

"She's slippin'," said my Scotch ironworking friend to me one day as we stood watching the lofty chimney of the iron furnace out of which were coming dense clouds of dark red vapor and smoke. "She" referred to the great load of orel and coke and flux through which the blast was boring its fiery and irresistible way. "He's slippin'," I sometimes think when I hear a Christian brother uttering words of complaint and foreboding and doubt as to the course of affairs in his life and neighborhood. But is it not enough to have faith that the right will win? Why should we worry over the time and the manner of the victory? Is it not much better to have faith in the Great Champion of the Rightful Cause who will bring it to pass in His own way and in His own day?

June 4 (Monday). Nehemiah 1:5-11.

Prayer has many forms. There is prayer private, and prayer public; prayer that is voiced, and prayer that is voiceless; prayer liturgical, and prayer informal; prayer that gives thanks, and prayer that asks; but of whatever kind it may be, all genuine prayer can draw aside the veils of the eternal and usher us into the presence of the heavenly Father Himself. Now prayer is a gift of the Spirit, and like all such gifts it is no jewel to be kept in a case, but a power to be used and cultivated in order that it may increase. One way to increase its expressiveness is to study the Bible prayers since they must ever be our models. Nehemiah's prayer has an admirable order. First is an opening address in verse 5. Then comes a humble approach in verse 6a. Then the confession of sins in verses 6b and 7. Then the appeal to the divine promise in verses 8 to 10. Last the petition for the people in general and for Nehemiah in particular.

June 5 (Tuesday). Nehemiah 2:1-8.

When we use our radio receiving set we sometimes find it a tedious and difficult operation to "tune in." The sending station we are trying to get somehow or other eludes us, and in place of the voice or the music we wish to hear we get howling or snapping or silence. But the Christian for whom Christ has opened the way of prayer to the Father can "tune in" instantaneously at any time. There is no need of any long formula nor any set surroundings, but like Nehemiah who turned from the King of Persia to the King of kings, the Christian can use what has been termed, "ejaculatory" prayer—the prayer of the sentence, the upward look, the thought that goes straight home to God. Our Lord used it at the raising of Lazarus; when His soul was troubled by the vision of His impending death; and when the soldiers were nailing Him to the cross. Stephen used it when they were stoning him to death.

June 6 (Wednesday). Nehemiah 4:6-15.

Those who are mentioned in verse 7 are typical of the many foes of the faith and of the church today. Sanballat represents those who are all the while belittling the efforts of the church to "revive the stones out of the rubbish." Tobiah is of the tribe that sneers and scoffs and uses coarse jokes and mockery. The Arabians are the type of the wild and predatory and murderous enemies of Christianity. The Ammonites and the Ashdodites belong to those who suggest that Christianity has had its day and that all missionary effort is an impertinent intrusion. On the other hand we have in Nehemiah, the man who prayed and ceased from fear, an exemplification of the ideal of Christian leadership.

June 7 (Thursday). Nehemiah 5:6-13.

One matter of interest in this story is the emphasis placed on brotherly love as a *practical* business device. There must be state laws governing business contracts; there must be unwritten usages and conventions and procedures, for these are the outward machinery or the external organization of business life. But for the perfection of this life, in order that it may do its maximum service and reap its greatest returns, there must be brotherly helpfulness and love. There are not a few men who when such love is mentioned admit its desirability, but treat it and look upon it as something in the nature of a luxury—something that is not really necessary for the doing of business, but still rather a nice thing if it can be had without harming efficiency and lessening profits, an opinion that is totally mistaken.

June 8 (Friday). Nehemiah 8:9-12.

If the ability to comfort is a mark of genuine greatness, Nehemiah was a truly great man. If this ability is measured by the gift of uttering striking phrases that will keep ringing in the memory to emphasize the message of consolation, then Nehemiah stands high in the noble company of comforters, for on that memorable day in Israel's history he said a notable thing, "The joy of the Lord is your strength." This joy is not the Lord's joy in His people, but His people's joy in Him. Such joy is the outcome of faith and confidence that He will always protect them and care for them, and it is therefore a most strengthening and uplifting emotion.

June 9 (Saturday). Nehemiah 13:10-19.

In Nehemiah's efforts at reform there is nothing more notable than his vindication of the Sabbath. The spiritual and the physical are connected in man's nature, but not so closely that they cannot be thought of apart from each other. It is for this reason that there are some sins that seemingly affect the spirit while leaving, for the time at least, the body unimpaired. But the sin against the Sabbath deteriorates both soul and body. It prevents the soul from having intercourse with God and so refreshing its life; it prevents the body from its weekly rest and therefore lowers its efficiency. This was true in the days of Nehemiah and it is still true. It explains why actors and preachers, labor leaders and board secretaries should recently have joined in efforts to fight a proposed bill in New York legalizing Sunday shows. It may not be in our power to do much that is spectacular or far-reaching in vindication of the Sabbath, but we can probably control our own personal conduct so that we at least remember the Sabbath day to keep it holy.

June 10 (Sunday). Psalm 46:1-7.

We should read this Psalm with Psalms 47 and 48. In Psalm 46 the leading idea is that Jehovah is present with His people and therefore they may always have confidence in Him. In

Psalm 47 the universal sovereignty of Jehovah is the theme, and in Psalm 48 the singer celebrates in beautiful and moving language the safety of Zion. The three Psalms are not mere general expressions of confidence in God, but they came out of some great national deliverance. This must have been the wonderful and miraculous rescue of Jerusalem from Sennacherib's army in the reign of Hezekiah, and therefore we cannot get a better setting for the reading of the three than the chapters in Isaiah in which the same great event is celebrated.

Luther based his famous hymn upon these Psalms and they sustained him in his conflict.

June 11 (Monday). Esther 1:13-22.

This first reading from the book of Esther brings before us the status of women in the non-Christian world. The picture drawn is that of an incident that happened many centuries ago, and nevertheless it is not unlike what is true of the present age in a great part of the world. Dr. Dennis once said, "The status of women may be indicated by the estimate put upon her, by the opportunity given her, by the functions assigned her, by the privilege accorded her, and by the service expected of her." If we use these words as tests, we shall find that under the world religions outside of Christianity, modern women like ancient Vashti, are nowhere accepted as man's equal, nowhere are they free, nowhere are they educated, nowhere is their right to their own persons recognized.

June 12 (Tuesday). Esther 2:15-18.

Like the motion of the earth as it whirls on its axis and carries with it all the beings animate and inanimate that live upon its surface, so the providence of God preserves and governs all His creatures and all their actions. But let us never forget that this Providence always respects and never does violence to any of the characters that Creation has placed upon or within these same creatures. This feature of Providence makes it misleading to depend over much on the simile with which we began our paragraph. The motion of the earth does not regard my freedom; Providence, however, never forgets to treat me as a free-will being. This is what makes the story of Esther so instructive. It makes clear the ways of God even if God's names are never once used in the book.

June 13 (Wednesday). Esther 3:8-13.

"If it please the king," said Haman, "let it be written that they be destroyed." These words show that Haman had not grasped the principle of toleration. How shall we treat people who differ with us in opinion and practice? "Kill them," is one answer; "Imprison them," is another; "Pay no attention to them," is a third; "Convert them," is a fourth. Haman chose the first answer, and in the Orient and indeed in many places today, this answer is favored. Take away their lives and you will have no further bother, is a not infrequent sentiment. The persecutors and the indifferentists, are both united on the second and third answers cited in the foregoing. It is Jesus only who advises, "Convert them."

June 14 (Thursday). Esther 4:13-5:3.

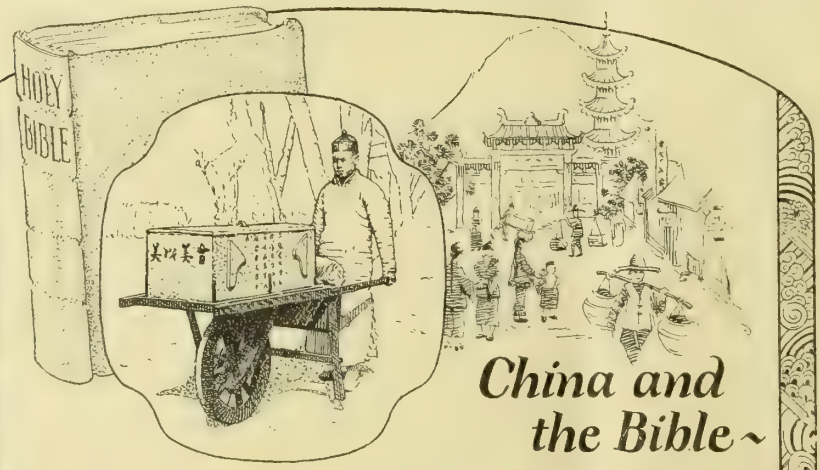
Mordecai's words, "Who knoweth whether thou art come to the kingdom for such a time as this," have become in a certain sense proverbial because they express a great truth. "Promotion cometh," said the Psalmist, "neither from the east, nor from the west, nor from the south. But God is the judge. . ." "Thou art my servant," said the prophet, "I have chosen thee, and not cast thee away." In other words the life of God's people presents daily opportunities of special and heroic service, and these are the times of the kingdom for which the people of God have come. Consider then the circumstances in which your lot has been placed. Are you to judge these circumstances by the norms of men or by the Word of God? Are you to value them according to merely human standards or by the standard of Jesus Christ? Or, are you to aim at the endowment of divine strength, promised in Christ to all the faithful?

June 15 (Friday). Esther 6:4-11.

Self-restraint is evidently one of the key-notes of Mordecai's character as drawn for us in this story. A remarkable honor had been done to him and that by his most implacable enemy. What more natural than that those inborn traits of exaltation and self-pride might have so filled him that he would have despised and abandoned his former place of service? But after the triumphal ride through the city he "came again to the king's gate," there to resume his "watchful waiting" for the benefit of Esther and his people. Like the Psalmist, Mordecai's heart was not haughty, nor his eyes lofty: he did not allow his steps to be diverted into alien ways too high for him. How often we see men and women whose heads are "turned" by the honors real or imaginary that come to them.

June 16 (Saturday). Esther 7:1-10.

Here is the end of the arch-villain of the story of Esther. Let us reflect a moment upon his character, and the way in which it is presented, since one of the arts in narration is so to depict character historical or fictitious that the bad may not rouse either our sympathy or our impulse of imitation. Haman, the writer tells us, was "greatened" by King Xerxes. His soul, however, was base and brutal. He was a typical product of the oriental system that brings forth characters filled with falsehood; that think only of their own advantage; that refuse



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no means even universal massacre and murder to gain their ends. The Great War discovered for us not a few such men. External "greatening" can merely give these characters larger opportunity for misdeeds.

June 17 (Sunday). Psalm 124.

In studying the psalms it is always interesting and many times profitable to be able to fit them into the historical occasion that gave rise to them. The spirited hymn of thanksgiving now before us was evidently composed under a fresh impression of recent escape. But what escape? No one can tell, nor does it really matter. Let us repeat rather the opening words and apply them to our own life experience. "If it had not been the Lord" who sent Jesus Christ to be our Saviour and our all sufficient friend, where would we be standing today? "If it had not been the Lord" how could we have endured when that great and terror-inspiring calamity came into our lives?

June 18 (Monday). Genesis 12:1-5.

"Lay out the line of your own destiny," writes a modern essayist, "then work faithfully on that line year after year with the zeal for improvement and the love of excellence which open the doors of a natural aristocracy, and you may rest assured that twenty years hence, in your own circle, in your own community, you will be one of the 'indispensable' members of your generation." This is excellent advice so far as it goes, but it falls somewhat short of the exhortation for living implied by the career of him who was the "father of the faithful." It was not Abram but God who laid out the line of the patriarch's destiny. "Get thee out of thy country," commanded the divine voice. And again it was not Abram but God who fixed the goal towards which the patriarch was to work faithfully year after year.

June 19 (Tuesday). Genesis 45:3-11.

In Joseph's words, "Come near to me, I pray you," we may find the essential and indispensable portion of forgiveness. Because forgiveness is more than the cherishing of gold feeling; it is the restoring to good will and fellowship. It is possible to abandon resentment at wrong treatment; it is even possible to be of such a character that resentment is not even felt, although this is rare; and these attitudes depend entirely upon ourselves; but to restore to good will and fellowship depends upon the state of being of the offending party. For this reason the writer of Genesis with the keenest imaginable insight into moral conditions details to us the efforts of Joseph to discover whether his brethren had experienced a real change of heart. Only when he was convinced of this fact was he able to say, "Come near to me, I pray you."

June 20 (Wednesday). Exodus 3:1-10.

It has been well said that the story told in our portion today marks an epoch in the revelation of God to men. The assertion, "I AM THAT I AM," meant the end of the fictitious gods of heathendom, and in the symbol of the bush that burned and was not consumed, we are taught the fundamental truth that the fire that God kindles never goes out, and the light that He sends never ceases. It is the nature of earthly fire and light to destroy themselves by their own activity. It is characteristic of the little systems of men to have their day and cease to be. But the religion that reached its culminating revelation in Jesus Christ is an eternal fire that warms the soul into life and an everlasting light that cheers and guides. In the possession of Jesus Christ as a spiritually real presence with us we have that to which the vision of Moses pointed forward.

June 21 (Thursday). Ruth 1:14-22.

The difference between Orpah and Ruth is well brought out in the statement, "Orpah kissed her mother-in-law; but Ruth clave unto her." The former was the kiss of farewell, an expression of affection, doubtless, but of no practical value; the latter was the manifestation of the love that clings and restores. Now it is said, not without reason, that sons take after their mother. Therefore we are not surprised when later the little Obed was born that the women of Bethlehem coming to congratulate Naomi upon the arrival of her grandson, prophesied as people will do on such occasions, "He shall be unto thee a restorer of life." That was what his mother had been before him, and that was what his great descendant, Jesus Christ, was to be in the pre-eminent sense.

June 22 (Friday). Isaiah 6:1-8.

It has been pointed out that in Isaiah's dating his vision of the Lord in the year that King Uzziah died, there is more than mere chronology. For Uzziah's reign had been very remarkable. He had been Israel's leader for fifty years and he after Solomon was the most illustrious king. He had extended the bounds of the kindgom, had fortified the cities, had dug the wells, had kept the foreign enemy at bay. But the glorious life came to a sorrowful end—Uzziah died outside the walls a leper in a leper's hut. Picture Isaiah: young, eager, imaginative, patriotic. What a shock the sad end of Uzziah must have been! But in the year that King Uzziah died, he saw the Lord. Friend, if you live close enough to Jesus Christ, you will have an experience like Isaiah's.

June 23 (Saturday). Psalm 23.

Robert Williams Buchanan, the Scottish poet and prose writer, has a poem in which he sings of the glad things of this world: the light and the golden day, the silvery shimmer of a moonlight night, the young lambs leaping, the singing larks, the tossing sea and the mountain height. Then he introduces death as the "all-darkener" and says,

"He hunts us fleetly on the snowy steep;
He finds us as we sow and as we reap;
He creepeth in to slay us as we sleep.
Ah! death maketh all things dark."

But the writer of the Shepherd Psalm as well as the modern poet knows that he cannot avoid walking through the valley of the shadow, but unlike the modern poet he is not afraid because in that dark valley he is sure that a presence will be at his side to make all things bright and beautiful.

June 24 (Sunday). Psalm 99.

Most of the Psalms have some notable individual feature, which, enables us to keep each in mind. Let us think of the Ninety-ninth Psalm as the one that contains a call to all people to worship Jehovah as the thrice Holy God. There are three stanzas, the first ending with verse 3, the second with verse 5, and the third with verse 9, and in each is the word "holy." "Praise his name," says the psalmist, "for it is holy; worship at his footstool, for he is holy; worship at his holy hill, for the Lord our God is holy." We know that worship is the expression of our homage to God in customary forms and in appointed places, but we may not know the reason for such expression.

June 25 (Monday). Luke 3:1-8.

The message of John was far more than the messenger, and therefore John is regarded as mainly a voice. We also may be voices used by Christ. Only let us remember that the value of any voice consists in expression, not in distortion. Let us not pretend that we are voicing Christ's words and works when we are really changing them and obscuring them. May our prayer be to see Jesus only, to attend to Him solely, to love Him wholly, to hear Him always, and to have Him so indwelling in us that we may be the voice of Him alone.

June 26 (Tuesday). Luke 1:5-17.

Notice the content of John's greatness. He was to have two personal characteristics: subjection of the flesh and sovereignty of the Spirit; and these were to manifest themselves in two external effects: a great religious revival and the preparation of Messiah's kingdom. God's standards do not change. What was true in the days of John is just as true today. We long and pray for revival, but are we willing to supply the personal conditions?

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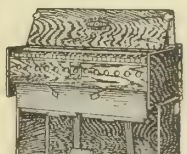
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June 27 (Wednesday). Luke 1:67-80.

The "Magnificat" of Mary re-echoes the Psalms; the "Benedictus" of Zacharias recalls the prophecies The tone of the former is kingly as befits a daughter of royal David; the tone of the latter is priestly as is appropriate to a son of Aaron. Let us meditate on the closing words that fall on our ears like a musical cadence, "To guide our feet into the way of peace." This is the way that leads to peace, and the peace that is thought of is, as the Old Testament so often says, the fundamental peace, that between God and men which the priestly work of the Messiah was to accomplish.

June 28 (Thursday). John 1:19-34.

"There standeth one among you," said John, "whom ye know not." That was true of Jesus when He came to earth long years ago, and it is still true of Him. He wore the regulation garb of our common humanity. He was a child of the poor. He earned His bread by the sweat of His brow. He walked with men along the pilgrim way of the earthly life. He wore no decorations and used no prerogatives. He called Himself by a name, Son of Man, that emphasized His oneness with us. His bodily presence left the earth, but His spiritual presence remained, and He stands now as of old among us and how many know Him not!

June 29 (Friday). Luke 7:24-28.

Our Lord's estimates of character and work are of the very highest interest and value. Here is what might almost be called His funeral oration over John the Baptist, for his death came shortly after. The words of praise are extraordinary, but the closing thought contains a bit of analysis that is wonderful. "He that is least in the kingdom of God is greater than he." John's greatness lay not in his personal character, but in his office and mission of being the immediate forerunner of the Messiah. In this his glory was unique, and yet in spiritual privileges, in grace, in knowledge, any, even the little ones, of the kingdom are superior to him. He was a servant; we are sons. He was the friend of the bridegroom; we are part of the bride.

June 30 (Saturday). Mark 6:14-29.

This story in its contrast of licentiousness and holiness is one of the most horrible ever told. We recoil from it in fear, and yet why should we ever be surprised at the extent to which lust and sin can go? Let us, however, dwell on the beautiful and comforting words with which Matthew closes the story. John's body was not left to dishonor, for his disciples came and buried it decently, and then *they came and told Jesus.* "When anything ails us at any time," says Matthew Henry, "it is our duty and privilege to make Christ acquainted with it." What a blessing this is!

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Here and There Among the Papyri, by George Milligan, D. D.

Because of discoveries of numerous Greek papyri in Egypt, and the possible value they may have in a better understanding of the form and language of the New Testament writings, such a book is appreciated. The treatment is not technical and the matter is of considerable general interest.

180 pages. 7¼x5 inches. George H. Doran Co., New York. $2.

G. S.

Pulpit Germs, by Rev. William W. Wythe.

Here is a volume of real help to the preacher who is able to adopt another man's outline for sermons, or to whom such an outline is otherwise suggestive, while in the main using his own material. The book contains 455 such useful "skeletons," with a good index to the texts chosen

219 pages. 8x5 inches. J. B. Lippincott Co., Philadelphia, Pa. $1.50 net.

W. N.

The Virgin Birth, by Prof. John McNaugher.

This is an excellent monograph. It was read as a paper before the United Presbyterian Ministerial Association of Pittsburgh, Pa. Since the doctrine of the virgin birth is being fiercely attacked by the modernists, it is well to have such a scholarly defense of the doctrine in a form that may be readily distributed.

44 pages. 7x4¼ inches. United Presbyterian Board of Publication, Pittsburgh, P

G. S.

The Meaning of the Cross, by Rev. Gordon Watt, M. A.

This volume comprises a series of spiritual and devotional studies of the Cross of Christ throughout the Bible, showing its central place in salvation, victory, power, and service. They were given in the form of addresses at the summer conference of the Victorious Life Testimony, in July, 1922, at Stony Brook, Long Island, N. Y. They are full of profound and practical teaching.

125 pages. 7¼ x 4¾ inches. The Sunday School Times Co., Philadelphia, Pa.

G. S.

The Resurrection Body, by Rev. Wilbert W. White, Ph. D., D. D.

This timely discussion of the nature of the resurrection body of our Lord is eagerly welcomed. Dr. White is a close Bible student and his appeal is based upon careful exegesis and interpretation. His position as president of the Biblical Seminary in New York also enables him to speak with a considerable degree of authority. This is a book we can heartily recommend in a day when the doctrine of the bodily resurrection is being denied by many modernists, such as Dr. Fosdick.

90 pages. 7½x5¼ inches. George H. Doran Co., New York. $1, net.

G. S.

Bible History of World Government, by William M. Smith.

This is not simply a book of history, but also a forecast from prophecy of the future government of the world. The argument is that Lucifer, or Satan, first provincial governor of the earth, incapacitated himself; that Adam, second provincial governor, failed to qualify; and that Jesus Christ, though qualified, has not yet seen fit to take over the political rule of the world. Meanwhile the world is in the control of Gentile nations. But eventually the power of Satan is to be utterly destroyed and Christ is to reign.

244 pages. 7½x5¼ inches. Union Bible Seminary, Westfield, Ind.

G. S.

Flash-Lights from the Seven Seas, by William L. Stidger.

In ten chapters, under the captions, Flash-Lights of Flame, Flash-Lights Physical, Feminine Flash-Lights, Flash-Lights of Faith, of Fear, of Frightfulness, of Fun, of Freedom, of Failure and of Friendship, the author gives vivid pictures of the deepest impressions made up on him during a year of travel in Hawaii Japan, Korea, China, the Philippines and Malaysia. The book is entertaining reading, but the pictures it draws of Oriental land and life are to be regarded as merely "flash-lights," indistinct and fragmentary, taken by one man's camera and that man a casual visitor, rather than full and finished photos by a long resident.

Large space is given to Japan-Korea relations, and Japan is roundly scored for her injustices and cruelties in Korea.

214 pages. 7½x5¼ inches. George H. Doran Company, New York. $2.

R. H. G.

Within the Gateways of the Far East, by Rev. Charles R. Erdman, D. D.

This well-known Princeton professor was delegated to the National Christian Conference held at Shanghai in May, 1922, and spent several months in Japan, China and Korea, with associations which afforded excellent opportunities of studying the situation and forming correct judgments. In this little volume he graphically describes what he saw and learned, and with becoming deference states some of his conclusions.

Although Dr. Erdman's personal contact with the Far East has been short, yet the reaction of a man of his broad intelligence and keen discernment upon

the conditions and problems in those countries is of interest and value. He gives a fine, sane estimate of missionaries, their work and influence. His style is easy and pleasing, and the book is well worth reading.

128 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25. R. H. G.

Kashmir in Sunlight and Shade, by C. E. Tynedale-Biscoe, M. A.

In the words of its sub-title this book is "a description of the beauties of the country, the life, habits and humor of its inhabitants, and an account of the gradual but steady rebuilding of a once down-trodden people." The author is the head of a large mission school under the C. M. S. in the capital of Kashmir. His keen powers of observation, fine sense of humor and fascinating style of writing have produced a rarely interesting book on this out-of-the-way and little known corner of India. The last several chapters tell something of the hospital and school work of the mission, but nothing is said about direct evangelism, nor does the book contain any complete statement about existing missionary effort nor turn to account its fine assembly of facts to set forth the spiritual needs of the country or make any missionary appeal. This lack is a disappointment. The book has twenty-eight fine photographs and a map.

315 pages. 8½x5½ inches. J. B. Lippincott Company, Philadelphia. 12s. 6d. R. H. G.

With P'u and His Brigands, by Mrs. Howard Taylor.

This is an account of the experiences which befell Dr. and Mrs. Taylor in being taken captive by a notorious band of brigands in southwest China early in 1922. Presented in the attractive style of this well-known missionary writer, it is a story of thrilling interest throughout. In addition to furnishing a clear insight into chaotic conditions at present prevailing in many parts of China, and their causes, this little book cannot fail to prove a real spiritual tonic to every Christian reader because of the beautiful spirit of simple trust in a living, loving God of deliverances which breathes on every page. Rich indeed are these missionaries and others who, having been called to pass through such furnaces of affliction have found "One like unto the Son of God" walking with them in the midst of the fire, and have come forth with no hurt nor even the smell of fire upon them, but rather with the fragrance of Jesus clinging to them.

76 pages. 7x5 inches. China Inland Mission, London, Philadelphia. 65 cents. R. H. G.

The Return of Christ, by Rev. F. L. Piper, D. D.

Yes, this book is another one on the subject that is announced in the title. It is the purpose of the author to bring the basis of the blessed hope "into clearer perspective and give it a larger relative value in the discussion of the new hope of the future," and this is said in no apologetic way.

Although the reviewer has read scores of books on the general subject, this one is different. As one would go to a close friend and say, "Let us sit down and have a heart to heart talk over our mutual interests," this author says, "Let us sit down with Bible in hand and quietly talk together about the return of Christ, for it is a subject that is before the people and will not down. Some violently oppose any discussion of it; others make it a hobby; we believe there is a middle territory where we can reason together and go to neither extreme." It may be considered a quiet talk about the return of Christ, and can be recommended for while it is very positive in its findings, it is not irritating by any thing like insistent propagandism.

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25, net. J. H. R.

Christianity and Liberalism, by J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

This book is a complement to John Horsch's invaluable volume, *Modern Religious Liberalism*, which we are glad to mention again, feeling as we do that the two together should be in the possession of, and read by, every pastor, evangelist, missionary, Sunday-school teacher, and Christian worker throughout Christendom. John Horsch gives us the facts, names, books, chapters and verses, and Professor Machen interprets and philosophizes about them with the culture of a scholar but the courage of a warrior. He calls no names, and engages in no villification, but he knows a lie when he hears it, and he tags it at once.

Professor Machen makes it clear that the charter under which Christianity or the church was incorporated, so to speak, is the Bible, both the Old and the New Testament, and that if you wish to know what it is you must go there, and no where else to find out.

He also makes it clear that everything taught in the name of the Christian religion which is not in accordance with the Holy Spirit is not Christianity, but anti-Christianity. And he points out what some of these things are concerning God, Christ, man, salvation, sin, the Bible, the church, etc.

John Horsch's book shows you where your enemy is, and Professor Machen's book helps you to hit him. Get both by all means.

189 pages. 7½x5 inches. The MacMillan Company, New York. $1.75, net. J. M. G.

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"The Fascination of the Unknown," by Thomas W. Davidson. Cloth, 154 pages, $1.25 net.

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"A Year in John's Gospel," by Annie Richardson Kennedy. Cloth, 374 pages, $2, net.

"New Testament Sociology," by Philip Vollmer Ph. D., D. D. Cloth, 319 pages, $2.25, net.

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"The Deeper Voice," by Annie Steger Winston. Cloth, 134 pages, $1.25, net.

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"New Testament Greek for Beginners," by Rev. J. Gresham Machen, D. D. Cloth, 285 pages, $2.20.

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"The Big Blue Soldier," by Grace Livingston Hill. Cloth, 176 pages, $1.25.

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The Hope Press, Mendota, Ill.

"Our Inheritance," by John Simeon Dunn. Paper, 48 pages.

United Presbyterian Board of Publication, Pittsburgh, Pa.

"The Virgin Birth," by John McNaugher. Paper, 44 pages.

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"The Menace of Morphine, Heroin and Cocaine," by Montaville Flowers and H. R. Bonner. Paper, 47 pages, 25 cents.

Marshall Brothers, London.

"McCullagh of Aiyansh," by Rev. J. W. W. Moeran. Cloth, 232 pages 6s.

Christian Workers' Book Depot, 141 Hindley St., Adelaide, Aust.

"The Jew in Prophecy," by L. Sale-Harrison, B. D. Paper, 70 pages, 1s.

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"Work that Wins," as a business man sees it. Paper.

Helen L. Byrnes, 153 Institute Pl., Chicago.

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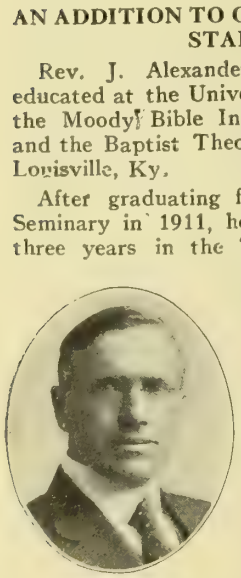
RECENT SPECIAL SPEAKERS

Rev. George E. Smith, Evangelical Union of South America; Harry Storrs, of the Storrs Evangelistic Party; William F. Aberle, missionary, Central American Mission; Rev. Gordon Watt, Scotland; Rev. F. A. Steven, China Inland Mission; Dr. Howard Taylor, China Inland Mission; E. W. Jefferson, Union Rescue Mission, Parkersburg, W. Va.; Rev. Arthur H. Carter, Editor, *The Bible Witness*, Hounslow, Middlesex, England; Rev. J. C. Brading, secretary, Scripture Gift Mission, Philadelphia; Rev. L. R. MontGomerie, field secretary, Shantymen's Christian Association, Detroit, Mich.; Dr. Donald Duncan Munro, Bible teacher, Kansas City; Miss Elinor Stafford Millar, Institute Extension Department; Rev. and Mrs. A. S. Paynter, India Christian Mission, Nuwara Eliya, Ceylon.

AN ADDITION TO OUR EXTENSION STAFF

Rev. J. Alexander Sutherland was educated at the University of California, the Moody Bible Institute of Chicago, and the Baptist Theological Seminary of Louisville, Ky.



After graduating from the Louisville Seminary in 1911, he labored for nearly three years in the Tabernacle Baptist Church of San Francisco, from which church he was called to San Jose, Calif., where he was for nearly nine years pastor of the Grace Baptist Church.

During these years he was often called to do evangelistic work and engage in Bible conferences among the various churches, being finally chosen as the executive secretary of the Mt. Hermon Bible Conferences of California.

So frequent became the calls for field work that he finally resigned his pastorate to devote himself to it in his own denomination in the southern states, but again his choosing was over-ruled of God to accept a call to the Extension Department of the Moody Bible Institute.

A useful ministry is opening up for Mr. Sutherland, especially among boys and girls, through his ministry of song and unique method of illustrating the truths of God's Word.

EXTENSION DEPARTMENT

Dr. J. E. Conant attended the Baptist Bible Union at Kansas City, Mo., May 10-15. Regarding his meetings in Battle Creek, Neb., a former student, now pastor of the First Baptist Church of Battle Creek, writes: "It seems that the ten days meetings with Dr. J. E. Conant have resulted in making possible a continuous campaign of personal evangelism. Two unsaved men came to my door yesterday—one to plow the garden, another to grind knives and scissors—both were led to Christ."

Rev. George E. Guille and Dr. Henry Ostrom conducted a Bible conference at the Baton Rouge (La.) Presbyterian church. Following this Rev. Guille gave a series of Bible studies at the Presbyterian churches of Americus and Bainbridge, Ga.

Miss Elinor Stafford Millar filled an engagement in St. Louis, Mo., at the invitation of the Y. W. C. A. and the women of the Southern Presbyterian church.

After a winter season in Florida, Mr. C. E. Putman conducted Bible study meetings in which the evangelistic note was predominant at the Protestant Methodist Church of Athens, O.

Rev. J. A. Sutherland followed his evangelistic campaign in the Galilee Baptist Church of Denver with several addresses at the First Baptist Church of Santa Barbara, Calif. He also supplied the pulpit of Grace Baptist Church, San Jose, Calif., of which he was formerly pastor for nearly nine years. He concluded his western trip by holding a union evangelistic meeting at Sparks, Nev.

Dr. Gordon B. Watt of Aberdeen University was most warmly received by the gospel centers of Evansville, Ind., and St. Louis, Mo., and by Grace Evangelical Church of Canton, O. In every place it was felt that his message met a real need. Dr. Watt will leave New York for England on June 4.

Miss Virginia C. Williams taught the Bible at Bellevue, O., under the auspices of the Young Women's Christian League. She conducted the Bible hour at the annual convention of the Women's Missionary Association of the United Brethren Church at Marion, O., May 15-17.

SPECIAL SUMMER COURSE, 1923

The home life of our early American fathers comes as near to the scriptural ideal as anything history has ever revealed. The Bible was used every day in the average colonial home. Bible reading and devotional exercises were a large part of the Sabbath program. The Bible also filled a large place in the school. The most important of early school books was the celebrated *New England Primer*. For more than one hundred and fifty years this was the most important book used in the schools and it is estimated that no less than three million copies were printed. And what was this wonderful *New England Primer* that held its place longer than any other text-book that has ever been printed? Eighty-eight per cent of its contents were quotations and selections from the Bible.

Recently the school teachers of New York City discovered 860,000 pupils without any knowledge of the Bible, and void of all sense of right and wrong, because there was not a vestige of Bible or Bible religion in their homes.

Reliable investigators tell us that one-half of the American children are growing up today without any religious instruction whatever.

With the Bible so largely banished from home and school is it any wonder that in these days of "famine of the Word of God," that Bible institutes and Bible conferences are being so earnestly advocated and promoted? If the Bible is "the rock upon which our republic rests," here is a patriotic as well as a Christian duty.

Too much emphasis then cannot be laid upon the Special Summer Course that the Moody Bible Institute is arranging for July 5-August 3, to train as religious leaders men and women whose duties prevent their attending the regular classes of the Institute. Instead of being a separate course, in reality the plan provides an opportunity to participate with hundreds of other students in the regular work of the Institute. The members of the Faculty have especially arranged their lectures to present at this time the most vital truths of each course, and the addition of special addresses from some of the best educators and clergymen of the country will present an unprecedented program for Bible students and teachers.

SUMMER BIBLE CONFERENCES

The front cover of the current issue calls attention to the Bible Conference at Lake Mendota, Madison, Wis., one of the four summer conferences which the Institute will hold at different dates and in different parts of the country:

Eagles Mere, Pa., July 6-15
Cedar Lake, Ind., July 29-Aug. 12
Lake Mendota, Madison, Wis., Aug. 5-12
Ocean City, N. J., Aug. 9-19

Here is a variety in scenery to choose from, including mountains, lake and sea. The details as to location, routes, accommodations, programs, etc., are available in the form of an illustrated bulletin which the Extension Department will be glad to send to any one upon application.

DR. GLOVER IN TORONTO

Dr. R. H. Glover was one of the speakers at the Annual Prophetical Conference held in Knox Church, Toronto, April 16-20. The Conference was blessed in an unusual degree. The attendance was large. At one evening service fifty young people rose in answer to an appeal for missionary service.

WINTER TERM GRADUATION EXERCISES

Fifty-eight Day Class students were awarded diplomas at the Institute Winter Term graduation exercises held in the Auditorium on April 19. It was announced that 209 students had completed courses in the Correspondence Department during the period from Nov. 1, 1922, to March 3, 1923.

The day was more than mere graduation day,—it was a call to whole-hearted service for the Lord, denial of self, a deeper spirituality. Speaking at the evening exercises on the subject "Ambassadors for Christ," Rev. R. E. Vale, D. D., pastor of the First Presbyterian Church, Oak Park, Ill., said in part: "You go forth as ambassadors—but ambassadors of what? If you have not already learned, you will in the course of a few years, that the world will little know or long remember what institutions we have come from, but the world will be concerned to know what message we can proclaim. You and I are to be the ambassadors not of a particular institution, however deep our love and loyalty for that should be, but we are to be primarily ambassadors for Christ. That ambassadorship rests upon four foundations, our conception of Jesus Christ, the credentials that we bear, our heart to heart contact with other people, and upon another thing—our courage. I do not know what you will be called upon to face, but I have never yet seen an easy place to do Christian work. Wherever it is you go you will need a great deal of courage, a great deal of grace. Then you may say with the poet, 'Be strong in the Lord of hosts and in the power of his might.'" Dr. Vale closed with the touching story of an incident from the history of early Christianity.

At the morning exercises Hazel I. Anderson, representing the women of the graduating class, spoke on "The Surrendered Life." Quoting, "The record of the past two years contains our varied experiences: Our battlefields and victories, our sorrows and joys; and the future lies before us with its experiences, its battlefields and victories; yet the past in itself is impotent and the future in itself is insufficient; but if we are true men and women, we bind all our days together with an earnest, intense, and passionate purpose. Our past, our present, and our future will be linked together, animated by one thought, constrained by one desire, actuated by one holy and helpful purpose—to serve God with a sincere surrender of our lives to Him."

The class speaker representing the men was Charles B. Bowser. His message was "Maintaining the Spiritual Glow." "If the spiritual glow is to be maintained," Mr. Bowser said, "we must have prayer and separation, and must recognize our self-worthlessness and Christ's all-sufficiency. And as a necessary adjunct to these, we must also have a vision. What a vision! A world, forgetting God, forgetting the Christ of God, ignoring the blood of the Cross; intent only upon the gratification of selfish desires with no thought of things eternal, nor of the coming Lord of glory. A people, with laughter on their lips, but no real joy in their hearts; a people lost—and dying. What a mission! Called of God, imbued with the Spirit, set on fire with a passion for lost souls, put in trust with the Word of life, the 'good news' that alone can bring salvation, and then, commissioned to go forth into all the world and preach the gospel—privileged of God to be used in stemming the tide of mankind's mad rush to destruction."

The graduates were given a reception in the afternoon by the Faculty and Business Staff. At the dinner which followed, Wiley Stean Young presented the class picture. Dr. Gray announced that the class had contributed $7,700 in pledges.

The list of graduates, twenty women and thirty-eight men, follows: Hazel I. Anderson, Gaynell Ardell, Nellie Bainbridge, Emma D. Bautz, Mary I. Blake, Ethel V. Bougher, Lena E. DeLange, Marcia E. Ford, Fern E. Greene, Kathleen Hawthorne, Edna E. Johnson, Mrs. Della Keeley, Minnie A. Linendoll, Isabel C. McLeod, Annette W. Manchester, Emma M. Mosely, Mrs. Jessie J. Raetz, Florence Rowe, Muriel C. Smith, Louise Vordenberg, William F. Adams, Ernest W. Anderson, Richard Archer, Herbert W. Atkinson, Charles R. Barker, Frank S. Bergens, John H. Bierworth, Charles B. Bowser, Valdemar Brus, Joseph E. Burnett, Walter Carvin, Jr., Merritt H. Clark,

Graduating Class, April, 1923

Lloyd E. Fulmer, Leonard W. Gierke, Olie Hallgrimson, Fred P. Harris, Guy C. Harris, Luther M. Harwood, August B. Holm, William J. Hooker, Alvin P. Johnson, Roy C. Keeley, J. T. Keirn, Arthur J. W. Larson, Edwin F. Lindholm, Williard U. Lindquist, George R. McSorley, Paul S. Meyer, Archibald J. G. Murchison, Ingersoll Olmsted, Jr., Erwin W. Raetz, Robert L. Spicer, Jr., Howard W. Strobel, Roy A. Thompson, Frederick Tollefsen, Harry H. Vilter, William Warden, Wiley Stean Young.

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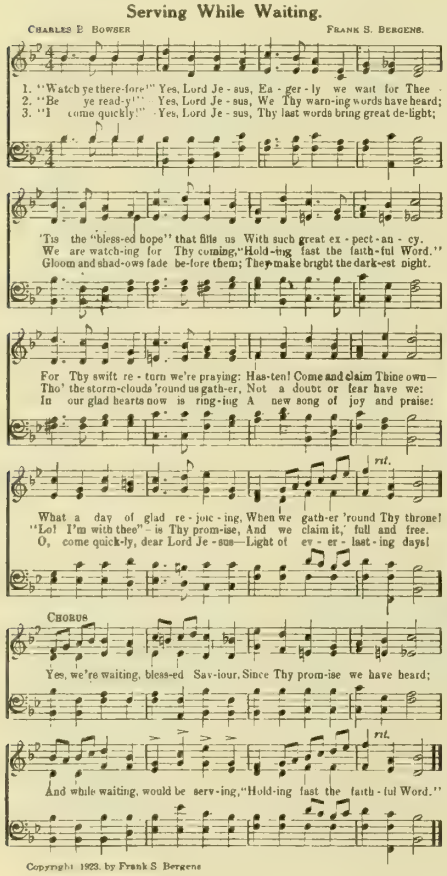
CHARLES E BOWSER — FRANK S. BERGENS.


1. "Watch ye there-fore!" Yes, Lord Je - sus, Ea - ger - ly we wait for Thee
2. "Be ye read-y!" Yes, Lord Je - sus, We Thy warn-ing words have heard;
3. "I come quickly!" Yes, Lord Je - sus, Thy last words bring great de-light;
'Tis the "bless-ed hope" that fills us With such great ex - pect-an - cy.
We are watch-ing for Thy coming; "Hold-ing fast the faith-ful Word."
Gloom and shad-ows fade be-fore them; They make bright the dark-est night.
For Thy swift re - turn we're praying: Has-ten! Come and claim Thine own—
Tho' the storm-clouds 'round us gath-er, Not a doubt or fear have we:
In our glad hearts now is ring-ing A new song of joy and praise:
rit.
What a day of glad re - joic - ing, When we gath-er 'round Thy throne!
"Lo! I'm with thee" - is Thy prom-ise, And we claim it, full and free.
O, come quick-ly, dear Lord Je - sus—Light of ev - er - last - ing days!
CHORUS
Yes, we're waiting, bless-ed Sav-iour, Since Thy prom-ise we have heard;
rit.
And while waiting, would be serv-ing, "Hold-ing fast the faith-ful Word."

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Class Song

PERSONALIA

S. Graham Fraser, '17, is supplying a church at Meeker, Okla.

The accompanying photograph shows Mrs. Samuel Shum (Sophia M. Lee, '11), her small son, and two regular pupils. Mrs. Shum teaches a Sunday-school class in Chicago.

Mr. and Mrs. Andrew Ruch have safely arrived at Ruiru, East Africa. They are studying the native language at present with Dr. Henderson, the superintendent and language teacher of the Gospel Missionary Society.

Myron A. Goss '20, has recently been appointed to the United Evangelical church, Eldena, Ill. He also has an appointment six miles in the country.

Milton B. Davis, '22, was ordained April 19 at the Elizabeth Avenue Baptist Church, Newark, N. J., by Rev. George McNeely.

George R. Bernhard, '08, pastor of the Presbyterian church of Nunda, N. Y., reports a successful campaign in his church March 25-April 1. There were 47 who professed conversion. Mr. Bernhard was assisted by Evangelist L. J. Derk, '07.

"I am enclosing a picture to give you an idea of what the M. B. I. folk on the field look like," writes Charles H. Larson from Bolivia, S. A. These are former Moody students with the Bolivian Indian

Mission. Back row, Mrs. Charles Larson, '19, Mrs. Leslie M. Shedd, '19, Ralph D. Smith, '95, Mrs. Verne D. Roberts, '19, and Mrs. Fred Legant (Ruth Tenny, '20). Front row, Charles Larson, '19, Leslie M. Shedd, '19, Verne D. Roberts, '19, and Mr. Kinkel, correspondence student.

Mary Pearl Hoffman, '22, with her father and sister conducted a series of evangelistic meetings in the West Side Baptist Church, Seattle, Wash., in April. Previously the trio had completed a series of successful meetings in Montana.

Wendell Pontius, '19, Fanny B. Mills, '15, J. C. Jorgensen, '09, E. Claude Smith, '14, and Mrs. E. Claude Smith, '14, were present at the Spring meeting of the Black Hills Presbytery which was held in the First Presbyterian Church of Philip, S. D., April 17, 18. Mr. Pontius is pastor of the church.

Since leaving her position as pastor's assistant in the 23rd Ave. Presbyterian Church, Denver, Colo., in July, Harriet B. Riggs, '18, has taught Bible classes in the same city. She now has seven classes with an average joint attendance of one hundred.

We read in *The Russian Harvest Field* that Paul L. Mishkoff, '11, is doing a blessed work in Bulgaria. In the last of nine meetings that he held in Philippople there were 400 decisions for Jesus Christ. In another meeting 360 professed conversion. Quoting Mr. Mishkoff, "We have prayed for revival and it is here. Thank God!"

C. G. Langley conducted evangelistic meetings in March in the Presbyterian church, Wascott, Wis., of which Edward W. Von Busch is pastor. The following former Moody students present held a reunion: Walter Titus, '15, Mrs. Walter Titus, Mrs. Laura Hintze Woodwin, '07, Edward W. Von Busch, '20, and C. G. Langley, '20. Mr. Titus is pastor of the Wesleyan Methodist church at Chittemo, Wis. Mr. Langley is pastor of the Presbyterian church, Port Wing, Wis.

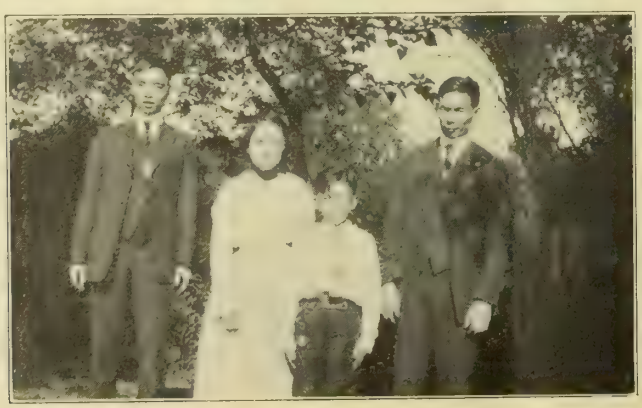
Francina E. Porter, who was at the Institute in 1900, is working among the women in Kyoto, Japan. She writes, "The year has brought much encouragement in the work. My Bible classes are full of young people earnestly studying the Bible." Two new churches have recently been built with funds contributed partly by friends in the United States. Of them she says, "It is a great joy to have these new churches after worshiping so long in the little dark Japanese homes." Eizo Yoshida, '13, is pastor of one of these churches. He organized it seven years ago and has been its evangelist ever since. One of the members, a young man, desires to come to America for study if he can find a place where he can earn part of his expenses.

BORN

To Albert C., '20, and Mrs. Hakim, a daughter, Alberta Grace, April 13.

To Harley S., '20, and Mrs. Fletcher (Anna M. Pedersen, '19) a son, Philip Herbert, April 18, Smithville-Flats, N. Y.

To J. F., '16, and Mrs. Corpe, a daughter, Carol May, March 17, Beloit, Wis.



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CHURCH BOOKSTAND SUGGESTIONS

By Grace Dahlstrom

The church (Lutheran) of which I am a member planned special Lenten services last year. My sister and I being interested in the spreading of good books, suggested having a bookstand. This idea met with the hearty approval of our pastor and the board of trustees.

As we were members of the young girls' missionary circle (Bethany Circle) that circle had charge of the bookstand.

The services were not very well attended, on account of bad weather, but those who came were enthused about the bookstand and we had many sales.

I believe there are many people in churches who are interested in purchasing good books but not knowing just where to get them go without, but who, when they are presented for sale, are anxious to buy. Although the various publishing houses advertise in the Sunday school and church papers, people do not seem to respond as readily as when the book itself is presented. Often after reading an advertisement they *intend* to order a book but fail to do so and it is then forgotten.

This year we again had special Lenten services and also had a bookstand. The sales were not quite as large as last year but the people were still enthused.

This is a small beginning but I believe has done some good and trust plans for a permanent bookstand in our church will develop.

Our circle not only added to their funds but had the joy of spreading good books.

To the critic the written Word is but a book, as any other, Shakespeare or Burns; but to those who come in conscious guilt and need, and who trust the words as the eternal truth, it is the Word of Life, the very Word of God.—J. R. Caldwell.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from April 1 to 31, 1923, inclusive:

Army and Navy Book Fund: To two points in U. S.: 50 Pocket Treasurys.

Hospital Book Fund: To seven points in five states and one province of Canada: 105 Colportage Library Books, 50 Emphasized Gospels, 46 Evangel Booklets, 150 Pocket Treasurys, 100 Tracts.

India Book Fund: To one point in India: 50 Colportage Library Books, 40 Evangel Booklets, 50 Pocket Treasurys.

Latin America Book Fund: To thirteen points in seven countries: 370 books in Spanish.

Lumber Camp Book Fund: To two points in U. S.: 85 Colportage Library Books, 50 Emphasized Gospels, 30 Evangel Booklets, 200 Tracts.

Mountain Book Fund: To nine points in five states: 184 Colportage Library Books, 10 Emphasized Gospels, 49 Evangel Booklets, 140 Pocket Treasurys, 10 Testaments.

Pioneer Book Fund: To one-hundred forty-three points in eighteen states: 4645 Colportage Library Books, 1484 Evangel Booklets, 908 Emphasized Gospels, 3523 Pocket Treasurys, 35 Testaments, 80 Tracts.

Prison Book Fund: To one-hundred four points in thirty-nine states: 3003 Colportage Library Books, 3017 Pocket Treasurys, 768 Emphasized Gospels, 600 Tracts, 1 Testament.

A MINISTER'S TOOLS

To a pulpit committee which was eagerly seeking for a pastor this advice was given: "Discover the man you are seeking in his study. Find out what he looks like in his work shop. See with what tools he works, and how deep is the mine in which he is digging. Find out what books of reference are on his shelves." This, of course, was wise advice, for how can a preacher preach without books?

* * *

No man can work without tooks, and no minister can do his best work without books. A congregation that understands could do much to supply what is lacking in the library of its minister. Why should it be thought a thing incredible that a church should through the years accumulate and possess an ever-increasing library into the possession of which the minister would come who was fortunate enough to be called to the pastorate of such a church? If the traditional Sunday-school library has fallen into disuse why should not the minister's library become the subject of thought on the part of a people that love good preaching? It is impossible for many ministers, on the salaries which they are now receiving, to equip themselves with the tools necessary for effective service, and it is asking only what a laboring man asks, that he should be supplied with the tools with which he is to do his work. Meanwhile, awaiting the coming of that day much could be done by the individual members of a congregation who understand and appreciate the fact that intellectual fires need fuel.—H. T. K., in *Presbyterian Banner.*

SCHOOL TEACHERS

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Africa Book Fund: 3 Contributions, $4.00; **Alaska Book Fund:** 12 Contributions, $22.50; **Army and Navy Book Fund:** 1 Contribution, $5.00; **Hospital Book Fund:** 96 Contributions, $394.00; **India Book Fund:** 25 Contributions, $101.70; **Latin-America Book Fund:** 129 Contributions, $867.92; **Lumber Camp Book Fund:** 44 Contributions, $169.74; **Miner's Book Fund:** 2 Contributions, $6.00; **Missionaries Fundamentals Book Fund:** 1 Contribution, $3.00; **Mountain Book Fund:** 69 Contributions, $313.85; **Pioneer Book Fund:** 237 Contributions, $1,451.40; **Prison Book Fund:** 393 Contributions, $1,641.79; **Seamen's Book Fund:** 28 Contributions, $79.50; **Free Tract Fund:** 4 Contributions, $1.77.

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While the helpful hen lays one;
But the codfish does not cackle to
Inform us what she's done.
And so we scorn the codfish coy,
While the helpful hen we prize;
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-American Lutheran.

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MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

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J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | July, 1923 | Number 11

Above the Country Flies the Flag

By Rev. W. Lomax Childress, Cumberland, Md.

Above the country flies the flag,
The symbol of our hopes and fears;
Its field of white, the morning light
That dawned the yester years.

Its blue, the constancy of those
Whose purpose proved the strength of truth,
And guides today the nation's way
As in the country's youth.

Its red, the blood of those who died
For freedom's sake and for the free,
That time might hold its wealth untold,
The boon of liberty.

In it the spirits of the just
Have put the courage of the right;
And it will fly till time shall die
Against the morning light.

No stain has rested on its folds,
No cloud has dimmed its shining stars;
The tyrant's chain was forged in vain,
It broke the prison bars.

Above the tumult still it flies,
And holds its people heart to heart,
In union bound where need is found,
To play a nation's part.

The flag of you, the flag of me,
It flies above the land and foam,
A banner bright to herald right,
The blessed flag of home.

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The "O. M. B."

State prohibition was adopted in Kansas in 1880. For some four years the battle against persistent law-violation was waged, with varying but increasing success. The better enforced the law the more popular it grew, until sentiment overwhelmingly favored it. Then came an era of lethargy. Liquor advocates grew increasingly bold, then defiant. Temperance conventions were slimly attended and prohibition leaders became discouraged. It seemed impossible to arouse the people to the imminent danger of the repeal of the law, notwithstanding the fact that the liquor men had formed themselves into an organization known as the "Order of the Mystic Brotherhood," into which they had gathered, as far as possible, all the forces of moral and civic darkness, and were spending thousands of dollars in a systematic propaganda to break down prohibition. They claimed a voting strength of 50,000, and in the estimation of the public were "making good." The state could fight successfully its outside enemies, even its open enemies within, but not so easily this cunning foe boring at its very vitals. The four state-wide temperance organizations were all but in retreat. Leaders were failing to lead. These were the conditions that prevailed in 1895-96. Then, suddenly, a strange thing "happened."

A "PRAYER MOVEMENT" WAS FORMED. And soon the things which frantic appeals and human efforts had failed to accomplish, **GOD did.**

No one ever knew what became of the "O. M. B.;" within two years **every vestige** of the organization as such had **completely disappeared.** The tide began to turn, and within a few years not a state in the Union or a community on earth could show better results from prohibition. Kansas is still lied about, but it goes on its civic way, unconscious perhaps that the maintenance and popularity of its law is a monument to prevailing prayer.

But today another "O. M. B." has stealthily entrenched itself in forbidden territory and has grown to gigantic proportions—the "Order of the Modernist Brotherhood"—its chief doctrine "the universal brotherhood of man," without reference to spiritual regeneration through faith in the atoning merits of the blood of Christ. It is forcing its way everywhere. Its propaganda is insidious. It is opposed to every fundamental doctrine of evangelical religion. It boasts its growing power. Before it denominations are capitulating and leaders are quailing. In its presence even the Church itself, apart from God, is **utterly helpless.**

AH, BUT GOD STILL LIVES, AND PRAYER STILL AVAILS.

If evangelical leaders will lead, tens of thousands of evangelical people are ready to follow. If they will not lead (but they will), the people themselves will cry unto God until He raises up new leaders. The great heart of the Church is true to its living Head. Surely the day is not far distant when God will hear the **SIMULTANEOUS SUPPLICATION** of His interceding children from one end of the globe to the other. **And the God who hears is the God who answers.**

Nothing will so effectually stem the tide of world-wide Modernism as a thorough-going, heaven-sent Church-wide revival. **"The effectual, fervent prayer of a righteous man AVAILETH MUCH"** (James 5:16).

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Moody Bible Institute Monthly

JULY, 1923

EDITORIAL NOTES

FOR THE FOURTH OF JULY

Matthew 22:16-21

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny.

Then he saith unto them, Whose is this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

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Romans 13:1-10

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing but to love one another, for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

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1 Peter 2:13–17

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honour all men. Love the brotherhood. Fear God. Honour the king.

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Red Propaganda

There was a gathering of revolutionary radicals in Michigan less than a year ago which is still, we believe, the subject of judicial inquiry. Less than six months ago, the popular house of the Wisconsin legislature passed a bill abolishing the National Guard, and less than three months ago the Women's International League for Peace and Freedom waited upon Secretary Hughes, as stated in the fore-going editorial, to demand the recognition of the Soviet authorities at Moscow.

The *Chicago Tribune* believes that this community of "ideals" is manipulated and directed from a common center of Red propaganda, and we agree with it. This propaganda is working to destroy American morale, and to make it impossible for us to resist attack from without or revolt from within. Well-to-do people are mixed up in it, lots of church members are under its spell, church leaders of national fame are, wittingly or unwittingly, encouraging it by voice and pen, nevertheless it is an enemy of the peace it pretends to seek, and all of us should be on our guard against it as a public mischief. Modernistic preaching, let us add, is its strong ally, and Christians who believe in the Bible and the God of the Bible need particularly to be awake.

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Dangerous Propaganda

Whom, or what, are we to believe in these days? Was there ever such propaganda going on in the history of the world as now? And what camouflaged names are being used, and what lies are being told! We feel stirred thus by a letter of warning recently sent out by the American Defense Association, declaring that the National Council for Prevention of War, and the Women's International League for Peace and Freedom, are working directly along lines laid down by the Soviet government of Moscow to bring about armed revolution and overthrow of existing organized governments.

The letter does not charge that all the members of these pacifist organizations are disloyal and know what they are doing, but that the leaders certainly are. It also charges, and we call our readers' particular attention to this point, that it is part of their scheme to change their names frequently. The National Council, for example, has had three names in as many years.

As to the Women's League, its publications show that it is definitely linked with the Communist movement, and goes so far as to endeavor to pledge the women of this country to refuse to nurse wounded soldiers.

Let us be on our guard, and do what we may to put others on their guard against these insidious assaults on our civil and religious liberty.

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The Family at Stake

"It is worthy of note that those who seek to break down and destroy the life of the church, seek also to destroy the institutions of marriage and the family."

The above is quoted from an address of Bishop Manning, of New York, on "The Peril of Easy Divorces to Our Life as a Nation. No doubt he had in mind Rector Percy Stickney Grant, towards whom he has been very tolerant, too tolerant some would say, but which gives his words all the greater force. He is right in saying as he does further on, that the institution of the family based on monogamic marriages is the supreme possession that man has won through all the ages of his moral and spiritual progress, and yet as a nation we are traveling on a course which is under-mining and sapping the life of this institution. The proportion of divorces to marriages has reached the appalling figure in this country of one to eight, and in some of our states one divorce for every two or three marriages.

The ease with which divorce is secured by the rich has now been increased by facilities afforded in Paris, the Bishop pointed out. And no matter how scandalous the circumstances, some minister

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

of religion seems to be found willing to perform the ceremony of re-marriage. If marriage may be ended by any passing quarrel, if husband and wife are united only by mutual consent while things go happily, then the provision of monogamy is abandoned and the system of free love has been substituted for holy marriage.

It is indeed time, as the Bishop stated, for all the churches and religious organizations to act together, Catholic, Protestant and Jewish, for the preservation of the home. But such acting together means, among other things, that the church must frown upon the teaching of modernism in its pulpits, and the state must forbid the teaching of materialistic evolution in its schools. There are the things which are weakening faith in a personal God whose voice of authority is heard in the Bible, and when men and women feel free to ignore or deny Him, law and order are gone, and with them all that makes up our Christian civilization.

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College Murders

Years ago a Massachusetts philanthropist declared that our universities were turning out "educated demons." The remark was shocking, but further thought and observation on the subject tempered a second shock of the same nature when the wife of an influential pastor in a university town was quoted in the press as saying that she would as soon send her son to hell as to that particular university.

These remarks are brought to mind again by the awful results of hazing in Northwestern University during the last two years. But we are not of those who hold the University authorities entirely to blame for it. It is easy to say let them stop hazing, but it is not so easy to do, since it is a part of the educational system of the period, and the student enters the university with the savagery already in his heart. It was born in him to begin with, and has been fostered and encouraged in the schools of lower grade. Nor is it limited to the one sex, but almost any day we may hear of murder under similar circumstances among the co-eds.

Only a thoroughly aroused public sentiment among educated people can put a stop to this brutality, people who have gone through the system and know what it is. And the place for this sentiment to begin to express itself is in the home and on the part of mothers and fathers. It seems to us that parents are more to blame for this state of things than any others. What has become of the old-fashioned authority of father and mother? What about home example in these days? What are the topics most commonly discussed in the family circle? And what is the literature it encourages? The family altar is gone, the blessing at meals is gone, the sacredness of the Lord's Day is gone, the modesty of daughters is gone; what is to prevent the boys from savagery?

The new Commissioner of Public Works of this city, a professedly Christian man, has granted permission for Sunday dancing on the Municipal Pier on the ground that the public has as much right to dance on Sunday as he has to play golf. He seems to have assumed that as a Christian man he has a right to play golf on that day, and there are many other Christian fathers and mothers who take the same view. Here we reach a source of the trouble in university life.

But back of the home, responsibility for present conditions may be placed very largely upon the church, since a naturalistic religion under the name of liberalism has taken all the authority out of the Bible. God is not feared as He used to be. The Ten Commandments have no weight in the preaching of these days. Conviction of sin is not heard of, there is no hell, and no need for a divine Saviour and a sacrificial atonement. Every day in every way the world is growing better and better. Such being the philosophy that is dinned into the ears of the people who go to church, how could they be much different from what they are?

Of course the evolutionary doctrine taught in our university classrooms has its share in it all, but the university authorities seem powerless to combat it.

What do we need? What is the remedy? As the *Chicago Tribune* said about the Herrin massacres, law cannot reach such darkness and the only hope is in a patient missionary work. But a missionary work without the power of God upon it is also fruitless. What the church and the home and the nation need is God, who must in His mercy pour out His Holy Spirit upon us and shake things to the foundation. He must make us "horribly afraid" as the prophet says. He must show us our folly in forsaking Him, the Fountain of living waters, to hew out for ourselves cisterns, broken cisterns, that can hold no water. To what better use could we put our Fourth of July holiday than to assemble in our various places of worship and call upon Him to hear us!

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Salesmanship and Evangelism

A summer school for pastors has just been brought to a close in Columbus, O., which was held under the auspices of the Ohio Council of Churches and the Ohio State University. A feature of the program in which we were specially interested was a course in the psychology of salesmanship applied to evangelism, conducted by a professor of salesmanship of Syracuse University.

The secretary of the Council of Churches spoke of the course as "something entirely new in church work," adding that in his judgment, one of the fundamental weaknesses of the church is the lack of emphasis on the principles of salesmanship in winning people to the church and to Christ. He thought the time had come to lay less emphasis on the wholesale, and more on the retail, method of winning the different types of people in each community. "If you are going to get them to understand the gospel," said he, "you must present it to them in the way in which they will best understand it."

The course included such subjects as "The Kind of Psychology a Preacher Should Know," "The Psychological Basis of Appeal," "How to Catch the Attention of the Prospect," and "How to Secure Decision and Get Action."

We were interested in it first because it seems to be a reaction from the trend towards social service which neglects the spiritual need of the individual for the physical well-being of the group. But, secondly, because under another name it has been a leading feature of instruction in the Moody Bible Institute since its inception thirty-seven years ago. D. L. Moody, who was a successful salesman on the road before he became an evangelist, made his inquiry meetings unique by the system of personal work he introduced, individuals dealing with individuals. And when he founded the Institute he insisted that its Practical Work Course, as it has come to be called, should be placed on a par with its Bible Course. In his mind it was not enough that a pastor should know the Bible and human nature except as he also knew how to apply the teaching of the Bible to the different spiritual needs of the people to whom he ministered, especially in winning them to Christ.

Doctor Torrey, the first superintendent of the Institute, a master-teacher and a zealous soul-winner, laid a foundation for a course in personal work, or how to bring men to Christ, which, with but little addition, is still used in the Institute, and is the guide of the students as they put their classwork into operation every day, in the streets, the jails, the hospitals, the missions, the shops, and the factories of this great city, and also, like Paul, from house to house.

The students are taught how to meet and deal with different classes of individuals, such as out and out infidels, others who are misled by false teaching, Christians who need spiritual help in their life problems, and unbelievers who, for one reason or another, are hindered in the acceptance and confession of Christ.

It is one of the characteristics of men and women thus trained that they experience freedom in approaching others on the question of salvation, and that they have unusual success and blessing in soul-winning. Of course, without the enduement of the Holy Spirit psychology is without avail, for soul-winning is supernatural; but given the touch of God the man with gracious tact who can approach and help another on the subject of his deepest and eternal need possesses that which angels might envy.

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The Church Awake

We are writing this as the daily press is bringing us the news of events in the Northern Baptist Convention at Atlantic City, and the General Assembly of the Presbyterian church at Indianapolis.

The friends of Christ and His truth are showing courage and ability in both gatherings, and we trust the outcome of their efforts will hearten the rank and file of His disciples everywhere.

It is a matter of regret that the

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

Assembly could not have made a more definite disclaimer against materialistic evolution than it did, but its stand on the Fosdick situation was all that could be desired under the circumstances. It looks to an outsider, however, as if the present victory were only that of a skirmish compared with what may be expected in the Assembly next year, when the action of the New York Presbytery is reported.

Let the people of God be not dismayed because of all these things. They are signs of spiritual life and evidences of loyalty to Christ. And they are not unusual, but have marked the course of the gospel of grace from apostolic times. Only let our conduct towards one another be as it becometh that gospel. Let us avoid hard speeches and hard names, let us keep near to God in prayer, let us continually feed the springs of our inner being with the water of life, and the whole church will be blessed by the controversy and believers will be the more added to the Lord.

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The "O.M.B."

We call particular attention to this advertisement on another page. We fully believe in what it says about the results of prayer in civic affairs, and we could duplicate the illustration it gives. If God thus hears His people when they cry on behalf of the state, will He not hear when they cry on behalf of the church which He purchased with His own blood?

Already is God raising up new leaders in the church who, in the face of much abuse, falsehood and misrepresentation of motives, are marching right long with hosts of devoted followers. A revival is springing up in many places, but it lacks something yet, namely, deep conviction of sin and a real anxiety to save souls. Let us pray for that.

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Houghton College

The president of this college which is located in Houghton, Alleghany County New, York, has asked us to call attention to it, which, after learning its attitude towards the Bible, we feel at liberty to do. It started as an academy some thirty years ago, but has received a college charter during the present year. This charter, however, has not come to the college as an untried school, inasmuch as for years her students have been received with advanced standing at Cornell University, the University of Michigan, and corresponding institutions, and some of them are now on university faculties.

It is the plan of the college to keep the expenses so low that boys and girls of families with small incomes may have an opportunity for a college education.

The president writes that they accept the Bible as a plenarily inspired revelation of God, and neither teach nor accept the evolutionary hypothesis. He mentions, however, that the teaching staff of the college believe and teach "entire sanctification as a second definite work of grace subsequent to regeneration, wrought by the Holy Spirit in the application of the blood, cleansing the heart from carnality and filling the entire being with Himself."

We do not entirely subscribe to this, in which we think we express the judgment of the great majority of our readers, but we have not thought that it ought to prevent our making mention of the college. It may be that the error, as we regard it, is not so serious as the language would seem to imply, but we will leave our readers to judge.

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Sir William Robertson Nicoll Dies

Rev. William Robertson Nicoll, D.D., LL.D., founded the *British Weekly* and continued its editor until his death May 4. His paper was very influential among Noncon formists and mediated between the conservatives and modernists. A special memorial edition was issued May 10, containing many tributes of appreciation from distinguished clergymen, statesmen, educators, editors and other leaders of the present day.

The Perfect Servant Revealed in the Prophecy of Isaiah

By Miss Homera Homer-Dixon, Niagara Falls, Ont.

THE perfect God must by rights have a perfect servant. Yet every saint in the Bible history was sin-stained, and "his angels he chargeth with folly." Therefore God Himself—seeing that His will can never be done with the exquisite perfection it deserves unless He does it Himself, became His own servant! "I am God, and there is none like me . . My counsel shall stand, and I will do all my pleasure," for "the pleasure of the Lord shall prosper in his hand" (Isa. 46:9,10; 53:10).

So Christ came down to earth and it is written that He "took upon himself the form of a servant . . . and became obedient unto death" (Phil. 2:7,8). Obedience was something which God had never before done. Speaking reverently, obedience was a new experience for the Almighty; hitherto the Father and the Son had been so intimately united that their wills had been one, but the dark night came when the blessed Son—prostrate under the olive trees of Gethsemane—cried out, "Not my will, but thine be done"!

And so we read that "though he were a Son, yet learned he obedience by the things which he suffered" (Luke 22:42; Heb. 6:8). And how perfectly He mastered His lesson!

For the sake of His bride He came down to where she lay in sin and distress, and became one of her race; and for her sake through all eternity He will be very man of very man, leaving His Father and His Father's level to cleave unto His bride (Gen. 2:24), and thus being subject unto the Father forevermore (1 Cor. 15:28). The Prince for love became a bondman, and forever in the glory will bear the dear scars of the thraldom of death.

In Isaiah, says Dr. Scofield, there are three servants of God mentioned—David, the nation of Israel, and the Messiah. It is well to keep these distinctions clearly in mind when reading, for Isaiah has much to say of the last two servants, and frequently presents to us the Servant Christ at work restoring the servant nation.

The fortieth chapter of Isaiah opens a new division of the book, and from there till the end of the fifty-third chapter it is largely a prophecy concerning the Servant Christ.

The Coming of the Perfect Servant

Chapter forty opens with the passage announcing the coming of the perfect Servant that is fittingly chosen of God to be the opening passage of the servant Gospel, Mark—for in Mark Christ is always seen as the Servant of God at work (compare Isa. 40:1-11 with Mark 1:1-3). There is the way prepared, and His work ready before Him; then Isaiah forty cries aloud,

"Behold your God!"

while Isaiah forty-two presents the same person with the words,

"Behold my servant!"

The God-Servant is an unknown thought outside the inspired pages, but within them He is often seen, divine yet lowly, toiling in obscurity yet adored by the watching hosts of heaven, apparently failing to achieve His object, yet in the end completing a work so magnificent that eternity alone can contain His praises.

The forty-second chapter of Isaiah should be read in this connection, for it is very deep and precious, and in it we can hear the Father's voice telling us His great joy, His pride, His heart-satisfaction with this wonderful Servant, saying, as it were,

"Behold Him! Just look at Him! Consider Him—how perfect He is, how meek, how wise, how tender, and how exquisitely obedient is this Servant of mine! And—hush—I would not tell the world, but cannot my people guess the wondrous secret of His identity? Who else but my own Beloved Son could be so ideal a servant? Consider each thing He does, how absolutely perfect it is!"

"Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A

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bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law . . Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as He that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honourable" (Isa. 42:1-4, 19-21).

Blind and deaf to all temptations, the perfect Servant is seen moving onward to "make great" the law that has hitherto been minimized rather than magnified. For the first time the righteousness of a human being has been so perfect that the Holy One of Israel acknowledges that He is well pleased.

The Servant Nation Presented

The forty-third chapter of Isaiah presents the servant nation as well as the Servant Christ, and we find this suggested in the very first verse by the double call to "Jacob" and to "Israel."

This is not mere poetic repetition—it signifies that there are two distinct persons addressed. The ransomed nation of Israel is seen to have a certain likeness to Christ in that they, too, are blind and deaf as He was (42:8).

This chapter shows the gatherings of the remnant of Israel in the millennium, and also in the present time the sad lot of the unfaithful servant, given to the curse and reproaches.

The dual prophecy continues in the forty-fourth chapter where Israel and Jacob are both addressed; and just here let us notice a wonderful point illustrating the grace of our Lord Jesus Christ. He takes the name of Jacob and bears the sins, the curse, and the reproaches of the wicked servant; but the nation is called Israel, the prince with God, and has all the blessings that by right are Christ's; however these blessings are only hers when she is one with Christ in that day when "all Israel shall be saved."

"Yet now hear, O Jacob my servant; and Israel whom I have chosen . . . Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen . . . Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant . . ."

Here is the double statement that two different people are His servants—characters so different that He must perforce speak to each one separately, for the nation never could be a servant in the same degree of perfection as Christ (Isa. 44:1,2,21).

The perfect Servant's work is next seen, in the succeeding chapters, as far as the end of the forty-eighth chapter. He handles the destinies of nations and delivers Israel from her enemies.

But in the forty-ninth chapter the glorious personality of the Servant is presented and we find ourselves at the beginning of His earthly life.

The Servant is to have a miraculous birth, in which God takes a particularly important part (Isa. 7:14; 44:2,24; Heb. 10:5; Isa. 43:7; 44:21; 49:1,2). There is strong emphasis on the virgin birth, and the object is that the One thus born is to "be his servant, to bring Jacob again to him" (49:5).

But beyond this was the glorious duty of gathering in the Gentiles (49:6). Named of God, and called of God even before His birth, He answers, through the mouth of the Psalmist, long before His birth, "Lo, I come. . . . I delight to do thy will, O my God."

And when in the Psalms He speaks of the pierced ear of the perfect servant, the Holy Spirit changes this in Hebrews to the prepared body (compare Ps. 40:6 with Heb. 10:5).

Piercing the Servant's Ear

We are all familiar with the beautiful old custom ordained by God, that when a servant's time was up and they could by rights go free, if they chose to remain with master, wife, and children, the master led them to the doorpost and pierced their ear with an awl, in token that they chose to remain by that door, within those posts, for their whole life time (Ex.21:2-6).

So when Christ contemplates leaving the position of servitude which He had voluntarily taken, He cries, as it were—"No! I love, I love my master, and I love my bride! If I go out free, I would be leaving my wife behind! No, I will stay forever as the Servant as well as the Son of God! So let my ears be pierced before I am born. Before ever Thou dost prepare my body, do Thou pierce my ears."

Following His wondrous birth are years of obscurity and preparation; "In the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me" (49:2).

After this comes the announcement of the Father's love, the Master's approval. Even in childhood He had been conscious that His duty was to "be about his Father's business," and when after the baptism the heavens are opened and the Father's voice proclaims that He is well-pleased in His Beloved Son, Christ does not take that proclamation as a mere cause of gratification; listen to His interpretation of it: "Thou art my servant, O Israel, in whom I will be glorified." To Christ, each gleam of glory was a fresh incentive to duty (49:3). It is a study of great blessing to read the Gospel of John with Christ's intensely eager obedience to the Father as a key thought. "I seek not my own will, but the will of the Father who sent me . . . the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. . . . My meat is to do the will of him that sent me, and to finish his work. . . . for I came down from heaven not to do my own will, but the will of him that sent me. . . . . I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: for the Father hath not left me alone; for I do always those things that please him . . . I must work the works of him that sent me, while it is day; the night cometh, when no man can work." And the night did come at last, the black night of Calvary—but listen to His sunset prayer, just before the great evening sacrifice was offered, "I have glorified thee on the earth—as thou didst command me (compare John 17:4 with Isa. 49:3)—I have finished the work which thou gavest me to do . . . and now I come to thee." Then listen to His last great cry,

"It is finished."

Christ as the Servant does not make such a strong appeal to the carnal mind as Christ the King in glory, or the Royal Lover; but there is in the attitude of service to God a chastened beauty, a refined loveliness, and a glory of meekness that is especially dear to the heart of God, and winsome beyond words to the quiet soul that loves Him. His voluntary subjection, His wonderful obedience, and His divinely beautiful eagerness to fulfil the uttermost of His Father's will thrill the heart, when we contemplate it quietly.

The Perfect Servant a Sufferer

The suffering of the perfect Servant is suggested in Isaiah forty-ninth in a new light which we seldom realize.

There were of course many kinds which He bore, but in the fourth verse is the temptation to the very human sin of discouragement. A certain Christian worker was watching the ebb-tide of her service, and all seemed an utter failure; but oh! the fellowship of His sufferings was so sweet as this verse suddenly flashed before her in its comforting companionship—

"Then I said, I have laboured in vain, I have spent my strength for naught, and in vain."

Did you ever realize how painful must have been the temptation to our Lord to be discouraged? After that our temptations seem almost precious, for we know we have His full understanding, since He has passed this way.

And the perfect Servant finds victory just where we find it—in resting on God and His perfect understanding of our efforts and desires and attempts.

"Yet surely my judgment is with the Lord, and my work with my God." Yes, we leave it in His hands, as Christ did, when all His work seemed a total failure. We rest there, where Christ the perfect Servant rested.

Do not let us think for an instant that the perfectness of a servant is his successfulness; his perfection is his faithfulness. That is what the Father reminded His Servant of when He was in the dark of discouragement.

"Yes, I did form you to save Israel, but even if you do not succeed, yet you will be glorious in my eyes for your faithfulness unto death, and I will be your strength" (Isa. 49:5, reversed). "As the cold of snow in time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov.25:13).

The work given to Christ was especially the salvation of the Jewish nation; and the Devil must have taunted Christ

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terribly, as He saw them turn against Him, their lawful King, their Immanuel! That poor nation is still so far from God, so madly unrepentant, that it seems as if Christ had failed; but no, Hallelujah! the day is not far distant when the spirit of supplications and grace will be poured out upon them and they will look upon Him whom they pierced, and crown Him Lord at last. He has not failed, although His success seems delayed.

"And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee" (Isa. 49:5-7).

The rest of the forty-ninth chapter deals mainly with the servant nation and its deliverance (because of the servant Christ, who beholds in the glorious future the delayed success of His labors).

The Dark Shadows

But the personal sorrows of Christ have been suggested, and now their shadows loom darker. He "whom man despiseth . . . . whom the nation abhorreth" has a still more bitter cup to drink. "The Lord God hath given me the tongue of the learned. . . . . The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

Taking the humblest position of learner at the feet of God, in the blessed morning watch, in the early hours, He was strong to be meek, and to take the humblest position before men, and to endure all their hatred and loathsome spite; the face before which angels and archangels bow was covered with the filthy expectoration of vile Roman soldiers, the lowest of the low. Oh! the depths of the love of Christ! Oh! the wonder of that perfect obedience which led Him so far down into the hideous mire of death! "The sorrows of death compassed me about, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me," it is written in one of "the servant Psalms" (Ps. 18: 4, 5; see title).

Christ has borne every curse for us and among them the curse of servitude, placed on a certain branch of the human race, for sin (Gen. 9:25). That curse found its full mark in Christ as He stooped to Calvary, not only Servant of love, but finally Servant also by reason of the curse of God. He took it all upon Himself, and now every soul on earth may, by virtue of His death, go free from all domination of sin and the Devil and slavery.

How thoroughly Christ does His work! "He that committeth sin is the servant (slave) of sin," He said, and as He said it, He knew that the day was coming when He who knew no sin would be made sin for us, and becoming the slave of sin would be dragged down by an exultant Devil to receive to the full all the wages of sin! But that only lasted a little while, ere He rose triumphant, and the Devil is now vanquished forever.

The fifty-third chapter of Isaiah describes the sufferings of the Lord's Servant, and one feels that the chapter should begin at the thirteenth verse of the fifty-second chapter.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred, more than any man, and his form more than the sons of men. He hath no form nor comeliness. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; wounded for our transgressions, bruised for our iniquities, the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter. . . He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities."

In this passage briefly quoted, we behold the righteous Servant of Jehovah descending to the depths of sorrow and death because it was the pleasure of Him He served. We pause and wonder at the infinite renunciation of self involved in this obedience unto death. We are on holy ground, as we contemplate the mystery of the suffering Servant-God, in the profound majesty of self-surrender to the will of the Father-God.

The Servant Exalted

Jacob, the perfect Servant, is at last laid away in the tomb. But that is not the end. He arises in glory, and we behold him again, moving serenely as ever in the paths of obedience, yet paths of unspeakable exaltation.

Yet there is this difference—there is no reference to "my servant Jacob" after his death; every time there is a prophecy of what the perfect Servant does after His resurrection, He is called "my servant David." Jacob the sinful has forever been left in the tomb, and the Servant is now seen as King of the nation He has died to save.

The fifty-third of Isaiah ends the message of the Servant as found in that book. The remaining chapters deal with the glory of redeemed Israel, and with hidden and spiritual messages for the church. The only reference to the working Christ is in the sixty-first chapter where He announces His mission under the anointing of the Spirit, as quoted in the fourth of Luke. The servant nation is once referred to (Isa. 65:14), but in the main the thought of the servant has passed away in the rapture of redemption.

We find, indeed, in Isaiah many prophecies of the exaltation of the perfect Servant, which of course follows His death and resurrection (Isa. 42:4; 49:6,7; 52:13,15; 53:10-12), but we now look to see what Jeremiah and Ezekiel tell us of Him.

"Fear thou not, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee" (Jer. 46:27, 28).

This message has a double interpretation, like the passages in Isaiah which refer to the Servant Christ and the servant nation. This is a true prophecy of the Jewish people, which may be fulfilled in our generation, God grant it! and it is also a word of comfort to Him who as the servant Jacob was going down into death, into the land afar off "behind God's back," bearing our sins away as the scapegoat bore the sins of Israel, into the land not inhabited. In sublime faith the perfect Servant laid down His life because it was the Father's will (John 10:18), and taking the name of Jacob upon Him signifies that He takes the nature of Jacob also, being made sin for us and all "Jacobs." And His faithful discharge of duty even unto death receives its reward, "I will save thee from afar off," even from the land of oblivion where He bore our sins. "As far as the east is from the west, so far hath he removed our transgressions from us," and so far did the blessed Christ take them (Ps. 103:12). "Behold the Lamb of God who taketh away (not "sendeth away") the sin of the world" (John 1:29).

Then in regard to His children, "He shall see of the travail of his soul and shall be satisfied," and God promised Him that He would save them "from the land of their captivity" where Satan had held us in bondage (Rom. 6:14, 16-22). "And Jacob shall return" from death, yes, and He shall return to this earth also, and be in rest—"He will rest in his love" (Zeph. 3:17), in that resurrection-rest which we are privileged to share spiritually now, and dispensationally in the future, when God ceases from His labor of salvation on the Sabbath of the ages.

Two Adams, Two Jacobs and Two Davids

Just as there are the two Adams (the literal and human, also the divine

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Adam) so there are the two Jacobs (the literal man and the divine one who took his name and nature and finally his sin), and there are also the two "servant Davids" (the literal man, and the great King divine). In humiliation and obedience Christ is called "my servant Jacob," for Jacob was an exile from his father's home. In Isaiah the servant Jacob is seen working, suffering, dying, for the sake of His "Rachel," and in obedience to His Master, the Father of His bride.

But finally, in Ezekiel we behold the perfect Servant now named by the name of the great Psalmist and King, "the man after God's own heart." Neither Jacob nor David could ever be perfect types of Christ, but by looking at Him from every view point and enriching our mental picture of Him by adding to it every type that we can, we gain much, and realize more and more of His wonderfully many-sided glory.

At last we behold the days of exaltation and glory, and we see the Father rewarding the faithful Servant by dominion over the nation He has saved at such a fearful cost.

We may ask why Christ as the perfect Servant has so much to do with Israel, in this particular study. The answer is, first, that we are largely limited to the Old Testament in considering Christ as Servant, and there the Church is not seen clearly, for she is "the mystery which was hid from ages and generations." Also, Christ to the church is Lord, Master, Bridegroom, and while we know He is the perfect Servant, and we glory in His wonderful obedience, yet His work was for Israel as Servant of Jehovah redeeming a nation, and we as the church are only grafted into God's plan with the failure of the Jews to accept their King. And we do not see Christ's failure, as perfect Servant; God rather points us on to behold His success in finally redeeming the nation that He set out to redeem.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd . . . and shall lead them unto living fountains of waters . . . in green pastures . . . . And I the Lord will be their God, and my servant David will be a Prince among them; I the Lord have spoken it. . . . He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Ezek. 34:23,24; Rev. 7:17; Ps. 23; Luke 1:32,33).

Amen. Even so, come Lord Jesus.

Irrefutable Proof of Christ's Resurrection*

By Rev. W. Schwind, L. C. M., London, England.

*This article was inadvertently omitted from our Easter (March) issue.

THE most valuable evidence in any case is that which is supplied by inference. Not appearing on the surface, unintentional and undesigned, it all the more compels conviction and demands acceptance.

The resurrection of the Lord Jesus is abundantly proved by evidence of this nature, happily available to every reader of the first five books of the New Testament; indeed, the book of Acts alone contains all that is needful to convince and satisfy the candid mind.

The disciples, chosen by the Lord, not for their wit, but for their simplicity and sincerity, failed to appreciate His oft-repeated words, "After three days I will rise again," but the chief priests had made a note of it, and determined to prevent such a catastrophe by placing a guard of sixty Roman soldiers to watch the tomb.

Dismayed and enraged by failure in this case, they next sought by means of cash and cruelty to cover up the truth and crush into silence those who persisted in proclaiming it.

Why the Rage?

It is natural to ask, Why this rage and fierce determination to overwhelm a handful of illiterate men?

The reason is not far to seek. The resurrection damaged the reputation of the rulers and would humble and discredit them before the people.

The Sadducees said, "There is no resurrection of the dead," but the simple testimony of an illiterate fisherman in one day convinced thousands that such a doctrine is a lie. Further, the declaration of His resurrection was an implied indictment of a terrible crime against the high priest and his fellows. Whether or not the words of Peter (Acts 2:23) were reported to him, his own angry denunciation of the apostle shows that the high priest recognized and felt keenly the inference that must be drawn from the resurrection of the crucified Christ, "Behold, ye have filled Jerusalem with your doctrine and intend *to bring this man's blood upon us*" (Acts 5:28).

To be guilty of the blood of the Messiah would, in the eyes of the people, be an unpardonable crime against the nation, and a sin of inconceivable magnitude against God: the rulers would forever stand discredited, and the anger of the people might lead to most serious consequences.

A glimpse of what those consequences might be is gained from Acts 5:26. When about to arrest Peter and John, the captain of the temple "feared lest he and his officers should have been stoned" by the angry onlookers.

Were His Enemies Convinced?

Now is it not evident that the chief priests had no doubt about the Lord's resurrection? Apart from the forebodings of a guilty conscience and the remembrance of His prophecy, there was the empty tomb and the testimony of the men who had seen Him come forth, but were unable to move a finger against Him.

This witness of sixty unprejudiced Roman soldiers was indisputable and had a confirmation in the earthquake which, occurring at the moment of the resurrection, had shaken the whole city.

Again is it not certain that the least doubt on their part would have led them to adopt a different method of securing their ends? The punishment of the unfaithful guards, the arrest of the daring body snatchers, and the recovery of the stolen corpse, would certainly have been demanded and secured.

These haughty priests, at all times so difficult to rule, would not quietly sit under the stigma of a galling and terrible accusation brought against them by the contemptible Galileans.

Is it not also a remarkable fact that Peter and John were imprisoned and beaten, not to extort from them a confession of guilt, but to crush them into silence; not to wring a secret from them, but to effectually hush their joyful testimony?

Easy to Discover a Fraud

Fraud in this matter could be easily discovered and exposed. It could not be possible to keep such a secret for any length of time. There being nothing to gain and everything to lose, even to life itself, some one would surely ere long break their guilty silence and end their troubles by an open confession: or, another Judas, willing to earn a few pieces of silver, would strike a bargain and lead the authorities straight to the hiding place of the body.

What a joyful hour that would have been for the priests! With light hearts and clear consciences, they would speedily secure the corpse, expose the fraud, put the disciples to rout, and silence forever the lying testimony by which these deceivers had disgraced themselves and brought dishonor to their late master who had said, "The truth shall make you free."

But not so did it turn out. There was nothing to hide, nothing to confess but the truth. If, under excessive torture Peter could have been led to recant and deny the resurrection, yet he could not have revealed a hiding place which had no existence in fact.

A Few Questions to Answer

The more one considers the plain facts, the more gripping and compelling is the conviction that Peter spoke the truth when he said, "This Jesus hath God raised up, whereof we all (120 men and women) are witnesses" (Acts 2:32).

I should like to ask some questions.

Is it possible that any person of sane, honest mind can accept as facts the following suggestions?

1. That with nothing to gain and no purpose to serve, Peter, who terror-

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stricken had declared with an oath, "I know not the man," yet three nights later, with the moon at the full, and in the presence of a Roman guard of sixty soldiers, raided the tomb and carried off the body of Christ?

2. That "good luck" favoring him sent the soldiers into a slumber from which they did not awaken until too late?

3. That the guard favored the plans and shielded the disciples by inventing the story of the resurrection?

4. That the enraged priests, not believing their story, breathed never a word against them, but reserved all their wrath for the disciples who had defied Caesar and his men?

5. That, believing the body to be stolen and knowing that their reputation was being seriously damaged by the spreading of a lie, the priests nevertheless made no attempt to expose the lie?

6. That while it would have been a simple matter to recover the body and to explode the fraud, no such attempt was made?

7. That Peter, with a lie on his conscience which was causing trouble and suffering to multitudes of his brethren and their families, could write them two letters filled with such sentiments as these: "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile . . . the face of the Lord is against them that do evil" (1 Pet. 3:10-12)?

8. That Peter persisted in the lie hatched by himself which brought gain to no one but branded him an impostor, and willingly bore stripes, imprisonment, and the agonies of crucifixion, crowning his infamy by dying with sealed lips?

Many such questions will occur to others, and every time the answer must be—*Impossible.*

Man Immortal—An Appeal to Revelation and to History

By Rev. B. A. Disney, Chattanooga, Tenn.

AN ARTICLE appeared in *The Homiletic Review*, some time ago, in which the writer takes the position that man has not a soul distinct and separable from the body, and that he has not, and never had, an immortal nature. This is so dishonoring to God, so debasing to man, and so absolutely false that it should not go unchallenged.

I

Our Appeal to Revelation

Man was "created in the image of God" (Gen. 1:26, 27). But "God is a Spirit" (John 4:24), therefore, immaterial (Luke 24:39); "invisible" (Col. 1:15; Heb. 11:27), and "incorruptible" (Rom. 1:23), therefore "immortal" (1 Tim. 1:17).

If God is a material being, He has a material face, hands, feet, (Ruth 2:12; Ps. 91:4; Mal. 4:2), which is of course ridiculous and wicked. But man was "created in the image of God" and is therefore a spiritual being; He belongs to that order. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job. 32:8).

God is a pure, holy, rational, conscious, perfect Being, in which image, also, man was created. And God is "the living God," so that man was created a *living*, not a *dying*, soul.

But death and corruption are in the world. How came they here? "By man came death . . . in Adam all die" (1 Cor. 15:21, 22). "By one man's offense death reigned by one . . . By one man's disobedience many were made sinners" (Rom. 5:17, 18).

Then what is the conclusion? Namely: *had man never sinned, he never would have died*, and was therefore created *immortal.*

Law and Its Penalty

But man was created a subject of government, and government cannot be without law, and law is worthless without penalty, and penalty amounts to nothing if it be not enforced. The law given to Adam reads thus: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou mayest not eat of it: for in the day thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17).

Adam transgressed this law and *died*—died "in the day" he consented to eat of the forbidden fruit. But it is evident his body did not die that day, for he, that is, his body, lived "nine hundred and thirty years" after that day (Gen. 5:5). His body could not sin, it was of itself only unthinking, helpless clay, only "the house" in which he dwelt, his "tabernacle," his "home." But in the day of his transgression he died, the real Adam, the real thinking, rational, conscious "man," the "living soul," the "spirit" died. How? He was cut off from the favor, communion and fellowship of God, he died "in trespasses and sins" (Eph. 2:1), he lost God's image of "righteousness and true holiness" (Col. 3:10; Eph. 4:24)—in a word, he died unto God.

Then the ground was cursed for his sake (Gen. 3:17, 18), and sentence was pronounced against his body: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

But this, mark you, was spoken of the body, not of the soul.

"Life is real! Life is earnest!
And the grave is not its goal:
Dust thou art, to dust returnest,
Was not spoken of the soul."

So man was created immortal as to both soul and body, and had he never sinned he never would have tasted death at any time, or in any form, and our earth would have remained an "Eden."

What, then, would have become of the human family? The answer is: One after another, in his time, having served his probationship on earth, would have been taken to heaven as Enoch and Elijah were.

This is the teaching of the Holy Scriptures and of our beloved Christ and his holy apostles.

II

Our Appeal to History

We appeal to the early Fathers of the Christian church. Their testimony cannot be impeached, for they were men of sound mind and veracity, who saw and heard for themselves, whose testimony would be taken by any court anywhere, at any time.

1. Ignatius (A. D. 30-107). Tradition says he was the little child which Jesus "sat in the midst" of his disciples as an example of humility. He and Polycarp were fellow-disciples of the apostle John. He received directly from Christ and his apostles what they taught as to the immortality of the soul. He says of Christ: "Being incorporeal, He was in a body; being impassible, He was in a passible body; being immortal, He was in a mortal body." (*The Ante-Nicene Fathers*, Vol. I., pp. 52, 55, 58).

2. Clement (A. D. 39-100). He was a disciple of St. Peter, converted under him and became his fellow-worker. He quotes Peter: "If any persist in impiety till the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps themselves would wish them to end with their bodies." (*The Ante-Nicene Fathers*, Vol. 8, pp. 231, 239, 288).

3. Polycarp (A. D. 60-166). Eusebius speaks of him as the "blessed Polycarp" and "the most admirable, apostolical, and prophetical teacher of our time." Irenaeus said: "Polycarp also was not only instructed by the apostles and conversed with many who had seen Christ, but was also appointed by the apostles bishop of the church of Smyrna, and whom I knew in my early youth. He always taught the things he had learned from the apostles, and which the church has handed down, and which also are true."

When the proconsul threatened to "consume him with fire" if he did not renounce Christ and swear (by the pagan gods)," Polycarp answered: "Thou threatenest me with fire which burneth for an hour, but art ignorant of the fire of the everlasting judgment and of the eternal punishment reserved for the ungodly." The church of Smyrna adds: "Having overcome, and thus acquired the crown of immortality, he, now, with apostles and all the righteous (in heaven) rejoicingly glorifies God." (*The Ante-Nicene Fathers*, A. D. 103-165). Vol. I., pp. 41-43; 148-150.

4. Justin, or Justinus the Martyr, A. D. 103-165. "This, then," says he, "is what we expect and have learned

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from Christ. Our teacher of these things is Jesus Christ." "We hold this view, that it is alike impossible for the wicked and for the good to escape the notice of God, and that each man goes to everlasting punishment or salvation, according to the value of his actions. Insensibility would be a godsend to all the wicked. But since sensation remains to all who have ever lived, and eternal punishment is laid up (i. e., for the wicked), see that ye neglect not to be convinced, and to hold as your belief that these things are true. Let them persuade you that even after death souls are in a state of sensation, for we know that our Master, Jesus Christ, said: 'Fear not them that kill you, and after that can do no more; but fear him who after death is able to cast both soul and body into hell.' And hell is a place where those are to be punished who have lived wickedly and do not believe what God has taught us by Christ will come to pass." (*The Ante-Nicene Fathers*, Vol. I., pp. 165, 169, 191).

5. Mathetes (A. D. 130). The author of this epistle gives himself the title of Mathetes, "Disciple of the Apostles." He was possibly a catechumen of St. Paul. The epistle is a gem of the purest ray, a precious work. He says: "The soul dwells in the body, yet it is not of the body. The invisible soul is guarded by a visible body. The immortal soul dwells in a mortal tabernacle."

6. Irenaeus (A. D. 120 or 130-202 or 208). "He was a pupil of the eminent Bishop Polycarp. He was well versed in ancient philosophy, as well as in evangelical doctrine. His book on heresies is highly appreciated as a historical monument and a vindication of the evangelical faith." Notice his words. How plain and incontrovertible! He says:

"The Lord has taught, with very great fulness, that souls not only continue to exist, but that they preserve the same form the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,—in that narration which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account he states that Dives knew Lazarus after death, and Abraham, in like manner, and that each one of these persons continued in his own proper position. By these things, then, it is plainly declared that souls continue to exist, that they do not pass from body to body, that they possess the form of a man, so that they may be recognized, and retain the memory of things in this world; moreover, that each class receives a habitation such as it has deserved, even before the judgment." (*The Ante-Nicene Fathers*, Vol. I., pp. 411, 523).

Such is the testimony of the principal of the "Early Fathers" of the Christian church. They saw, and heard, and their testimony is indubitable. Who, with this evidence before him, if he be of sound mind and unprejudiced judgment, can for a moment doubt this orthodox and God-honoring and man-exalting view? Every rational, conscious human being should exclaim with Montgomery,

"The soul, immortal as its sire,
Can never die!"

The Monstrosity of War

By the Very Reverend Dean Inge, St. Paul's Cathedral, London, England.

The following is a verbatim report of the sermon of which so much has been said, and which was preached on the occasion of the Peace Congress last year.—Editors.

"*SINCE ye are brethren, why do ye wrong one to another?*" (Acts 7:26).

In the early part of the war a young English officer who was killed the following day, wrote his last letter to his father:

"Having been about all night digging, I was shifted to make room for some other company. I advanced to a cemetery to defend it, and stayed there most of the day. It was a beastly thing to have to do, digging trenches among graves and pulling crosses and ornamental wreathes to make room. One feels that something is wrong when a man lies down behind a child's grave to shoot at a bearded German who has probably got a family anxiously awaiting his return home. It was a miserable day, wet, and spent in a cemetery under those conditions. There was a large crucifix at one end. The sight of the bullets clipping Christ's image about, and the knowledge of what He had done for us and the Germans, and what we are doing to His consecrated ground and each other make one feel sick of the whole war, or sicker than before."

The men at the front "felt that something was wrong" and sometimes said so in plain, soldierly words like this poor boy. I think most of us feel it now. We learned in our childhood Southey's poem about the "Battle of Blenheim" with the child's unanswered and unanswerable question:

" 'And what good came of it at last?'
Said little Peterkin."

"The wrath of man worketh not the righteousness of God." We knew it, of course. And I never met any one who wished for war with Germany or any other country. But we were told, perhaps rightly, it is not for me to say, that the country must fight, there was no help for it. The people of all the other belligerent countries were told the same, and so millions of men, who, a week before were absorbed in their peaceful work and play in their quiet homes with their families round them were hurled against each other for four years of scientific butchery.

We need not now apportion the guilt. It is as Europeans, as Christians, as civilized nations, that we are called to penitence, and penitence in which we may find the path to reconciliation. The young officer's words recall that unforgettable paragraph in *Sartor Resartus:*

"There dwell and toil in the British village of Dumdrudge some five hundred souls. From these, by certain 'natural enemies' of the French, there are selected during the French War say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer. Nevertheless, among much weeping and swearing they are selected, all dressed in red, and shipped away at the public charge, say to the south of Spain, and kept there till they are wanted. And now to that same spot in the south of Spain, are thirty similar French artisans from a French Dumdrudge, in like manner, wending, till at length the two parties come into actual juxtaposition, and thirty stand facing thirty, each with a gun in his hand. Straightway the word 'Fire!' is given, and they blow the souls out of one another, and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses which it must bury and shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest. They lived far enough apart, were entire strangers; nay, in so wide a universe there was even unconsciously by commerce, some mutual helpfulness between them."

The war, while it lasted, seemed to us to have been caused by the deliberate wickedness of an abstract demon called "Germany." The Germans were more or less honestly persuaded that similar abstractions, called Russia, France, and England, were the criminals. Now, it seems to most of us, that we were all stark mad together.

The Obstacle to Penitence

The chief obstacle to penitence is indeed the suspicion that none of the parties concerned were responsible for their actions.

The utter futility and folly of modern war has often been demonstrated. Wars are waged, I suppose, for territory or for plunder or for trade. As for the first, nothing weakens a country more than unwilling subjects. As for indemnities, I have it on good authority that Bismarck declared that if he made another successful war, one of the terms of peace would be that Germany should pay a large idemnity to the losers. As for trade, if our most energetic competitor and our best customer happened to own the same head, it is not good business to cut that head off. And let anyone estimate the value to us of the tropics and all the blacks who inhabit them, and compare the totals with what the war has cost us. A sane man does not pay ten thousand pounds a year in fire insurance for a haystack.

I cannot admit that to demonstrate the economic lunacy of war is to appeal to low motives. That is sheer cant. National bankruptcy means widespread unemployment, starving children with pinched faces and legs like broomsticks; it means civil war and revolution. It means the relapse of civilization into barbarism, since it is the most highly

The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

educated classes—as we see everywhere in Europe—who are first ruined. That is what war means.

More Common Sense Is Needed

Well, perhaps the business community will not again make the mistake of thinking that war can ever be good business. Even the press, I have been told, has found that it is very bad business from its point of view. But the liability to attacks of war fever is so great, and the irrationality of human beings so intractable that we cannot rely only on appeals to common sense. The moral appeal must come first, if for no other reason because the war spirit makes a successful appeal to the idealist as well as to the self-regarding.

As has been said, it was the moral effect of an obscure monk's self-sacrifice which brought the bloody games of the Coliseum to an end. And the emancipation of the slave was won, not by proving that free labor could produce more sugar and more cotton than the cowhide lash, but by persuading the public opinion that slavery as an institution involved horrors which were an outrage on humanity and an insult to God.

The moral appeal just now must mainly take the form of penitence and the spirit of reconciliation. Europe has deep cause for penitence.

Do we realize these two things? First, that the relations of civilized mankind has become so close that this war was at least as much a civil war as the chronic wars between the various cantons of ancient Greece, and, secondly, that after a century of growing humanity, a century which prided itself on having banished cruelty from the statute books, and which even concerned itself in safeguarding the rights of the lower animals to decent treatment, the nations of Europe were no sooner locked in the death-grapple, than horrors and atrocities were committed which ten or a hundred, or even two thousand years ago, would have been thought incredible except in savage warfare.

If this seems to you too strong, let me quote to you a few sentences from the *Republic of Plato*, in which Socrates lays down what seems to him to be reasonable and practicable rules for the conduct of war between Greek states. I have just said that the civilized world is quite as much bound together by common traditions, habits, and convictions as were the Greek states, so that the comparison is a fair one:

"Do you think it right," asks Socrates, "that Greek should enslave Greek, considering the danger that all Greece is in of barbarian conquest? Clearly no Greek should make a slave of another Greek. Then we must abstain from spoiling the dead or hindering their burial. Neither shall we offer up trophies in the temples of the gods, fearing that the offering of trophies taken from kinsmen may be a pollution. Again, we shall not devastate the land of Greek enemies, nor burn their houses. It is only lawful to reap standing corn and take it for ourselves, without injuring the next harvest."

This is pagan war mortality two thousand and three hundred years ago. And now it is widely assumed that if there is another war, each side will try to exterminate the non-combatants of the other by poison. I cannot altogether account for this outbreak of diabolism, but while such things are done, and justified, the less we talk about progress, the better.

The Poison of Untruth

In part, no doubt, these horrors are the result of the elaborately engineered propaganda of hatred which all the belligerents employed, knowing that the average man needs some incitement to kill his fellow-man. This is one of the most devilish parts of the whole business. The soldiers were told untrue stories of the outrages committed by the other side. Furious hatred and indignation were artificially stimulated. Even religion was freely dragged in. One side appealed to their ally, God. The other side represented the war as a struggle between Corsica and Calvary! Alas, the spirit of the Corsican was not hovering over one army only.

So the minds of the belligerents were systematically poisoned by their own governments and the deadly spirit of hatred thus generated has been slow to subside.

And then we think of "peace." The victors had to consider whether they wished to make an end of war, knowing, as we all know, that another war in our time would destroy our civilization utterly, or whether they wished to make a vindicative peace, which the losers would think themselves justified in tearing up at the first opportunity.

If we wished the former, we ought to have offered the Germans terms which they themselves would have thought unexpectedly generous, and then to have said to them, "Now we have given you no excuse for plotting revenge; join us in establishing a League of Nations and universal disarmament, and let us all help each other to 'gather up the fragments that remain.'"

We say that the Germans showed no signs of repentance. Did we make it easy for them to repent? The human heart is like water, it freezes at a certain temperature, and melts under the influence of warmth. The Christian method is to overcome evil with good. It does not always succeed, but the opposite method of driving out devils by Beelzebub invariably fails.

So far as I can gather from those who have lately traveled in Germany, the Germans are rather less bitter and fierce than we should be if we had met with such treatment. But I should not like to build upon this. I have no wish to talk politics; I merely point out the obvious fact that if one pair of gamblers has won and exacted full payment of a heavy stake, and then says, "Now we will play for love for the rest of the evening," the proposal is not likely to find favor with the loser.

Appealing to the Bible

It is an appalling state of things. And what should our feelings be when we turn to the Bible, to the visions of the prophets and the promise of the incarnation? "O that thou hadst hearkened to my law. Then had thy peace been like a river and thy righteousness as the waves of the sea."

The crowning title of the coming Deliverer, in Isaiah's prophecy, was the Prince of Peace. "Of the increase of his government and peace there shall be no end." "Nation shall not lift up sword against nation, neither shall they learn war any more." The happy vision seemed to be near its fulfilment in the angels' song, "Glory to God in the highest, and on earth peace, good will toward men."

Alas! another passage in the Gospel comes to mind. "If thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

But if it please God, it is not yet too late. The gate of repentance is not yet shut. We have all sinned and suffered together; we may all repent together. We may all help to bear one another's burdens, not only by relieving the necessities of those who are suffering most grievously, but by bearing one another's moral burdens.

But here a caution is needed. We English are a sentimental people, and some of us in our reaction from the hatred fostered during the war, and our shame at having given way to the absurd idea that anyone who has the misfortune to be born between the Rhine and the Vistula has a double dose of original sin, have rushed to the opposite extreme. Justice, common sense and good will are the qualities which are needed, not sentimentality. The spirit of civilization would say to us all, "We are brethren, we Europeans. If one member suffers, all the members suffer with it." We have discovered this to our cost in the economic sphere; we must learn it also in the moral sphere. We cannot afford a humiliated, embittered, and a degenerate Germany. The harmony of the European symphony needs the best notes of all its members, and who, after all, are the typical Germans—Goethe, Schiller, Kant, Beethoven, or the Slavs—Nietzsche, Treitschke, and the Englishmen—Houston, Stewart, Chamberlain? "If ye forgive not men their trespasses neither will your Father in heaven forgive you your trespasses." "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord."

LAKE ORION CHRISTIAN UNION

This union will hold the Philathea Girls' Conference, July 23-29; School for Song Leaders, July 23-28; a Bible Conference, July 29-Aug. 5. Of this union Mr. S. Morley Preston is president, George F. Stokes, treasurer, and Miss Charlotte A. Aikin, secretary. Rev. James B. Ely, D. D., has been called as pastor of the union and will be present at Lake Orion from June 12 to the close of the Bible Conference.

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

The Poet in the Face of Sorrow

FIDES SUFFICIT

By Rev. Harold J. Hamilton, Laingsburg, Mich.

Sorrow hath laid its shadow at my door;
And suffering hath spread its white wings o'er;
E'en in my heart, terror doth reign—
Lest, unto Thee, O God, my cry shall come in vain!

Wilt Thou not heed, O Lord, as here I lie,
Helpless and bruised—my world-old aching cry;
Soothe Thou my pain, grant to me joy?
Give unto me, dear Master, gladness without alloy.

Sorrow still standeth at my open door,
And suffering still spreads its white wings o'er;
But terror from my heart hath fled—
And sweetest peace, by Him, implanted there instead.

SOUL-GLOOM LOSES MUCH

By B. W. Burleigh, Dunlap, Iowa

Some cannot hear the higher notes
Of the mocking-bird's sweet song,—
But, is it because no high song floats?
Or, is it the ear that is wrong?
All music is only noise to some,
And to them the sweetest throats are dumb;
But on the sensitive, listening ear
The bird's sweet song falls glad and clear.

No fragrance has the beautiful rose
To some who have no scent;
But must we all be classed with those
Upon whom it is wasted—spent?
Are unseen things unreal because
We cannot see them? Or the laws
Of love and friendship, are they naught
Because they touch some soul's blind spot?

Enamored, alas! with worldly art,
Some fail God's love to find;
Though kept by the love of the Father's heart,
They live in soul-gloom, blind.
But, oh! the love of God! How free
And real to those who will but see
His wondrous care midst joy and tears,
As He leads us onward through the years!

A SOUL'S CRY FOR FREEDOM

By Susan McWhirter Ostrom, Greencastle, Ind.

Oh, circumstances that do hedge me round about!
From them I find are none can help me out.
Nor wealth, nor means nor human hands
Can reach to me to loose these awful bands.

I am as one deep down within a wallèd pit;
In agony I cry for freedom from this writ,
And know no friend nor means can extricate
Save only God above, who holds my fate.

I trust in Him whose mercy sure, will never fail
The soul made helpless by events that do prevail.
I call upon Him in His mercy to release
My spirit bound, that cries in vain for peace.

O God of love, who holds the keys of life and death,
Hear Thou my cry and free me with one breath;
Change Thou my circumstances that imprison,
Else take me to Thyself above in heaven.

JESUS, THE SYMPATHIZER

By Alice Maude Carvell, Wheaton, Ill.

Dear heart, so wounded and alone!
With life-plans crushed, a bleeding heart,
How deep my sympathy for you!
How great my longing to impart
Some words of comfort, peace, and joy,
To cheer thy stricken soul today;
Yet limited, alas! am I,
To lift the load that mars your way.

So often in our pain and loss,
We fly to human agency;
Forgetting there is only One
Who can dispel our misery.
"The Man of Sorrows,"—kindest Friend!
Who understands the keenest woe
That ever rent the human heart;
To Him, for help and comfort go.

He sees the intent of your heart,
He knows what others do not know;
And feels—as only those can feel
Who deep have tasted human woe.
Go to His precious Word today,
And let Him speak in words of love
Some message fraught with glad surprise
A holy message from above.

He knows! He cares! O blessed thought!
Remember how He loves His own,
Grieve not the One who died for you,
By brooding o'er your cares alone.
Rise up! and pray for work to do,
In His dear name; see far and wide
The harvest fields are calling you,
To labor at the Master's side!

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

An Open Letter to Senator Borah

SENATOR William E. Borah,
Washington, D. C.

My dear Senator Borah:

I noted in your speech of March 9, and again Monday evening at Madison Square Garden, that you cited the recognition of the revolutionary régime of France by President Washington as an historical precedent which would justify, if not compel, the immediate recognition of the present Soviet régime of Russia. You are quoted as saying, with the evident intention of showing the similarity between the revolutionary régimes of France and Russia, that:

"The only government in France on the 9th day of April, 1793, was the government of nine men, and that every foot of property in France and every human life was within the control and discretion of these nine men. At the time that this recognition took place, the guillotine was running every morning."

The reports of your speeches do not show that you pointed out another similarity existing between them, which is all important to a proper understanding of the subject. France, in the month of November, 1792, by a decree of its national convention, offered the aid of her soldiers to all nations which would strive for freedom as defined by the *sans culottes*. The policy of the French régime was summed up in the words of the President of the convention as follows:

"All governments are our enemies; all peoples are our allies."

A like international principle dictates the present policy of the Russian Soviet régime. You are right, therefore, in assuming that President Washington and his cabinet faced a very similar problem to the one presented to President Harding today when they were called upon to determine whether they would receive Minister Genet or not.

I am surprised, however, that you should close the book of history at the place where you discover that President Washington granted recognition to the French régimê, and then attempt to convince the public that such recognition justifies a similar action by the present Federal administration.

If you had turned over the pages of your history, you would have found that the recognition of Genet proved a most disastrous and costly error, and that the historical consequences of such recognition serve as a solemn warning to our government not to commit a like fatal mistake.

Let me review briefly some of the consequences of Genet's reception in this country. At the time of Genet's coming, war between France on the one hand and England and Spain on the other was inevitable, and Genet was instructed to secure the co-operation of the United States against these two powers. He was also instructed to set on foot military expeditions, recruited from American citizens, and under the command of Americans, to be commissioned by him to attack Canada, and the Spanish provinces of Louisiana and Florida.

He was directed, in case the administration should prove timid and vacillating, to spread the doctrines of the "Rights of Man," in order to win public opinion to his support, and by it control the federal administration, or, if need be, to overturn it and substitute for it one which would be subservient to the interests of the French régime. In the carrying out of his instructions, Genet unfortunately found in America many persons in high places who had been affected by the propaganda of Jacobinism, which was disseminated in those days with the same vigor as Communist propaganda is now being spread in this country. His projects were seconded by Thomas Jefferson and others in public office, in the same manner as you are now seconding the program of the Communist régime in an attempt to bring popular pressure to bear upon President Harding to effect recognition.

You did not tell your audiences that no single act of President Washington ever cost him greater embarrassment, more deep concern, or serious regret than his act in extending recognition to the French régime. You failed to say that the very act of recognition clothed Genet with diplomatic immunities and enabled him to proceed with impunity to carry out his secret instructions, although they involved a direct violation of Washington's Proclamation of Neutrality.

You did not point out to your audiences that a recognition of the present Soviet régime would necessitate the reception of a minister also clothed with diplomatic immunities and result in the setting up of an extensive consular service throughout the United States, representing a régime which has been since its inception, and still is, committed to the proposition of the overthrow of all capitalistic governments, including our own, and the stirring up of industrial unrest in this as well as other countries.

You are asking the people of this country to believe that because Washington, under pressure of misled popular opinion, committed an error which was costly to the peace and prosperity of our country, that we now should commit a similar one.

I do not believe that you intentionally misled your audiences in this matter, but your failure to tell the whole story must inevitably lead many to believe that in recognizing Soviet Russia President Harding would be following the wise leadership of Washington and Hamilton. Nothing could be further from the truth.

Very truly yours,

Archibald E. Stevenson,
Counsellor at Law, New York City.

Present Predicament of the Evolution Doctrine

By Professor George McCready Price, Collegeview, Neb.

THE best summary of the present situation regarding the evolution theory that I have seen recently, is an article in *The New Republic* of April 11, 1923, by Dr. Vernon Kellogg, permanent secretary of the National Research Council, Washington, D. C., and for sixteen years professor of entomology in Leland Stanford University. Thus the standing of Professor Kellogg entitles him to speak with authority as to what he and his fellow evolutionists believe; and all who have read his books know that he is a clear and forceful writer. In this article Professor Kellogg reiterates his profound belief in the general doctrine of organic evolution as the only rational explanation of the origin of our present plants and animals, and he tries to Coué himself into believing that every day in every way this doctrine is getting better and better; but he is very candid in saying that scientists are getting pretty well discouraged in their efforts to tell the *how* or the *why* of this wonderful fact(?) of organic development.

It may be worth while to go over some of the points brought out in this paper, and see how the question really stands today, in this third decade of the twentieth century.

Darwin Not a Pioneer

As a historical background of the present picture, a few facts need to be kept in mind. The first of these is that there were many teachers of evolution long before Charles Darwin. Not to go back to the evolutionary systems of the Greeks, we should at least remember that Erasmus Darwin, the grandfather of Charles, taught a system of organic evolution as the method by which the present plants and animals came into existence. And a scheme of evolutionary geology had become firmly established under the leadership of Charles Lyell, some time before the publication of the *Origin of Species*. Under Lyell the world was taught that the animals and plants appeared on the earth in a long-drawn-out series, covering many hundreds of millions of years, the various kinds of plants and animals ap-

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pearing in a very definite and certain order, beginning with the small and simply constructed forms and progressing up to the much larger and more complex forms; and all that Charles Darwin claimed to do was to show the world *how* the larger and more complex kinds had probably grown out of the smaller and more simply constructed forms *by a natural process of development.* And surely, if Lyell's uniformitarianism represented a real historical outline of the history of life on the globe, we can hardly wonder that biologists, under the tutelage of Charles Darwin, should seek to find out the *how* of this wonderful fact of development. Nor can we particularly blame the modern scientists for still holding on to the general idea of evolution *somehow*, even though Darwin's attempted explanation, and all others hitherto suggested, have turned out to be wrong.

In other words, we are now beginning to see that the real outline of the theory of organic evolution lies back of Darwin, in the evolutionary geology of Charles Lyell; and as long as the world accepts the serial arrangement of the fossils as real geological history, and accepts a uniformitarian interpretation of the stratified deposits, just so long will all students of these subjects be assured of the general truth of the theory of organic evolution, even though they cannot find any biological facts which will serve to tell them just how this wonderful development came about.

And this is in full accord with the history of these ideas. For Charles Darwin took a copy of Lyell's *Principles* with him when he started out around the world as a young man aboard the "Beagle." Years later, when publishing his *Origin of Species*, he dedicated it to Lyell; and he always declared that Lyell's teachings had been one of the chief sources of his inspiration. It is also in accord with the statement of T. H. Huxley, who used to call himself Darwin's bulldog. Huxley declared that Lyell "was the chief agent in smoothing the road for Darwin. For consistent uniformitarianism postulates evolution as much in the organic as in the inorganic world." (*Life and Letters*, Vol. I, p. 168).

What Do the Facts Prove?

With this much of a historical background, we may now turn to a further consideration of the present status of the evolution doctrine, as outlined by Vernon Kellogg in the article mentioned above.

Professor Kellogg declares that all the old evidence from comparative anatomy, embryology, paleontology, and geographical distribution, which used to be relied upon to prove the doctrine, ought to suffice to convince any one of the general truth of organic evolution; for he says that this evidence "increases in amount every year." The latter statement is true, if he means that facts are constantly being discovered in these various sciences which those already convinced of the evolution doctrine think are of assistance to them; but it would be much more correct to say that a more careful study of the logical bearings of these facts has led thousands of intelligent people to say that these facts are wholly irrelevant as evidence.

I cannot go into this point at length in an article like this. But who that values clearness of thinking attaches any evidential value in favor of evolution to the facts of comparative anatomy by which the various parts of man's body are shown to resemble those of the apes? One might just as well attempt to show that a Packard has evolved from a Ford, or that the Dodge is the missing link between the Ford and the Cadillac. And just as severe remarks could very easily be used—and have been used time and time again—against all the other l nes of alleged "evidence" upon which Professor Kellogg still relies.

The one line of evidence which does appeal to every one, is that which seeks to show that species are now changing right before our eyes, and in this our modern world have actually changed or grown into distinctly different species. If this process were actually going on before our eyes, the situation would be different. Charles Darwin put forward his *Origin of Species* in an attempt to show that this transformation is a fact; and it was this supposed demonstration of a present-acting process which, added to the serial arrangement of the fossils in an alleged historical order, was what led so many scientists to say that organic evolution is established as a real scientific fact.

In his explanation of how one species can grow into another, Darwin built upon several assumptions, only three of which need concern us here. These three assumptions may be listed as: (1) the unlimited tendency to vary on the part of plants and animals; (2) the Lamarckian theory of the inheritance of acquired characters; and (3) his own private patent, namely, natural and sexual selection.

Mendelism Antagonizing Evolution

The answer to the first of these assumptions is Mendelism. We can no longer say that plants and animals show an unlimited tendency to vary in almost all directions, as Darwin assumed. The facts of Mendelism have shown us very definitely just *how* and to *what extent* organisms vary or change; and these facts have all been worked out since Darwin's day. Alfred Russel Wallace, the co-inventor with Darwin of the theory of natural selection, lived long enough over into the twentieth century to come face to face with these new facts about variation and heredity; and he has left us a very clear statement of what he thought about the bearings of these new discoveries upon his favorite theories. Wallace said:

"But on the general relation of Mendelism to evolution, I have come to a very definite conclusion. This is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution! The essential basis of evolution, involving as it does the most minute and all-pervading adaptation to the whole environment, is extreme and ever-present plasticity, as a condition of survival and adaptation. But the essence of the Mendelian characters is their rigidity. They are transmitted without variation, and therefore, except by the rarest of accidents, can never become adapted to ever-varying conditions." (*Letters and Reminiscences*, p. 340).

And yet the best biologists tell us that it is now practically certain that there is no other kind of inheritance than Mendelian." (Edwin Grant Conklin, *Heredity and Environment*, p. 99).

An Honest Confession

So much, then, for the first of the three assumptions of Charles Darwin, as listed above. What about the other two? We shall let Professor Kellogg tell us:

"In this same post-Darwinian period, also, the two most important explanations of evolution current in Darwin's time, namely, Lamarckism, or the inheritance of acquired characters, and Darwinism, or natural and sexual selection, have been weakened rather than strengthened as sufficient causes of evolution. Hence we are in the curious position of knowing now much more about evolution than was known fifty or sixty years ago, but of feeling much less confident that we know the causes of evolution. If this is ammunition for the anti-evolutionists, let them make what use of it they can. We can afford to be honest." (*The New Republic*, April 11, 1923).

In going on to speak in more detail of these two points, Kellogg says of Lamarckism that it was "a plausible explanation, but one wholly dependent upon the 'inheritance of acquired characters,' which, unfortunately, does not seem to happen. . . . Acquired characters, in the Lamarckian sense, are not inherited."

Regarding Darwin's selection theories, Kellogg declares them to be "also a plausible explanation, but also much weakened, if not shattered, by the results of modern biological study, which have shown that many of these small variations are not inherited. They are merely fluctuations around a mean to which mean the offspring tend constantly to return.

Also it is asking too much to ascribe a life- or death-determining value to these minute variations despite any conceivable intensity of the struggle for existence. Indeed, most of the species differences—let alone the individual differences—among such animals as the insects and others represented by large numbers of species, are of a kind which require a very lively imagination to see differences of life- and death-determining value. There is a large family of little beetles called lady-bird beetles among which the different species are recognized by very slight differences in the number, or size, or color of minute spots on the wing covers. Similarly, many little flies are distinguished as to species by the number and size of small bristles on the back, and small differences in wing-venation. One often needs a hand lens to distinguish them.

"Now are these differences, which we

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have to reinforce our eyes to see, going to decide whether a toad or lizard or insect-eating bird sees and devours, or does not see and devour, individuals of one rather than another of these insect kinds, or, even more fantastic, one individual rather than another, both belonging to one species and differing from each other by even more microscopic variations?"

After pointing out that "mutations" are equally inadequate and unsatisfactory as a help in understanding how evolution has come about, Kellogg goes on to say:

"This sounds discouraging for the evolutionists. But it really is discouraging only to the seekers after the causes of evolution."

Yes; I suppose so. Those who are already firmly convinced of the fact (?) of organic evolution, will not change their minds because of any such discouraging failure to find a rational explanation of *how* it really came about.

But when, in addition to all this universal failure of biology to substantiate the doctrine, we now see that the supposed evidence from geology is also giving out, and that the serial arrangement of the fossils in an alleged historical order is now proved to be a blunder, there is little wonder that a *widespread revolt against the entire evolution doctrine is taking place.* And there is little wonder that the stand-pat evolutionists are getting somewhat concerned and are trying to reassure the public that belief in the doctrine of organic evolution is absolutely universal among all modern scientists "of high repute."

I have not the space to go into the geological evidence, which is now administering the *coup de grace* to this long popular theory. The full statement of these geological facts will be found in my latest book, *The New Geology, a Textbook for Colleges*, which has just been issued by the *Pacific Press*, Mountain View, Calif.

A Warm, Open Letter on Evolution

We comply with an earnest request to republish the following letter which appeared in the Port Huron *Times Herald*. It was addressed to a professor in the Wesleyan University at Delaware, O., by Rev. Levi Bird, Ph.D., of Port Huron, Mich.—Editors.

"MY DEAR SIR:

"I have read with amazement an article in the *Detroit News*, attributing to you certain statements as to the proof of Darwinian evolution as applied to man and his descent or ascent from the Simian tribes. If you hold such views and are teaching them in a Methodist college, you ought to resign and not longer disgrace old Wesleyan with such pernicious nonsense.

"I have examined thousands of fossil specimens and other forms of ancient life in the museums of Washington, Philadelphia, Chicago and other places, and have never found the first trace of any such monstrous absurdity. Besides for forty years I have examined beetles, bugs, animals, fowls, birds, fish, and humans by the thousands and have found that whatever may have been the law of evolution in past eons, at present in the animal and vegetable kingdom the law is absolutely the reverse of that. It is degeneration and not evolution.

"On page 38 of Darwin's *Origin of Species* he says, 'The key is man's power of accumulative selection.' That statement is true, and pray tell me what nature is doing when man fails to use the key? All of our fine bred pigs, horses, sheep, chickens, dogs, cattle, and our cultivated plums as well as pears, apples, peaches, oranges, strawberries, and grapes degenerate when man does not hold the key. All that the wizard, Burbank, has brought forth goes to the wilds when man ceases to cultivate them. That is the inexorable law of God and nature.

Submitting to the Younger Generation

"I challenge you to find that any species has ever produced any other or different species, and been able to perpetuate the new breed or genius. If such a thing were possible, you would not have to go more than ten miles into the jungles of Africa, nor five centuries into past history, to find not only the missing link, but also the everywhere connecting link. For human nature is such that prodigies would be found everywhere.

Evolution dishonors God, degrades man, discredits the Scriptures, and dethrones Jesus Christ.

"We are told that for the sake of our present youth we must make our interpretation of the Bible correspond with that taught in our colleges. The callous youth has wrecked Russia. In Rehoboam's time the youth divided his kingdom and finally caused the disruption of the whole Jewish nation, while now our youth are to be given free rein to destroy the church, repudiate the Bible, and make the world a moral and spiritual bankrupt.

"I protest with all my powers, and join William Jennings Bryan in defense of the faith of our fathers and the gospel of our Lord and Saviour Jesus Christ, who did not belong to a race of monkeys.

Science and the Bible Compared

"When the almanacs say that the sun rises and sets, that is called scientific accuracy. When the Bible says the sun rises and sets, that is pronounced a legendary lie. When science says that the world is round, that is called an incontrovertible fact. When Isaiah writes that God sits upon the circle of the earth (40:22), then we must discard Isaiah (11:22) when he speaks as though the world were flat and many believed it. When the Bible says that God made man in His own image, that is declared to be a Mosaic myth; but when the pseudo-scientist says that man originated from a monkey that is considered a great advance in human knowledge. Some people are more anxious for a long pedigree even if they have to tie themselves up to a monkey than for an unimpeachable character which links man to Eden and to God.

"If I believed this evolutionary business I would myself become an ecclesiastical Bolshevist and pull God out of the heavens and Jesus Christ off the cross and help root up this thing called religion out of the earth. I would also put a chimpanzee in the manger of Bethlehem and a gorilla in the tomb of Joseph of Arimathea, and a monkey on Mount Olivet to bray out the folly of mankind for any longer following the Christ, and roll this world back to savage brutes and beastly man.

"I am a child of God 'and it doth not yet appear what I shall be' in Christ Jesus.

"If evolution is true, then man never fell, the atonement is wasted blood and ends in a religious and divine farce. In that case, God sits in the heavens, while cosmic atoms dance the jig of endless transmutation and He looks on helpless to control or guide the purpose and destiny of the forces and creatures that His wisdom and powers have let loose in the universe.

Dealing With the False Teachers

"The time has come when bishops who believe that tommyrot and allow it to spread under their jurisdiction, ought to be compelled to resign their office. Missionaries who teach it ought to be called home. Preachers who preach it ought to be made to vacate their pulpits. Professors who teach it in our Christian schools and colleges ought to be driven from the institutions. While editors who proclaim it through their papers ought to be silenced and their pens dried up.

"It is either evolution or the Bible; either Darwin or Christ. Let the church give her answer and make it quickly. There will never be another genuine revival of religion in this world until the Christian church repudiates the most subtle and monstrous lie that the Devil has ever thrown into the face of the Son of God, and until it drives the whole diabolical spawn of evolution into the nethermost depths of hell to where it belongs."

MAN'S EVOLUTION GOES ON

Prof. Charles Zeleny of the University of Illinois, is reported by the *Associated Press* as saying in an address to the Illinois State Academy of Science, that, "It is highly improbable that man is at the apex of a long series of upward changes. Instead, there is every reason why we should prepare for boundless further advance. We can accelerate the onward progress not only to a goal fixed by present aspirations, but pass it to conditions beyond our dreams."

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

Rooster Mountain Victorious Life Conference

By Rev. Milton L. Braun, Kaifeng Baptist College, Honan, China

WHEN a missionary from one of the remotest provinces in China publicly confesses that for eleven years he has held such a grudge against a fellow missionary that he had no social relations whatever with him, and then adds, "But now I have only love in my heart for him, and will make right as much as I can toward him," it is a sure sign of something new in the heart. The "Say So Meeting" at the close of the Kikungshan Victorious Life Conference in the center of China, in August, 1920, was one that indicated new found victory in the lives of many missionaries and missionaries' children.

Kikungshan is pronounced as though spelled gee-goong-shan, and it seems to mean, "Rooster Mountain." It is a mountain resort for recreation and inspiration for another year's grapple with the missionary's problems in heathendom.

Missionaries are human. Like Elijah they are men and women with passions like the rest of mankind, yet with more violent tests and temptations than those who live in Christian homelands are commonly called upon to face. So it was not like "carrying coals to Newcastle" for Mr. Trumbull, editor of *The Sunday School Times*, to bring to missionaries in China the same message of victorious life that is eagerly received by hungry Christians in western lands.

Rooster Mountain, China, where the Victorious Life Conference was held

Mr. Trumbull's Tenth Birthday

It was on the afternoon of Mr. Trumbull's "tenth birthday" that the editor and his wife reached Kikungshan, guests of Dr. and Mrs. Jonathan Goforth.

On the next morning, Sunday, August 15, Mr. Trumbull narrated a chapter from his own life story in which he explained that this tenth birthday was neither the day of his natural birth, nor of his "second birth," but an anniversary of the date upon which he became personally acquainted with the Christian's secret of a happy life.

In contrast with the life of frequent risings and fallings and of conscious unsatisfaction—if not utter dissatisfaction—with the character of service rendered to God and man, the life of constant victory was portrayed in beauty and attractiveness until the hungry soul of the missionary grew hungrier and the unsatisfied heart became more determined than ever to be filled.

The address and those that followed were not messages of mere theory, but such as showed from concrete examples how the Lord Jesus Christ calls and dwells in and uses the men and women who care to recognize the real nature of His existence, and of His divine will for individuals.

Joy Bells Ringing

There was nothing morbid about the atmosphere of the meetings; the joy bells were ringing. One doubts if a single person of the hundreds who attended the meetings in the Lutheran chapel could go away and not feel that the speaker had the only uplifting Bible message capable of perfectly satisfying the heart of man. There was no pulpit affectation in the speaker, but a bearing entirely in harmony with a layman's presentation of a gospel of joy, and constant victory over all evil.

Counterfeit victory on the part of Christians was described and exposed by illustrations.

A woman is sitting next to the only vacant seat in a street car. A backbiting neighbor enters. An ordinary conversation takes place in which feelings are suppressed and words appear smoother than butter. Regret is expressed that the parting has come so soon. Then the Christian breathes a sigh of relief and compliments herself on the victory won over all desire to speak out just what she thought about her enemy. Counterfeit victory!

Again; an unhappy saint thinks that victory has been won when, as she says, "I boiled and boiled inside, but I didn't boil over;" or, another, when saying, "Well, I didn't boil, but I certainly did simmer." "Bible victory," Mr. Trumbull said, "doesn't provide for even simmering—only radiant love for your worst enemy."

What "Surrender" and "Consecration" Mean

Two words frequently used in the Christian's vocabulary are often improperly understood, even by Christians themselves. The terms "surrender" and "consecration" in these meetings were given simple yet thorough definition.

The speaker said that we either surrender a thing or we do not surrender it. When we "surrender all" Christ accepts that surrender and does not require us continually to re-surrender that which He already has accepted.

New things, however, may come up in the consecrated Christian's life which, as quickly as recognized, are fully turned over to the Lord as of course belonging to Him. A furnished house with all it contains is entirely turned over to a new owner. The keys are surrendered, but the previous occupant still dwells with permission in the new owner's home. In time an article not mentioned in the inventory list is found. What shall be done with it? It may be slipped into some secret conscience-stricken corner and used, or worried over, at will. Or, on the other hand, it may gladly be given over to the new owner, with, as it were, a postscript to the original bill of surrender; ". . . and here is something else, Lord, that I didn't know I had; that too, I surrender to Thee."

Missionaries Surrender

In this way many surrenders were made during the meetings. One missionary surrendered a disposition to fret over the fact that he could not answer the accumulated letters from home friends as he wanted to. One surrendered a latent talent for writing when the line of least resistance was to let somebody else write the missionary articles and letters. Another surrendered splendid opportunities for missionary service when they came so thick and fast as to handicap the growth and feeding of her own soul. One young lady surrendered a constant refusal to use her talented voice for any other than strictly sacred music.

Declarative statements of fact from the Bible were presented and held up for full belief at face value regardless

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of adverse feeling, or of a natural tendency to relegate them to full application only in the future world; such facts as: "He that believeth on me *hath* everlasting life" (John 6:47); "The law of the Spirit of life in Christ Jesus *hath* made me free from the law of sin and death" (Rom. 8:2); "My grace *is* sufficient for thee" (2 Cor. 12:9); "Nay, in all these things we *are* more than conquerors through Him that loved us" (Rom. 8:37). "These verses are not true because we believe them," the speaker said, "but we believe them because they are true." He continued: "If truth is truth, and if God's word is truth, then our *feelings* have nothing whatever to do with the altering of that truth."

Evan Hopkins' Illustrations

Mr. Trumbull made this graphic by an illustration he quoted from the late Evan Hopkins of England. Three imaginary men were introduced and marched in single file across the platform. The first man had his eyes fixed on the goal and marched straight forward. The second marcher kept his eye on the first, and followed close behind. The third was a little man, and it was his duty also not to lead but to follow. The names of the three men are, Mr. Fact, Mr. Faith, and Mr. Feeling.

With such abundant statements of *fact* no justification was found for worry. Worry was described as one of the gravest of sins because it means failure to believe the plain word of God. "The life of victory is a life entirely free from worry," said Mr. Trumbull, "yet many an earnest Christian mother worries as she prays for her wandering son, and many a consecrated wife worries as she prays for her unsaved husband or loved ones." A line of distinction was drawn between prayer accompanied by worry and anxiety, and prayer of real burden yet of peaceful assurance, though of the extremest intercessory nature for an erring friend.

"Thou, and Thy House"

And that led up to the theme of one of the services which made an indelible impression upon a large proportion of the missionaries who heard it, namely, that it is God's will and plan to save men one by one and yet by units, not of nations or cities, but of families: "Thou shalt be saved, *and thy house*" (Acts 16:31).

Frequently in the brief service of prayer which preceded each address request was confidently made for loved ones and personal friends in distant places, as well as for Chinese co-workers in many mission stations.

That God is especially pleased to have *all* the members of a family or household saved is encouraging to the missionary who knows what it is to have a lone convert come to him and tell of the persecution he is receiving under the roof of his own native house. Many of these individual converts are driven in their own homes to bend the knee and do obeisance before ancestral tablets and hideous forms of idols, and only too often is their newly found faith thereby choked out.

Thus to press the battle right on through the family against whatever the opposition might be, pleading God's delight in seeing whole households in the faith, is doubtless a better missionary method than to preach in one locality for a little while and then pass on to the next village—villages are so often synonymous with families in China—leaving one o two newly lighted candles to shine, or flicker, for themselves as best they can.

Many searching questions were sent by the missionaries to Mr. Trumbull for discussion at the last meeting, making it truly a conference. In some cases the speaker admitted that his own personal experience alone was insufficient to enable him to answer the question satisfactorily; nevertheless, his ready and fitting quotation from the Bible, always giving chapter and verse, made it possible for him to help many a missionary who perhaps not outwardly but inwardly was carrying some greater or lesser unsolved problem about the practical application of Christianity to life—to hard missionary life.

The Open Air Meeting

The climax of the conference was reached the second Sunday afternoon in the open-air testimony meeting. This was held on the premises of the China Inland Mission where there is a small hor e-shoe valley—a natural amphitheater, opening to the south.

Of scores of Spirit-borne testimonies that made this outdoor service one to be remembered, may I quote the substance of just one?

Modestly waiting until after many others had spoken, a frail little lady of the Lutheran mission testified: "Since we've been on the mountain we heard that the robbers broke into our station and plundered all the belongings in our home. Ordinarily, I would have worried and fretted and cried about it, but this time I find Jesus so much dearer and more precious than any earthly things that I cannot feel perhaps as annoyed as I ought to about the robbery. Occasionally I will think of some little article that I prized, and just this morning I happened to think of a certain present my mother gave me which I left in our trunks in the house; and I was tempted to say, 'Oh, dear, even that is gone too; if the robbers had only left me that one thing!' But just then Jesus Himself so filled my heart that I thought of Him and loved Him infinitely more even than that keepsake of my mother. Instead of feeling angry with the robbers, I can testify this afternoon that there is love in my heart for them, and if I could meet them I would be glad to pray with them and freely forgive them, for I'm sure they didn't know any better."

Need it be said that her very face witnessed her possession of the Christian's secret of a heavenly life?

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[1] A leaflet, setting forth the Scripture on God's will to save every member of a family, entitled "Is Your Whole Family Saved?" may be had from *The Sunday School Times* at 1031 Walnut St., Philadelphia, Pa.

A Work of Grace Among the Indians

From a private letter of Otto Lomavita of Oraibi, Ariz., to N. A. Ironside of Oakland, Calif.

"WE HAVE had some interesting days since coming home from the conference. The following Tuesday, after we had come home, Johnson, said to me in the evening,

"'Otto, I have something on my heart that I wish you to know and to pass your judgment upon. You know that the aged woman, my aunt, died today. With her passing away our clanship, The Bow-and-Arrow Clan, has come to an end as far as its propagation is concerned. Her only daughter, Dora, is a Christian, and Dora's niece, Tillie, is also a Christian. These are the only ones who should extend this clan (for the clanship belongs to the female line), but, as you know, we do not cling to this man-made affair any more.

A Proposal

"'There is in our house, or rather Dora's mother's house, a war god made of stone. Besides that, there was in our house the altar which belongs to our clan. I have been minded to bring them out on this coming Sunday afternoon and have the idol broken to pieces before the eyes of the tourists and the Hopi who are now here for the snake dance, after reading the chapter from God's Word that tells about such things. I do not know where the altar is kept now, but I can at least have the idol before the people. Will this be scriptural?'

"I told him I believed it to be according to God's Word, and so he made ready to carry it out after referring the matter to our white missionary.

The Proposal Discussed

"The following evening at our prayer meeting we had this matter put before the Christians for discussion. They all agreed that the idols should be put away. The oldest man, Kuwanwikvaya, known for short as Wikvaya, and was once a priest, was first asked to give his opinion and he replied,

"'I have done away with the idols for many years now and have nothing to do with them. They belong to the woman, my sister, and I do not know where they are now.'

"The old man, Talasnomtiwa, the blind

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Medicine Chiefs Preparing for the Dance—From *"In Red Man's Land"*
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man, was next asked, and he replied,

"'I had to do with living beings. I had men to perform the office of gods. I cannot burn them but they can burn themselves.' This man, too, was a priest at one time.

"And so on each gave his voice against the wood and stone.

Collecting the Trophies

"The day following Johnson learned that the war gods belonged to another household, but that the altar and idols belonging to their clan were taken to Hotevella by Chief Yukiwma. The next evening, that is, Friday evening, Johnson took me with him to Hotevella after the altar and the idols. We called the chief from the kiva (the underground association room), and after some lengthy talk, obtained our object.

"There were a great many white tourists there who were waiting for the snake dance to be had on the next day. To them we made known our plan and invited them to attend the bonfire of the idols.

"We did not, however, find them (the idols and altars) all, for some were still in Oraibi. These were gotten the next day and we put them in the back rooms of the chapel where we had them imprisoned and compelled these gods to wait or their trial for murder!

Resisting the Tempter

"On Sunday morning we had a double service. Two young girls were baptized upon confessing their faith in Christ. This was followed by the Lord's Supper. In the afternoon we made ready to have a unique service.

"After our dismissal in the morning, three white strangers entered the chapel and asked to see the altar and the idols, saying that they were obliged to leave soon, but would very much like to see these things as "they were very interested in antiquities."

"We took them down into the cellar where the prisoners were and gave them leave to examine them. They pleaded for them and entreated us to save them and have them sent to the National Museum for historical study. We refused to do that and then they asked if a photograph might be taken of them. This was refused. They pleaded to have them saved saying they might prove invaluable in furnishing a clue to the ancient history. The man said he was a geologist and the woman a scientist. Though we were fully conscious that such might be the case, and that Johnson might even receive a nice sum of money for the articles, Johnson at length answered:

"'Let my words be final. You have seen and examined all these things. They have no life in them. Though only wood, they have kept me from accepting Christ for many years. They have been the means of sending hundreds of souls into perdition and, though wood, yet under the power of Satan they will yet send hundreds more into hell. They have consumed our household. We may gain all knowledge and have all the money that can be found but all these things will never be sufficient to save our souls. I am determined that they should be burned. Not a single vestige of them shall remain.'

Doing Personal Work

"Upon this I asked them these questions: (a) 'Have you accepted the Lord Jesus Christ as your personal Saviour? (b) Have you staked all your future interest upon the atoning work done on Calvary?'

"They dodged by saying that of course they did, for they were Congregationalists! Upon this one of them, a man, left us immediately. I spoke with them for some time, telling them of their need of Jesus Christ and His words. Then Johnson said to them:

"Let me extend to you my hand believing you at your words that you both are God's children. I do not know how true you may be to your words, but God knows. You have now seen and handled that which no white man has ever seen and but few Hopis have seen. They are as old as the Hopis themselves, that is, since Oraibi was founded. They are wood and stone. They have kept me from coming to Christ for many years. They possessed my whole being (weeping). But God's Son, Jesus, cleansed me from all these and has saved me. I know from experience that I am saved and that God's Word says so. Now, shall we meet in heaven? I have looked you over very carefully. You have a superior intellect and can read and write. I lack these things. But I have accepted Christ and He has saved me. Will I see you in heaven, or will this be the last time that I shall see you? Will you meet me in Heaven?'

"To these questions they stood in silence as though they were struck. At last they softly thanked him for his words and left without smiling. We are praying that God might yet save these souls.

Tempted Again

"After dinner we made ready to load our idols and the altar pieces.

"Just then the missionaries from Polacca and Toreva (first and second Mesa) came. For the first time these sacred things were seen in the public.

"We then went on the top of a hill which is in the center of the lower village. On our way there the traders stopped us and pleaded with us to spare the idols to which a firm answer to the contrary was given.

"Several songs were sung. By this time a crowd of tourists were gathered together to witness the ceremony. Our missionary from Hotevilla and Paqavi offered prayer in English after which our missionary here, Mr. Karl Friesen, gave an introductory address explaining that

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Navajo Camp Scene—From *"In Red Man's Land"*
(Courtesy Revell Co.)

The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

this event was not due to his urgings but that it was prompted by the Holy Spirit and therefore we should give God the praise. Johnson had not so much as mentioned it to him until Wednesday night after he had talked it over.

"During this time Johnson was busily engaged in putting the idols and the altar pieces in order. While he was doing this I gave a short talk in English emphasizing the need of Christ by our people, and how that we are trying to lead our people to a new and a better way which the tourists who come for the snake dance, always tear down. I ended by saying, 'If you do not need Christ in civilization, do let us have Him.'

An Indian's Testimony

"Then Johnson opened his Bible and read Psalm 115:4-8. He then spoke in English and said in part:

"'We are this day gathered around these idols and altar for the purpose of destroying them. Permission will be granted you for you to examine all these things soon.

"'Look at the idols before you. They are made of wood. They have eyes but they see not; they have noses but should you pour out perfume before them they will not be able to smell it; they have hands but should you offer them your hand, they will not respond. They have ears but they will not hear your greeting; legs have they but they cannot walk.

"'And yet, these have kept me from accepting Christ for many years. They have sent hundreds of my people into perdition and have consumed our household. Though only wood, they will yet send hundreds into hell under the power of Satan. Shall we save them? "They that make graven images (and keep them) are like them." We may gain historical knowledge by these and know all history, but our knowledge will but drive us away from God and will never be sufficient to save our souls. I lay myself open to the consequences if there be any. I gladly sacrifice myself in saving our people from perdition through these idols.

An Indian Allegory

"'Let me tell you a story that you have never heard.

"Once upon a time a blind boy was born to a Hopi family. His parents loved him much and so took great care in raising him up. When he was about twelve years old, his father made for him a smooth stick, a staff, by which he was to be led about.

"'One day he said to his father, "Father, I want you to open my eyes. I hear people talk about things I do not know and I want to see how they look and I hear them speak about lightning but I do not know how it looks. I want to see the people! But his father said he could not do that but that a great doctor was coming and that when he comes he would open his eyes.

"'When he was about thirty-six years old, this doctor came and examined his eyes. He took him and operated on his eyes. Now the medicine and the operation hurt him. But the operation was successful though the boy was angry at the doctor when he pained him. Now for the first time he saw and for the first three weeks he could only see faintly. Then he went up on a hill and from there he viewed the whole landscape and then he went upon a mesa from where he saw more.

"'One day while he was walking he saw an object in the air but did not know what it was, having never seen it before. It swooped down to an ill-smelling thing on the road and commenced to eat it. He soon learned that the creature which swooped down was a buzzard and the bad-smelling thing was a dead horse. The buzzard flew away having evidently been satisfied.

"'The next day he was walking in the same way when he again saw this same buzzard, but this time he brought with him another one. They both satisfied themselves on a dead horse and then went away. This went on day by day, each day seeing the buzzards increase in number until he could not count them all.

"'Now let me interpret this allegory. This blind boy is myself. At the age of about twelve, my father gave me these idols, represented by a smooth stick, for me to be led about with. I heard people talk about heavenly things but I could not understand them. The doctor who was to come and who was to open my eyes is the Holy Spirit, even the Lord Jesus Christ. The medicine used is the gospel. How it did hurt me when it told me of my sins! I got angry at Him but He continued His work and operated on my eyes and it was successful. I could not see or understand all at once but when I got up on the top and mesa of experience I saw more.

"'The ill-smelling dead horse in the road is a *snake dance*! The buzzard is the first white man who came to the snake dance and devoured it. He soon went away and brought another white man with him. These went away and year by year saw them come more and more until today we see so many white people devouring a rotten horse!

"'This snake dance is a stinking, dead horse in the sight of God.

"'Friends, feed upon the Living Bread.'"

The Pile Lighted and the Storm Helps

"After this Johnson spoke in Hopi followed by others, calling upon our people to forsake the idols and to accept Jesus.

"Permission was then granted all to look upon these helpless prisoners of our Lord Jesus Christ. Strenuous attempts were made to photograph these things but without much success.

"By this time a lightning storm was approaching, led by a strong sand storm, such as Arizona alone produces. Quickly we piled them together, and I poured gasoline upon them and Johnson lighted the pile. Amidst the flashing of lightning and sand storm the flames arose of what was once the greatest despot in the souls of our people, but what now lay helpless before the majesty of Christ.

"Immediately we broke into singing, 'When the Roll is Called Up Yonder,' in Hopi, the words in Hopi being appropriated for the occasion. Soon the storm abated and smoke of the idols was seen rising in a great calm.

"Thus the foundation of the religious life of the Hopi was laid in ashes and we trust and pray that good may come out of this.

"We have received many criticisms for this action from the white people, but we believe that this was according to God's will. I have seen the very underground-association room, called the 'Kiva' by our people, and where this ceremony was formerly held, torn down by the unbelievers since then."

Modern Palestine

Abridged from a letter from Rev. Arthur W. Payne

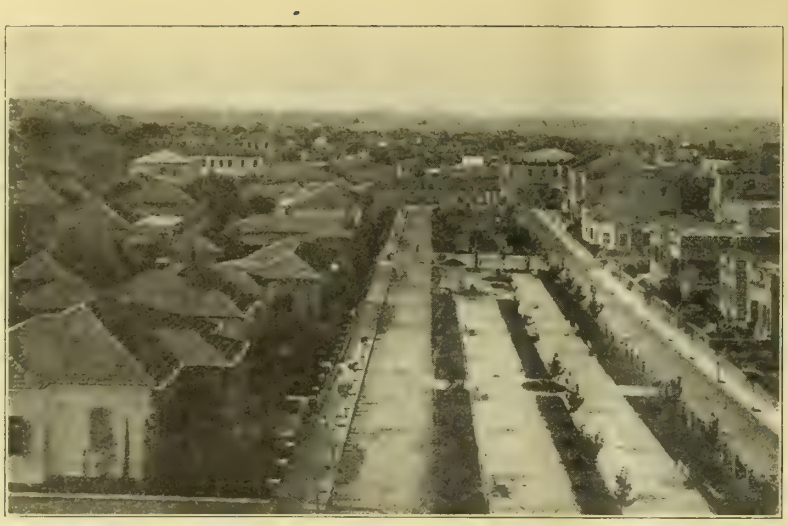
OUR Palestinian correspondent, Rev. Arthur W. Payne, of the Mount Carmel Bible School of the British Jews Society, has sent us an interesting account, too long to publish, of a recent visit to the Holy Land which was made by two members of the Society, Rev. F. J. Exley and Mr. Richard Cadbury, who spent considerable time there in a careful study of the religious, political, and social situation.

These brethren met the governor and mayor of Haifa, the Greek archbishop of the district, the religious head of the Moslems, the chairman of the Chamber of Commerce of Jerusalem, and other dignitaries and officials whose titles sound so strange to those accustomed to the nomenclature of the Old and New Testaments. Think of the governor of the district of Phoenicia enlarging to them on the prospects of the "Rutenberg Electrical Scheme" already starting operations at Jaffa! Jaffa, where Peter was found praying on the housetop of Simon, the tanner! How absurd and ridiculous it seems to us, and how our indignation rises at the thought of such desecration! Yes, until our eyes fall on the accompanying photo of Jaffa, at whose chaste modernity we stand aghast. Can it be possible that Peter was ever there?

And then Mr. Payne goes on to tell of beautiful gardens visited, silvery orange blossoms, auto rides, playgrounds for children, art studios, etc., which leads up to what he says about the schools, the primary schools and the secondary schools. It sounds almost unbelievable that in these old Bible towns and villages of Abraham and the patriarchs, boys and girls, many of them recently from European ghettos, should now be receiving instruction in English and other languages, in geography, in physiology, in nature study, in mechanical arts, and related subjects.

Of course much of the account of Mr. Payne was taken up with the religious aspect of the situation. "The statements we hear that the youthful Zion-

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.



A Modern Colony in Jaffa

ists are atheistic," he says, "are far from the truth; one finds that each settlement has before long its appointed place of religious worship." In these settlements, as at other places, the visitors spoke as they had opportunity and left behind them tracts and pamphlets and copies of the Scriptures, sowing the seed beside all waters.

We close our synopsis of the paper so kindly sent us by quoting the following paragraph or two:

"We touched Nazareth on our way to Tiberias, and were glad to meet the Nile Mission Press colporteur, and give him some literature for circulation amongst the Jews who since the war are finding a home in this once fanatic Christian town.

"It was market day, and an interesting snap-shot the scene made. We read the story of Luke 1 and had prayer in the so-called Church of the Annunciation, stopping on the way to pick some of the most beautiful wild flowers.

"We read the story of the miracle of Cana, as we passed the fountain where doubtless, the water that the Lord turned to wine was taken.

"We did not get out of the car till we stopped at the traditional Bethsaida, and from this scene of the early life of Andrew, Peter and John, we went by boat to visit the remarkable ruins of the synagogue of the Roman period at Tel Hern or Capernaum. On the water we read all the Gospel passages referring to our Lord's words and works around the shores and on the sea of Galilee."

Americanization of the Unassimilated

[The *Chicago Tribune* has been dealing with this question as it affects the Jew, and receiving many letters on the subject from its readers, among them this from the pen of the new incumbent of the chair of Jewish Missions in The Moody Bible Institute. —Editors.]

"TO THE Editor of the Tribune,

"Dear Sir:

"Can you spare space for another comment on this important subject growing out of your editorial on May 19, with which I find myself in practical agreement?

"My reason for writing is that I approach the subject from the point of view of a Jewish Christian, and one who has recently come to America to aid in the direction you have pointed out. My credentials are that on the recommendation of the Hebrew Christian Alliance of America I have been called to the chair of Jewish Missions in the Moody Bible Institute of Chicago for the purpose of equipping young men of my race who have accepted Christianity, to work among their own people for their salvation and their up-building in those elements of character which must inevitably make good citizens.

"The Jewish immigrant is totally different from any other immigrant that comes to these shores. The difference between the American and other non-Jewish peoples is largely outward—easily acquired, easily dropped—and the stranger is soon worked into the fabric of American national life. It is simply a matter of language and customs with him; he becomes an American as soon as he has learned the language and acquired the customs. The explanation of this is that he was part of a homogenous whole in the land of his origin, and the feeling of foreignness is absolutely uncongenial to him. With all his being he is striving to find his place in the new order of things, and having found it, to rest there contentedly.

"It is quite different with the Jew. He never considered himself a part of a homogeneous whole in the land of his origin. For centuries the feeling of strangeness and aloofness has been implanted and fostered in his soul, and while he easily adapts himself to new circumstances, he never learns to feel really at home anywhere. The reason for this lies very deep.

"The cleavage is not outward—it is a cleavage of soul. Christian civilization has driven the Jewish soul out of its pale and embittered it so that it is now well content to remain outside forever. The main reason for leaving the countries of Europe is to escape the burdens, humiliations, and sufferings which so-called Christianity has put upon him during the long centuries of the past. And his resentment is great when he meets his old enemy on these shores, though in a different form.

"Of course, his view of American Christianity is largely wrong, and distorted by prejudice—but it is the outcome of a deep lying fear of what it may bring upon him and his children in the unknown future. The kindest advances of Christians are therefore looked upon with suspicion as a kind of trap to capture and destroy the Jewish soul. And, judging by the history of the past and from many things that happen in the present, he considers his attitude amply justified.

"From the above consideration it appears that education must take a different form in dealing with the Jew than in the case of any other nationality, and after years of experience, I am convinced that the form of Christian education herein referred to is the very best.

"Christian ignorance of the deeper things in Judaism, and Jewish ignorance of the real soul and aim of Christianity were the cause of the hatred and prejudice which for centuries held the two apart. It is in the seats of high learning where these matters should be dealt with. Other institutions should follow this example, and so create an atmosphere of sympathy and understanding between the Jew and the Christian. The rest will take care of itself."

"Yours truly,

"S. Birnbaum."

HOMEWARD BOUND

By P. P. Bilhorn, May 3, 1923, written for my dear old friend and brother in the Lord, Dr. W. H. Clagett, in honor of his seventy-fifth birthday.

I'm homeward bound; soon I shall see
The flashing harbor light;
Its welcome ray will beckon me
Across the dark wild night.

Chorus:
I'm homeward bound, yes, homeward bound,
By wave and tempest driven;
With fav'ring gale and swelling sail,
I'll reach the port of heaven.

A little longer tempest tossed,
A little while to wait;
A few more days of chilling frost,
And then—the Golden Gate.

A few more billows yet to meet,
White-crested by the foam;
A few more sorrows,—then how sweet
Will be the rest of home.

A little nearer every day
When falls the eventide;—
The harbor is not far away,
Where I shall e'er abide.

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

WHY THE CHRISTIAN IS DYNAMIC

The Sunday School Times

Things that do not move have their usefulness in the world, after all. They are "static." The Modernist loses no opportunity to condemn the "static," insisting that the conservative or "Fundamentalist" Christian position, being static, would kill all progress; and that Modernism, by contrast, is dynamic because it is forward-looking and progressive. Dr. David J. Burrell of New York has made an illuminating comment on this. "The Christian is 'dynamic' only because his foundations are 'static.' His character rises like a glowing superstructure on fundamentals that cannot be moved. If a mathematician were to insist on going back continually to prove the axioms, he would never so much as cross the *pons asinorum*. Some things must be regarded as settled 'once for all.'" The Rock of Ages is gloriously, immovably static; and God's Word is the same, for "For ever, O Lord, thy word is settled in heaven." Those who *know* these eternally settled and therefore static truths and facts are dynamic with the dynamite of heaven, with the omnipotence of God Himself, and are active with a God-created energy that is unknown to and unknowable by those whose foundations are question marks.

RADIO AND SOUL SAVING

New York Evening Post

Radio broadcasting of church services has given rise to some interesting views as to the efficacy of this means of appeal to the spiritual consciousness. Cardinal Dubois, Archbishop of Paris, finds "wireless most interesting, but broadcast sermons cannot be expected to convert any one. Wireless is too dry and too cold to have an effect. Personal magnetism is lacking. A speaker conquers his audience by the eyes, gestures, intonation, personality."

How far is conversion in the sense here implied brought about by an appeal to one's emotions or to one's reason? Some persons might be reached by a mere study of the truth and beauty of divine teachings. Others "hit the trail" at Billy Sunday's meetings, this evangelist finding a fruitful field that is barren to gleaners not so strenuous or of less magnetic powers of persuasion. Might not still others get something out of the radio? Opinion among leaders of the church is sharply divided as to the value of radio in religious activities. Some assert that it is keeping away from the pews many people who, preferring the armchair ease and quiet of their own homes elect to "listen in" rather than exert themselves to attend Sunday services in person. Yet reports from authoritative sources show that broadcast sermons are growing in popularity. An increasing number of ministers are arranging for wireless service from their pulpits.

HERESY BY RADIO

New York Christian Advocate

The radio sermon is becoming a serious problem in some localities. When a man can sit at ease in his home and "pick up" the best preacher in the metropolis, he is under temptation to stay away from the little church at the corner. If the Protestant preacher winces under the competition which radio has suddenly brought upon him, what about his neighbor, the Catholic priest, who finds his flock discussing the sermons of some eloquent Presbyterian or Baptist divine? Books which are thought to be perversive of the faith can be placed in the *Index Expurgatorius*, a list which includes some of the noblest works of the human intellect. Is the same method to be applied to communications by wireless? It looks so. We need not be surprised to read in Saturday's paper a note opposite Sunday items in the radio programs to the effect "that good Catholics must tune this out." For *The Observer* of Pittsburgh (which can usually be depended upon to reflect truly the opinion of influential Catholics) recently published the following question and answer: Query: "Is there any harm for a Catholic in his own home following through the radio service conducted in a Protestant church?" Answer: "There certainly is harm, and it is difficult to see that the practice is defensible. We are not permitted to take part in heretical services. . . Faith is a priceless gift of God, and carries with it a grave responsibility. It may be forfeited, and no one is permitted to expose it to perversion. Listening in on the radio at heretical services, even if one is not bodily present, constitutes such a danger."

AFTER BLOWING UP ITS FOUNDATIONS, WHERE IS EVOLUTION LEFT?

Eastern Methodist

The Bible champion quotes from a writer in the *New York Globe* some deadly bombing of evolution by ultra-evolutionists themselves. Herbert Spencer says, "Either there has been inheritance of acquired characters, or there has been no evolution." And this surely is self-evident, for the fundamental principle of evolution is the accumulation and then transmission to offspring of slight variations in the life-time of some animal. So that if these variations die with the particular animal and are never transmitted there is no change upward ever possible. But on this point Alfred Russel Wallace, who announced the theory at the same time Darwin did, now says, "All the available evidence is opposed to the doctrine of acquired characters." Mind you, he says, all the evidence; and Professor Conklin, who goes the whole length of abusing everybody who denies evolution, strangely and inconsistently says, "It is now practically certain that acquired characters of the mortal body are not inherited; that is, are not transmitted to the germplasm." Then how, on any sane reasoning, can evolution take even one step? The very foundations are shattered by these unqualified admissions that acquired characteristics, the one only basis on which species could change to

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The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

higher species, are not in evidence at all. And straight against all such origin of species by slow and infinitesimal variations transmitted is all the geological evidence in fossils that new forms appear suddenly in full character. Evolution would require millions of intermediate forms and there has never yet been found even one clearly such intermediate. Another shattering blast.

THE PULPIT'S MESSAGE

The Chicago Daily News

Efforts to increase church attendance commonly take the form of broadening the field of church activities. The church has taken on aspects of the club, the gymnasium, the public forum, the social center, the bazaar, even the moving picture theater. While efforts to socialize church work have been made with the worthiest of motives, it is possible that there has been a concomitant loss in emphasis on what used to be considered by very many persons the fundamental reason for the church's existence—good preaching.

It is characteristic of the age that, as an English minister complains, "while most congregations are grateful for good preaching, in practice they frequently discourage it and regard the minister who spends his evenings playing bridge as a man very much alive to the needs of the time." It is well to get the point of view on the other side of the pulpit, but this does not mean that the pulpit need be remembered by the minister only on Sunday, as one among a hundred other duties.

Not alone in modern times has the net of practical affairs enmeshed spiritual leadership. The church in the eleventh century faced a similar condition when its bishops and abbots were feudal vassals, and even in some cases military leaders and civil executives. These responsibilities laid the churchmen open to influences far removed from the spiritual. The present zeal of the church in social reform also has a tendency to reduce the emphasis upon more fundamentally spiritual problems which exist in spite of the vogue for a sociological religion.

Meditation is little practiced in the world to-day. Philosophy goes to seed in the modern university, while social science becomes increasingly popular. Yet neither knowledge nor religion is limited to its social purpose. Social science has its value, but only a sound philosophy can give it rational direction. In the church, social and charitable activities are important, but they should not overshadow the spiritual realizations which are valuable in themselves as well as a guide for conduct.

The earnest minister as a social worker is not a real success if the manifold odds and ends of superintending his church and its activities deprive him of the time and quiet necessary to make his church a spiritual force instead of merely one competitor among many for the people's time and attention.

THE SOCIAL IDEALS OF A STATESMAN-PROPHET

Chicago Evening Post

The soul of Isaiah had seen God. It had been stirred with a new sense of the divine reality, with a conviction that only a return to His program of love and justice and righteousness could save Judah. So from his fire-touched lips came words of stern denunciation for the evils of his day. It will be noted that the emphasis is on sins against human freedom and welfare, sins of selfish indifference to the common good. The rulers of Judah are told:

You have devoured the vineyards,
The spoils of the needy are in your houses.
What do you mean by crushing my people
and by grinding the face of the needy? . . .
The authorities are lawless and leagued with thieves.
All of them love bribes and are running after fees.

Nor did he spare the monopolists of land the essential requirement for life in Judah. Isaiah, in the name of Jehovah, was against the control by a few of that which was necessary for the welfare of the many. Hear him:

Woe to those who join house to house,
Who add field to field
Until there is no space left,
And you dwell alone in the midst of the land.

There were skeptics and cynics in Isaiah's time. We have them with us today. They jest at idealism. They ridicule the thought that there is a God who cares, and who will vindicate the righteous principles they violate.

"Woe unto them," cried the prophet,
"Who say, Let Him make speed and hasten His work,
"Let the purpose of Israel's Holy One draw near
"And come that we may know it!"

They "call evil good and good evil; put darkness for light and light for darkness; they are wise in their own eyes," but their wisdom is folly.

Side by side with injustice, monopoly and cynicism in Isaiah's time, as now, went the indecent vanity of wealth. Judah's fashionable women come in for caustic condemnation:

Because Zion's daughters are haughty
And walk with heads held high, and wanton glances,
Tripping along as they go and jingling with their ankles,
Therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and expose their shame.

But the constructive note sounds clearly amid the "woes" of Isaiah's message: "Cease to do evil; learn to do good; seek justice, relieve the oppressed; vindicate the orphan; plead for the widow. . . . Come, let us agree together, saith Jehovah, tho your sins be as scarlet they may become white as snow; tho they be red as crimson, they may become as wool; if ye willingly yield and are obedient, ye shall eat the good of the land. . . . If you will not hold fast, verily you shall not stand fast!"

Where is the statesman, with a vision of God, who will be for our modern civilization as faithful a prophet as Isaiah was for Judah?

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All Eyes Are Focused on Russia

Most everybody is interested in Russia. Why? Because Russia is in the crucible and all the world is eagerly watching and tensely waiting for the outcome.

This is what our Commissioner, Boleslaw Goetze, who has just returned from Russia after spending 5 weeks in Ukrania and journeying thru to Moscow, says: "Religion seems to be daily faring worse. Bolshevism is Antichristian, and I was implored by leading pastors and others to tell the world the whole truth about their awful sufferings. There is organized persecution against Christians in Russia. Young people under 18 years cannot attend Sunday School or religious services."

In spite of all this a wonderful movement is gradually growing, resulting in marvelous blessing to multitudes. One man from Russia writes, "I am looking forward to a great Revival, the signs of which are already quite distinct." Another tells of a place where over a hundred people professed conversion. Literally hundreds are being saved thru the work of our missionaries. All praise to God!

Pastor Goetze's complete report will appear in an early issue of "The Friend of Russia," our official monthly organ. This Society is Interdenominational, Evangelical and Evangelistic, and we have about 150 missionaries already at work (all of them thoroughly orthodox), spreading the Gospel, distributing Bibles and Scriptural literature, and bringing relief to the destitute. Write today for a sample copy of this publication and read about the great work of God going on among the Russian people now. Your prayers and help will be greatly appreciated.

All gifts and correspondence should be addressed to

THE RUSSIAN MISSIONARY SOCIETY
1844 Monroe St., Chicago, Ill.
WILLIAM FETLER, General Director — W. S. HOTTEL, Home Director

The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

Young People's Society Topics

John C. Page

July 8

What Does Christian Brotherhood Mean?

1 John 3:10-24

To the Scripture reading as given above, there should be added such passages as Matthew 11:27; Galatians 3:26; 4:6 and 1 John 5:1-4. A careful study of these verses will give the best approach to the subject of Christian brotherhood.

This brotherhood is not universal. It is composed of those who have put their faith in the Son of God and staked their hope for time and eternity upon Him. In the words of Galatians 3:26, "We are all the sons of God by faith in Christ Jesus." Adding to this another verse from Galatians 4:6, we read that God hath sent forth the Spirit of His Son into the hearts of believers so that they are able to say, "Abba, Father." In other words, we become sons of God and members of Christian brotherhood by faith. Then the Holy Spirit comes into the heart of the believer to make the relationship real in experience.

The opening verse of our Scripture lesson tells of others beside the children of God. It speaks of the children of the Devil, those who love sin rather than holiness. The Bible flatly contradicts the modern doctrine of the universal Fatherhood of God. In Matthew 11:27, we read that "no man knoweth the Father save the Son and he to whom the Son will reveal him," and again in John 1:12, 13 we are taught that to as many as received Christ, to them He gives the power to become the sons of God, even to as many as believe on His name.

Looking again at our Scripture lesson, we observe that Christian brotherhood involves a life that is Christ-like, a life of righteousness (v. 10), a life of endurance under trial (v. 13), a life of love (v. 14), a life of sacrifice (v. 16), a life of compassion (v. 17), and a life of sincerity (vv. 18-20).

Such a life demands the presence of the Spirit of Christ in the heart. This presence is the secret and source of Christian brotherhood and Christian brotherliness.

July 15

The Inner and the Outer

2 Corinthians 4:16-18; 1 Samuel 16:6-13

"The Inner and the Outer" indicates two different realms. First, it speaks of the difference between appearance and reality. The outer or outward appearance is that which man sees; the inner reality is that which God sees. In other words, man looks at us while God looks through us. When Samuel looked at Eliab, he saw only the outward appearance—"the height of his stature," but God saw the inner life. In God's estimate it is life, not bulk, that counts. Quality, not quantity. In spiritual quality and capacity David was much better than Eliab. This is the determining factor, for the usefulness of any man is measured by his spiritual power.

"The Inner and the Outer" sometimes indicates the difference between the natural man and the spiritual man. 1 Corinthians 2:14, 15, gives an example of this. The natural man is the one who lives on the plane of the bodily senses and sees and cares only for the present. He walks not by faith but by sight. He endures not "as seeing him who is invisible," but as one to whom only visible things are real. On the other hand the spiritual man lives in the power of the inner life. In the words of 2 Corinthians 4:18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

"The Inner and the Outer" sometimes denote the difference between the old nature and the new, referred to in Scripture as the old and the new man. Romans 6:6; Ephesians 4:22 and Colossians 3:9 throw light on this. The old man stands for the fallen and corrupt nature with its tendency to evil and its expression in outward life. The new man is that holy nature referred to in Ephesians 3:16 as "the inner man." This holy nature is imparted to us in the new birth. It is that in which the Holy Spirit dwells and which He renews and energizes so that the Christian believer may be strong in grace and victorious in life. Read carefully Ephesians 3:14-21.

July 22

What in Present Day Social Life Would Christ Approve and What Would He Disapprove?

1 Corinthians 10:23, 24, 31-33; 11:1

It is evident that our Lord would approve, and does approve, any life patterned after the standard presented in these Scripture verses. Seeking the profit of others that they may be saved was the key note in Paul's ministry after his conversion.

Mark that word "saved." It means to deliver, to preserve, to make whole. This applies not merely to the physical but extends to the whole being—spirit, soul, and body. The so-called social gospel ignores this. Its aim and objective is "improved conditions." In a vague way the hope is entertained that improved conditions will lead somehow to an improved man, but improved conditions anyway is the objective whether the man is brought into reconciled relationships with his God or not. Would Christ approve of this as an end in itself? We think not.

The method Paul adopted was to go right for the citadel, the heart, to capture it and to cleanse it, for "out of the heart are the issues of life." Then from this new center, spiritual energies flow out to the circumference, changing and adjusting all the outward conditions of life. Regeneration not only changes the man but changes his environment. It makes him a citizen of heaven and a citizen of earth of whom his city can be proud. Does Christ approve of this? Surely, for it is the result of His own saving power and the greatest testimony to His glory.

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31-33. Not only so, but he also finds a power to follow after and to realize the ideal. He seeks to glorify God in all things and he seeks the good of others that they may be saved.

July 29

Industrial Missions at Home and Abroad

2 Thessalonians 3:6-13

The Scripture lesson affords a good introduction to the topic. Both by example and precept Paul emphasizes the dignity and value of work. He might have asserted his right as an apostle to be supported by the people because of his spiritual labors on their behalf and because of the great gain that came to them through his ministry. This would have been altogether right and proper, but in order to avoid any possible misunderstanding or adverse criticism he labored night and day, "that we might not be chargeable to any of you."

Missionary work now, is classified as evangelistic, medical, educational and industrial. Converts to the Christian faith need to be taught and trained. Industrial training in many fields becomes of special value to converts because it is helpful in providing a means of support. This develops a sense of self-respect and ability, and also enables the worker to contribute something towards the promotion of the work of Christ. This in turn, becomes a means of grace to the giver, and also brings the life under discipline, thereby introducing another helpful factor in the building of Christian character.

The teacher of industry has the advantage of close contact with those whose good he seeks, and for whose salvation he labors. Unless this form of work is supported continually by a warm evangelistic purpose, it would not commend itself to Christian people, but with such support it enables the missionary to secure the largest results. A recent missionary book, in dealing with industrial work says, that it has proved a distinct evangelistic agency through which many have heard the gospel story as they were being taught better methods of agriculture.

It would be of great advantage for the leaders of this meeting and others, too, to read in connection with this topic, an article published in the *Sunday School Times* of May 27, and entitled, "The Darker Side of Foreign Missions." In the light of this article one can see how easy it is to substitute something for the real objective of Christian missions which is to bring individuals to a saving knowledge of the Lord Jesus Christ.

August 5

Lessons from the Psalms—The Nature Psalm

(Outdoor meeting suggested)

Psalm 104:1-35

Luther described this psalm as, "The praise of God from the book of nature." In it the power and providence of God are clearly seen. The first chapter of Genesis might well be read in connection with this Psalm, or its contents might be summarized in such a verse as Nehemiah 9:6.

All the parts and powers in nature find a place here. The light, the heavens, the waters, the clouds, the wind, the earth, the mountains, the hills, the springs, the valleys; the beasts and the cattle, the grass, the herb, the wine and the oil, trees, birds, sun, moon,—all these find mention in this Psalm.

The opening verse is a fine introduction to the Psalm. The wonders of God's handiwork, when clearly seen, lead the soul to express itself in such words as, "O Lord, my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." Again, in verse 24, the writer breaks forth in admiration and wonder, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Then, in verse 27, the thought of God's providence for all His creatures finds expression. "These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good."

The closing words in verses 34 and 35 are equally significant. We can easily understand the expression, "My meditation of him shall be sweet." Eyes that are anointed to see the beauty and glory of God, even in nature, lead the soul into rich spiritual meditation.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

"DOUBLE REFERENCE" AND "RECURRENCE"

E. P. W., Dunkirk, N. Y

Question: Where did the laws of "double reference" and "recurrence" originate?

Answer: We do not know. They are commonly used in the works of Benjamin Wills Newton, the English Bible scholar and have been given wide currency in the writings of Dr. James M. Gray. The first-named law is dwelt on a good deal by Prof. Franklin Johnson in his *Quotations in the New Testament from the Old.*

SINNING AGAINST THE HOLY SPIRIT

G. E. C., Buffalo, N. Y.

Questions: What is meant by sinning against the Holy Spirit? Who can sin against the Spirit, the saved or unsaved?

Answer: In general sinning against the Holy Spirit is rejecting the enlightenment He gives, especially with regard to the person of Christ. The unforgivable sin against the Spirit is the total rejection of Christ, which the unsaved sometimes commits. But the saint also sins against the Holy Spirit whenever He grieves Him by his manner of life or whenever he is disobedient to His promptings.

SAMUEL, THE PRIEST

C. H. W., Memphis, Tenn.

Questions: (1) Why was Samuel a priest? (2) Why did he sacrifice in high places? (3) Why was sacrifice away from the Tabernacle practiced?

Answers: (1) We are nowhere told that Samuel was a priest; neither was he of the priestly tribe. But he did offer sacrifices and apparently with divine sanction. (2) At this time, and upon this occasion (1 Sam. 7:12-14) there was nothing wrong in so doing. (3) The very fact of his not being a priest would explain why he offered sacrifices away from the Tabernacle. Besides the Tabernacle worship in this period of history was in a decline.

INFANT BAPTISM

G. W. W., Kewanee, Ill.
R. R., Rockford, Ill.
M. K., La Grange, Ind.

Several of our readers have misunderstood the reference to infant baptism upon page 426 of the May issue. This is not surprising, since the question was not printed. The answer was not intended as a defense of infant baptism, but was simply stating that in the case of infant baptism the children of believers only, not those of unbelievers, were subjects of baptism, as held by those evangelical Protestants who teach and practice infant baptism. The Institute faculty contains those who believe in infant baptism and those who believe only in adult baptism. We are living harmoniously together, and we wish that brotherly love might prevail among brethren outside of the Institute who hold opposite opinions about this matter.

THE REVISED VERSION vs. THE KING JAMES

H. I. L., Springfield, Vt.

Question: Is the Revised Version of the Bible better than the King James?

Answer: The King James Version has some obsolete words and phrases, and also lacks the advantages of the readings of the many manuscripts that have been discovered since that noble version was made. For many also who are students the paragraphing of the Revised Version is found more helpful, and many of the translations are to be preferred, though not all by any means. Since the new translation changes no doctrinal teachings, the King James is equally as good for devotional reading and all practical purposes, and, indeed, some good Bible teachers still prefer it for certain reasons. It would be well however to own an inexpensive copy of the Revised Version just for comparison.

MELCHIZEDEK

B. P., Cincinnati, O.

Question: Who was Melchizedek?

Answer: No sufficient reason exists for not accepting the plain statements of Scripture about this mysterious personage. See Genesis 14:18-20; Psalms 110:4; Hebrews 6:20. He was King of Salem, or Jerusalem, and priest of the Most High. This historical statement of the Bible has received coroboration in the deciphering of the Tel el Amarna tablets, in which the name Uru-salem (Jerusalem) is mentioned, whose king claims that he received his royal power not from natural inheritance but from "the mighty King," who will destroy the power of his enemies. Thus the origin of the name Jerusalem or the city of Salem, goes back at least to the period of Babylonian's intercourse with Canaan, and there is no reason to doubt that Melchizedek was a real king and a priest of the true God.

ACCEPTABLE WORSHIP

J. A., Morrisvale, W. Va.

Question: How does the Heavenly Father want us to worship Him? Please explain John 4:23.

Answer: Worshiping "in spirit and truth" means first of all that acceptable worship is not dependent upon its being offered in sacred places (2:21), nor in fulness of knowledge (2:22). Neither does it mean mere sincerity or honesty

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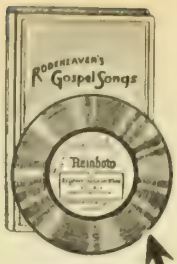
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of worship such as some pagans offer, or even the Samaritans. Those words of Christ, "the hour now is," imply that true worshipers must come to the Father through Him, the promised Messiah (v. 26). He says, "No man cometh to the Father, but by me." He is "the truth"; He is the Revealer of the Father: and He is the Sender of the Holy Spirit, who alone can make man's spirit a true sanctuary for worship. Through His Son the Father is seeking all to be His real worshipers. Since "God is Spirit" none but spiritual worship is acceptable to Him. Special places or approved forms or meritorious acts are of little worth, for true worship is an act of the spirit of man as he realizes the spiritual presence of God at any time and in any place.

THE DAY OF CHRIST'S RESURRECTION

M. H. B., Searcy, Ark.

Questions: (1) What is the Bible evidence that Christ rose from the dead on the first day of the week? (2) How is that view harmonized with Christ's prophecy in Matthew 12:40 and the record in Matthew 28:1-6, Mark 16:1, and Luke 23:53-56?

Answers: (1) Luke 24:1-3; Matt. 28:1-6; Mark 16:1, 2, 9; John 20:1. (2) A strong argument has been made by some that Christ was crucified upon Thursday, which they claim is necessary if we believe the prophecy in Matthew 12:40. Others seek to prove that He was crucified upon Wednesday and rose upon the Sabbath. The common interpretation is that according to the Jewish mode of reckoning a part of the day may stand for the whole (1 Sam. 30:11-13; 2 Chron. 10:5,12; Esth. 4:16 and 5:1). But Matthew 27:63, 64 would seem to settle the question. There the expression "after three days," is interpreted to mean "until the third day." Paul also declares that Christ was raised "on the third day" (1 Cor. 15:14). Thus if Christ were crucified upon Friday His resurrection upon the first day of the week would satisfy the requirement of Matthew 12:40 and harmonize the references in Matthew 28, Mark 16, and Luke 23.

DRAMATIZING THE GOSPEL

B. C. R., New York City.

Questions: Is it right to develop plays based upon scriptural themes? Or in other words to dramatize the gospel with a view to bringing sinners to repentance or to enrich the redeemed? Are there any scriptural reasons against this?

Answer: Dramatizing the gospel is becoming more and more in vogue, but it is no new thing. It is claimed that the modern drama grew out of the custom of Bible plays in connection with the church. If this be true, then we may be certain that the present practice will also deteriorate into something far below what it now is.

In favor of attempting to visualize the scenes and events of the Bible it may be said that the shortest road to the brain is through the eye. As a mere means of instruction much can be said in favor of acting and of the motion-picture. The impression of pictures is also often more lasting than instruction imparted by mere words. Costume, color, scenic effects, and action greatly emphasize the spoken word. They awaken interest and hold the attention. They help to make historical scenes and events more real. Besides the miracles were acts which emphasized great truths. They have been called "parables in action." They appeal to the eye. Thus at the beginning the gospel was proclaimed by both sight and sound.

Upon the other hand, will not the entertainment feature of the dramatized gospel lessen its effect upon the observers? Will not imperfect reproductions cheapen or distort the gospel message? Is it possible to dramatize truth without marring its beauty? Can even the best acting accurately reproduce Bible scenes and events? Is not their sacredness lessened by the very attempt to act them out? Is it not better for the soul to have more room for the religious imagination than to witness an imperfect attempt at realism in connection with spiritual things? The emphasis of the New Testament is upon *preaching* and *hearing* the gospel. It is the Word that is sharper than any two-edged sword. It is the Word that is the sword of the Spirit. We fear that there is a snare in this attempt to visualize the gospel; that it is substituting a human method for the divine; that its tendency is to make us less dependent upon God and His written or spoken Word.

THE INTERNATIONAL UNION OF GOSPEL MISSIONS AND THE FAMILY ALTAR LEAGUE

At the tenth annual convention of the International Union of Gospel Missions, just closed in Minneapolis, it was arranged that each mission is to appoint a committee on family worship and in co-operation with the Family Altar League work among the families with which it comes in contact with a view to establishing or bringing back the custom of family worship.

The Family Altar League, which furnishes the "Daily Bible Readings" for the MOODY BIBLE INSTITUTE MONTHLY, is just beginning a vigorous campaign throughout Cook County and the State of Illinois. Pastors interested are urged to correspond with the Family Altar League, 207 S. Wabash Ave., Chicago, Ill., Rev. W. E. Biederwolf, D. D., is president of the League.

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International Sunday-school Lessons

P. B. Fitzwater

July 8

Mary, the Mother of Jesus

Luke 1:26-38, 46-56; 2:1-20, 41-52; John 19:25-27

Golden Text:—"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21.

I. Mary at Nazareth (Luke 1:26-38, 46-56).

Mary was a Jewish maid of the town of Nazareth. The first information we have of her is that she was engaged to be married to Joseph, a carpenter of the same village. It seems that the custom among the Jews was for betrothal to take place a year before marriage. During this interval the woman remained with her parents.

1. Gabriel Sent from God to Mary (vv. 26-38). It was during this interval of betrothal before Joseph and Mary were married that God sent the angel Gabriel to announce unto Mary that she was to be the mother of Jesus. Isaiah more than 700 years before prophesied declaring that a virgin should give birth to a son whose name shall be called Immanuel—God with us (Isa. 7:14). Though at first perplexed, she accepted the annunciation with remarkable courage and devotion. To be told that she was to be a mother was nothing startling, for this was the normal desire of every married Jewish woman. Under the circumstances she accepted motherhood at a tremendous cost. She was conscious of her virgin purity. She knew that to become a mother under such circumstances would expose her to unutterable suspicion and shame. This was the view that certain Jews took of the matter, for they cast this insinuation into the face of Jesus that he was born of fornication (John 8:41). Her faith was such that she responded with noble courage. She said, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). She accepted motherhood under these circumstances as God's command. It was made clear to her that the begetting was by the Holy Ghost and that the Most High would embody Himself with humanity divinely begotten, that the resultant thing born would be holy and called the "Son of God."

2. Her Wonderful Song (vv. 46-56). In her embarrassment she set out on a visit to an elderly kinswoman named Elizabeth. Having sought the sympathy and encouragement of this friend, her triumphant faith carried her beyond the misunderstanding, the scorn and shame which awaited her, and caused her soul to burst out in the most wonderful song of praise. This is called the "Magnificat," because of the first word in the Latin version, "My soul doth magnify the Lord." As pointed out by another, three features of her character stand out in this song: (1) Her purity of heart. Only a pure heart rejoices when God is come near. (2) Her humility. She forgot herself and gave her heart to God's praise. (3) Her unselfishness. She did not primarily think of the undying honor which through the ages would be attached to her, but the blessedness which would come upon future generations through her.

II. Mary at Bethlehem (Luke 2:1-20).

What Gabriel announced to Mary was now being fulfilled. Caesar's decree concerning taxation brought Joseph and Mary to Bethlehem at the opportune time for the fulfilment of Micah 5:2. Because of the crowded condition of the inn, the birth of the world's Saviour took place in a cave-stable. This was a most wonderful night—the angel's song to the shepherds in the field; the shepherd's visit to the manger-cradle to verify the truthfulness of the announcement, and their proclamation of the event to all within their reach. Mary did not understand all these things, but as a wise mother she kept and pondered them in her heart.

III. Mary in Jerusalem and Galilee (Luke 2:41-52).

Jesus was now twelve years old, was now a child of the law, for at the age of twelve the child took his responsibility as a worshiper. Here we see Mary characteristically a mother with human limitations.

1. Failure in Vigilant Care (v. 43). They had left the city and gone a whole day's journey without knowing where the child was.

2. Failure to Understand Fully Jesus's Action and Words (v. 50). No particular censure should attach to this, as it is beyond our ability even now to understand all these things.

3. Failure to Properly Sympathize with Jesus' Deepest Longings and Emotions. "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

4. Failure to Perceive Her Limit of Masterfulness. The time comes when duty to God takes precedence over duty to parents. The wise mother recognizes her limits. Later Jesus declared that "he that doeth the Father's will, the same is my mother." All these limitations should be viewed with the background of her deep devotion to God. She was pure in heart, faithful in attendance upon the Temple worship. Her whole life was lived in a spiritual atmosphere. She was just the kind of woman to whom God would trust the upbringing of His Son. Jesus went back with them to Nazareth and was subject unto them.

IV. Mary at the Cross (John 19:25-27).

This was a great trial. For any mother to see her son die is a trial, but what must it have been for this mother in the face of all the sacred memories that clung to her soul! It is beautiful to note the tender care which Jesus in His dying hour manifested for His mother. He committed her to the care of John. Since she had other sons we wonder why she was committed to the care of John. It may have been that John was better prepared to give her the needed care. And since it was not until after the crucifixion that his brothers believed on Him He might have judged that she would fare better in the hands of the beloved disciple than in the hands of her unconverted children. John accepted the responsibility of a son and took her to his home.

July 15

Simon Peter

Matthew 16:13-18; John 21:15-17

Golden Text:—"Lord, thou knowest all things; thou knowest that I love thee."—John 21:17.

Peter is a most interesting character. We should know him personally, for he is a striking revelation of human character and the transforming power of God's grace. Then, too, we should know him officially, for he stands in a peculiar relationship to the church. In the analysis of his person we find that he was a peculiar compound of stability and fickleness, strength and weakness, courage and cowardice.

I. His Name (John 1:42).

The name which he bore when introduced to Christ was Simon, which means "hearing." But Jesus gave him a new name—"Peter," which means "rock." This showed what he was to become. After Pentecost he is usually known as Peter.

II. His Call (John 1:41, 42).

His brother Andrew brought him to Christ. This brought him into fellowship with the Lord. From ordinary discipleship he was called to special ministry (Luke 5:10). From being a fisherman he was called to catch men.

III. Peter's Character.

1. Sincere. What Peter was at heart could be read on his face. He was free from duplicity. People could understand him. Because of this characteristic they did not believe him when he was lying. Even when people knew he was in error they could believe in him. He seems to have been ignorant of the word "diplomacy." Would that this trait had not gone out of fashion today!

2. Promptitude. He had the ability to decide and act quickly, as the oc-

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The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

casion demanded. This made him a real leader. An example of his promptitude was at the empty tomb. John outran Peter, but Peter was the first to enter the tomb. When Cornelius sent for him at Joppa he responded without delay.

3. Courageous. While Peter played the coward sometimes, he was for the most part a brave man. No doubt it was through cowardice that he denied the Lord, but it was his courage that brought him to follow the Lord into the palace of the high priest.

4. Intense. He felt keenly and acted with vigor. Whether right or wrong, what he did he did with all his might. He was of a choleric temperament. When he preached it was with passion. No finer example of buring eloquence can be found than his Pentecostal sermon.

IV. Peter's Confession of Christ (Matt. 16:13-18, 21-23).

The disciples had been with the Lord for several years. They had heard His mighty words and seen His mighty works. Various opinions were extant about Him. It was now necessary for them to have a definite conception of Him. Examination came after the period of school life. The Master-teacher knew the necessity of having the disciples get the right conception of Himself. Men's actions are determined by their thinking. Ideas control men.

1. What It Was (v. 16). It involves His Messiahship—"The Christ," and deity—"Son of the living God." This is the burning question today. Those who have the right conception of Christ's person and mission have no trouble in the realms of science, philosphy or ethics.

2. Christ's Commendation (v. 17). He pronounced him blessed. Truly he was blessed, for he both possessed and confessed the Christ. The evidence that Peter was blessed was that he was in spiritual touch with the Father in heaven. His conception of Christ was not revealed by flesh and blood.

3. Peter's Blessing (v. 18). Christ declared that he should be the foundation stone in His church. Christ is the chief cornerstone on which the church is built. Christ's person and Messiahship was confessed by Peter, and on this rock is laid the foundation of apostles and prophets (Eph. 2:20). All believers are living stones of this house (1 Pet. 2:5).

V. Peter's Restoration (John 21:15-17).

Peter grievously sinned in denying the Lord, but he made a confession, shedding bitter tears of penitence over his sin and folly. The Lord tenderly dealt with His erring disciple and restored him. In this restoration He brought to Peter's mind the essential qualification for his ministry. Love is the pre-eminent gift for Christ's service. To impress upon him this, He three times asked the question, "Lovest thou me?" Three classes of people were to be served: (1) Those beginning the Christian life—"Feed my lambs." (2) The mature ones—"Shepherd my sheep." The shepherd needs to protect and feed the sheep. Love is the one essential equipment for this service. (3) The aged Christians—"Feed my sheep." Love is needed in dealing with the fathers and mothers in Israel.

July 22

John the Apostle

Luke 9:49-56; John 19:25-27; 1 John 4:7, 8

Golden Text:—"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

John is a most interesting character. He was reserved—decidedly reticent about himself. He had a rare gift of penetrative insight. The truth he set forth was not so much the result of a process of argument as what he saw. He was a true seer. He is known as the apostle of love. His very nature seems to have been steeped in the redeeming love of God. He was not the effeminate man usually thought of, but was thoroughly masculine. He was truly a "son of thunder" when circumstances provoked action. When principle was at stake or insult had been given to his Lord, his fiery temperament flashed forth.

I. His Intolerance of Irregular Service (Luke 9:49, 50).

John was conscientious in his intolerance of this disciple. There seems to have been no question but what the man was really casting out devils, even though he did not possess the same credentials as the twelve apostles. There seems to have been no question as to the reality of the truth which this disciple taught or the work he did. The same spirit has been manifested all through the Christian centuries. Whoever witnesses truly of Christ and does His work has recognition of God. Christ rebuked John's intolerance and declared that "he that is not against us is for us." May we everywhere show the same consideration to those who are doing the Lord's work, even though they are not members of our particular church.

II. John's Righteous Indignation (Luke 9:51-56).

1. Jesus' Face Set Toward Jerusalem (vv. 51-53). He knew what was before Him. He knew the awful fate awaiting Him at Jerusalem. Even though the dark shadow of the cross hung across His path He resolutely nerved Himself for the ordeal. The cross was no accident. The supreme purpose of His coming was to save the world through His sacrificial death. This was in the plan of God from all eternity. The cross is the grand center of the Christian religion. Everyone who follows Jesus must take up his cross.

2. The Inhospitable Samaritans (v. 53). The Lord was to pass through that city on His way to Jerusalem. When the people discerned that His face was set for Jerusalem they refused hospitality to Him. This insult to the Lord so aroused the anger of John and James that they desired to call down fire from heaven to burn them up. It was John's love for his Lord that prompted this suggestion. Love will brook no insult to the object upon which it is fastened. Christ rebuked him and corrected his spirit, but He knew that it proceeded from his heart of love. Mistaken love has done much harm in the church. The pages of history are red with the blood of heretics to the everlasting shame of the persecutors. Persecution is not the way to deal with those who differ from us. The spirit is not only wrong, but it is futile, for the blood of the martyrs has always become the seed of the church. May Christ's rebuke to John take from our hearts the spirit of intolerance and revenge. Jesus came not to destroy men, but to save them.

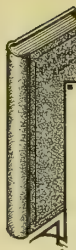
III. John's Care of Christ's Mother (John 19:25-27).

1. Jesus Saw His Mother (v. 26). Perhaps His physical suffering had so dimmed His vision that He had not seen her before. Even His death agonies did not cause Him to forget His mother. While engaged in the redemption of the world, He displayed His tender human interest in this beautiful act. The cross is the center from which love flows.

2. John Took Mary to His Own Home (v. 27). The same John who wished to call down fire upon the inhospitable Samaritans now is engaged in the tenderest act of human affection. He was caring for the mother of his Lord. The reason Jesus entrusted her to John was that He knew his real heart of love. He knew that John's experience was such that he could enter into full sympathy with her in her great sorrow.

IV. Test of Divine Birth (1 John 4:7, 8).

John's experiences in life were such that now near the close of his life he



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The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

declares that the supreme test of fellowship in the divine life is love. Love is the bond of perfection—the cord that binds all virtues into one harmonious bundle. All the fruits of the Christian life spring out of this root. God is love. All that is good and beautiful in our lives is but the very life of God flowing through us.

July 29

Matthew, the Publican

Matthew 9:9-13; Luke 5:27-32

Golden Text:—"I came not to call the righteous but sinners to repentance." —Matthew 5:32.

I. Who Matthew Was.

Of Matthew little is known, even his birth place is concealed. Our first sight of him is while sitting at the toll-booth collecting taxes. He was no doubt a Jew, but from the fact that he was engaged in collecting taxes for the Roman government, we judge that he did not belong to the religious or educated class. The tax gatherer was hated by the loyal Jews because he was engaged in collecting taxes for the alien government whose yoke was galling, and also because of the extortion usually practiced by them. From the meager accounts we find that he was—

1. A Man of Decision. We do not know as to whether he had ever seen or heard of Jesus before this time, but we note that he at once arose and followed Jesus. No doubt, many things concerned him. It was no little task to break off from his business because it would seem that he had a lucrative business.

2. He was a Humble Man. In chapter 10, verse 3, the order in which he gives his own name and the fact that he designates himself a "publican" would show that he did not over-estimate himself. Neither Mark or Luke tells us that he was a publican.

3. He Possessed Force of Character. This is shown in the fact that he gave a feast and invited his friends in to see and hear his Lord.

He had two names, Levi, which means "attached" or "joined," and Matthew which means, "Gift of Jehovah." Most likely Matthew is the name taken after his conversion.

II. Matthew's Call or Conversion (Matt. 9:9).

1. As Jesus passed by, He "saw a man." He saw the possibilities which were in Matthew. The divine grace was revealed in this call. The Lord saw through the hated profession of a tax gatherer, the shining possibilities of his manhood and apostleship. He saw in him the fit man to perceive and portray the Messiahship of the Redeemer. Jesus sees what is in man regardless of their name or profession. May He see in us the possibilities of useful service.

2. Matthew's Response (v. 9). He acted with decision and promptness; he left his business behind him. When Jesus said, "Follow me," Matthew perceived that greater than man had spoken to him. May we yield ourselves unto Him and render such simple obedience that our actions may be but the echoes of the divine voice in commanding. Two things in Matthew's compliance prove the genuineness of his conversion: (1) "He left all" (Luke 5:28). Real conversion always results in the forsaking of all that is contrary to Jesus, such as illegitimate business, wicked associates and worldly pleasures, etc. (2) "Followed Jesus." Following Jesus means the commitment of one's life to Him for full salvation, abandonment of the will to Him to do whatsoever He wills, and a willingness to suffer, and even die, if need be, for Him.

III. Matthew Makes a Great Feast (Luke 5:29-32).

This feast was made in honor of his newly found Saviour. His conversion was so real that he wanted his friends to become acquainted with his Saviour. He was not ashamed to confess his Lord before his friends. He showed real tact in making a supper. Men will come to a feast much more readily than they will to a sermon. We should use every lawful means to bring men under the sound of the gospel. A great company of sinners came. These doubtless had been Matthew's companions in sin. He now desires them to become his brothers in Christ. The Scribes and Pharisees were astonished that Jesus would appear in company with such a motley crowd of disreputable persons. They were too cowardly to speak to Jesus but they came to the disciples. Jesus championed their cause and baffled His adversaries. His reasoning was unanswerable. A physician's place is among the sick. Only those who are diseased should come to the doctor's house. Since spiritual matters are of more importance than physical, Jesus was more than justified in being in the center of those who were morally sick that He might heal them of their maladies. He now declared that His purpose in coming among men was to save the bad, not to be served by the good. He came to call sinners to repentance.

August 5

Mary Magdalene

Luke 8:1-3; John 9:25; 20:11-18

Golden Text:—"Our soul waiteth for the Lord: He is our help and shield." —Psalm 33:21.

I. Mary Saved (Luke 8:1, 2).

While Jesus and His disciples were preaching throughout the villages of Galilee, she with certain other women heard the good news of salvation and was saved. Evil spirits were cast out of them. Mary had been possessed with seven demons. The number seven indicates the completeness of her affliction. Bodily affliction usually accompanied demon possession. Dr. Erdman says: "It is a cruel error to confuse Mary Magdalene with the sinful woman of whom Luke has just been writing. Mary had suffered from demon possession as here stated, but there is nothing in the Gospels to indicate that she had ever been a woman of notoriously evil life." So wide spread is this false impression that many rescue homes for fallen women unjustly bear the name of "Magdalene."

II. Mary Ministering (Luke 8:3).

She with certain women who had been saved from Satan's power, out of a heart of gratitude looked after the comforts of the Lord and His disciples. These women must have been in easy circumstances as they were able to buy food and other necessities, and doubtless obtained lodging for Jesus and His disciples. These women were the forerunners of that large company of saved women who have throughout the Christian centuries been ministering to the Lord through kindness to His ministers. How poor would be this world without the ministry of godly women!

III. Mary's Steadfastness (John 19:25).

After the men disciples had forsaken the Lord, a group of faithful women remained at the cross, among which was Mary Magdalene. Others lingered prompted by natural affection, but she lingered out of grateful love for salvation from Satan's bondage.

IV. Mary at the Empty Tomb (John 20:11-18).

1. Mistaken Tears. (vv. 11-13). She had come to the tomb to weep and to pay respect to the body of her Lord. She was weeping over what she regarded as a tragic loss. In spite of her love and faith, she was in a state of confusion. If she had known what was revealed to her a short time afterward, she would not have thus wept. She was weeping because the tomb was empty, when the real cause for weeping would have been the Lord's body in the tomb. How many times we break our hearts over misunderstanding. The fact that a living body had walked out of the tomb instead of a dead body in it should have occasioned rejoicing. The empty tomb is the Christian's ground for hope.

2. The Unrecognized Master (vv. 14, 15).

She was within sight of the living Lord yet mourning for Him. Let us look in the right direction and we shall have our sorrows turned into joys. The reason she did not recognize the Lord, was that He did not appear as she thought He should. Many times our preconceived notions prevent us from seeing Jesus.

3. Restrained Familiarity (vv. 16, 17).

The full meaning of Jesus' words when He forbade Mary touching Him perhaps we cannot surely know. The difficulty doubtless inhered in Mary's misunderstanding. She seemed to think that the same relations enjoyed before the resurrection could be resumed. He showed her that He was ascending into glory and that He should henceforth receive divine worship.

4. Mary Telling the Good News of the Resurrection (vv. 17, 18).

The need of telling of the good news to the poor despondent disciples was so urgent that there was no time for familiarity. What joy there must have been in the hearts of the disciples at this good news!

The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

Missionary Department

Robert H. Glover

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified"—2 Thessalonians 3:1.

So wrote Paul the missionary on behalf of himself, not only, but also his fellow missionaries then and now. He links together prayer and preaching, even as the early apostles linked them when they said, "We will give ourselves continually to prayer, and to the ministry of the word." In both passages prayer is put first, because it belongs first, because it is the mightiest of all factors in missions. Missionary success depends upon prayer because it depends upon God, and prayer as nothing else releases divine power.

The relation between prayer and the preaching of the Word is of vital importance. Today a conflict is raging around the Bible between those who accept it as the inspired Word of God and those who do not. But every time the Word is preached a mightier conflict immediately ensues between opposing spiritual forces. The Holy Spirit on the one hand seeks to make the Word His sword of conviction unto the salvation of souls, while Satan on the other hand seeks, like the birds of the air, to snatch away the seed of truth and render it unfruitful. If we ask by what means this conflict will issue on the right side, the answer is *by prayer and prayer alone.* Thus the apostle pleads for prayer "that the word of the Lord may have free course, and be glorified."

The importance of prayer *before* the Word is preached is rightly stressed and by many duly appreciated. But is the equal, or possibly even greater, importance of prayer *following* the preaching as fully grasped? Let us not fail God and our missionary comrades at this point. And inasmuch as there is probably never a moment from day to day when the gospel is not somewhere being proclaimed in heathen lands, there should likewise never be a moment when the voice of intercession for the missionaries and their hearers is silent. The Scripture's injunction is to "pray without ceasing."

PRAYER FIRST

"You can do more than pray *after* you have prayed, but you cannot do more than pray *until* you have prayed."—Selected.

NEWS FROM M.B.I. MISSIONARIES

The M.B.I. missionary family is a large one. At present it numbers 830, scattered in sixty-eight fields. It is inspiring to be kept in touch with the progress of missionary work in every part of the globe through the letters which come from one and another of these beloved workers. The following are a few items from such letters recently received:

Jesse E. Raynor, '07, African Inland Mission, Kenya Colony: "November 25 three women were baptized at Thare outstation, and December 15 nine women and three men were baptized at Githumu station . . . . . In May, near Mununga Kinyona outschool, a woman had twins. She stuffed their mouths full of leaves to gag them so that she could not hear their cry, and threw them into the bush for the hyenas to devour. To give birth to a deformed child or twins is considered evidence of being cursed by the evil spirits, and the only way to appease them is to throw the child or children to the hyenas."

Guy W. Playfair, '10, field director of Sudan Interior Mission, Nigeria, at last writing had just completed a trip to the south of the Niger, visiting all the stations there. He tells of wonderful progress in that district, where a truly great harvest is being gathered in. He was about to proceed to the other end of the field to direct the advance into new territory where a number of new stations are being opened.

The following items regarding that mission for 1922 are interesting and encouraging. Seventeen new missionaries reached the field and fourteen old workers returned, while seven were granted much needed furlough. The year closed with seventy-two on the missionary roll. Nearly 10,000 gospel services were held, with an average attendance of 2,000 at regular Sunday meetings. There were 480 baptisms, and large numbers in addition professed to accept Christ. Over 32,000 treatments were given in dispensary work.

Charles F. Hummel, '12, S.I.M., Nigeria, reports gratifying increase in Christian giving by the Christians in the Yagba country, who contributed $1200 during 1922. At his station a new church was built by volunteer native labor. The children took an especially active part, and Mr. Hummel writes: "Our own lads in the house helped as well as those from the villages. When I came to pay our house boys their wages on Saturday, the two larger boys at once handed me back one day's pay, saying they would not take pay for the day they helped on the church. One of these had a little earlier given back his whole week's wages to help pay the men who were working on the church building."

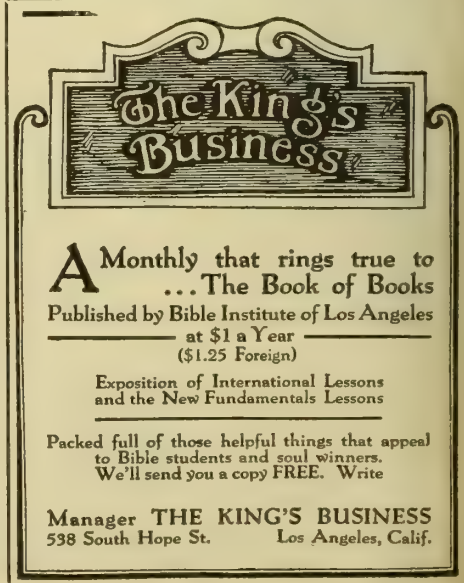
John S., '08, and Mrs., Hall, '16, S.I.M., Nigeria, send cheering news from the Tangale work. On the occasion of the sixth anniversary of the opening of work in that far-away tribe six were baptized who had given clear evidence of vital faith in Christ.

Mary Pickett, '14, C. Victoria, Mexico, writes: "Doors are open here for service as never before, and we realize that the fields are white unto harvest, but laborers are few. At Christmas time two young men came on foot, a three days' journey across the mountains to beg us to send a worker to teach them the way of life. Some one from Texas had taken them a Bible, which a group of eight or ten men had studied until they were convinced that it was the Word of God. They then constructed a little house in which to meet, and sent to us for help. We gave them a number of Bibles and hymn books and sent two evangelists to visit them. Many were found to be spiritually concerned. The evangelists held several meetings but were unable to stay. Still other villages are seeking the way of life, but workers are too few to send to them."

Hazel M. Ross, '20, I.S.A.M.U., Concordia, Argentina, writes cheerfully of her first experiences on the field. She was happy in being able to give several talks in Spanish and take charge of the Sunday-school. She reports **Hazel M. Chamberlain, '20,** and **Mr. and Mrs. G. B. Fay, '18,** in Concepcion, Paraguay, and **J. C. Cunningham, '18,** in Posodas, with a very successful church there, and about to open new work at Paragueri, Paraguay.

Florence Drew, '08, South China Boat Mission, Canton, writes of the recent extension of that work to Wuchow, a large and important city in Kuangsi province, 150 miles west of Canton. She describes their eventful boat journey up the river at a time when figthing was going on between the opposing Chinese troops of the two provinces. At one point the missionaries had to crouch in the bottom of their boat to escape being hit with bullets. Several bullets hit the boat, and some even pierced the mattress on the bed. Fortunately no missionary was hurt, although a woman on a boat near-by was mortally wounded, and died on the gospel boat after unsuccessful efforts to save her life.

Mr. and Mrs. H. E. Lang, '20, South China Boat Mission, have taken up the new work among the boat people of Wuchow. They report encouraging attendance at meetings and several conversions thus early in the work. Mr. Lang adds: "The trombone which I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brought out is certainly proving a blessing, as I use it in the double capacity of a church bell and an orchestra. Just before the meeting I step out on the front of the boat and play loudly for five minutes, then I go inside and we sing until the people come."

Edna L. Larsen, '14, C.I.M., West China, describes the infinite variety of a missionary's task and testifies that life in China is anything but monotonous. She had just begun another term of school with sixty girls varying in age from five to twenty years. God was working in their hearts and lives, and already a number of them had taken a decided stand for Christ and were witnessing bravely in their homes in spite of no little opposition.

Ruth H. Anderson, '21, C.I.M., China, has completed her term of study in the language school at Yangchow, and has been appointed to her first station in the northwestern province of Shensi.

H. P. Elson, '95, Tangier, Morocco, has labored long and faithfully in evangelistic work and also carries on the Raymond Lull Home. He speaks of the great changes which have come to Morocco since the French occupation. On the one hand, European civilization has brought many new temptations and difficulties; on the other, it has increased facilities for gospel work in the shape of better roads and communications, better government and more liberty for public preaching. Mr. Elson was recently married, and his wife, who is a trained and devoted worker with children, has entered heartily into the work. A Ford automobile is proving a great boon in enabling these workers to visit many places hitherto beyond their reach.

Arthur M. L. Moohan, '22, Peru, S. A., has penetrated the almost wholly neglected northern part of Peru and opened work at a center called Cajamarca. He reports shocking conditions of unchastity and deceit on the part of the Roman Catholic clergy, describes the pitiable moral and spiritual conditions of the deluded people, and gives a very encouraging instance of his first efforts in dealing with souls.

RECENT SAILINGS OF M. B. I. MISSIONARIES

Mr. and Mrs. C. A. Patton, '23, for Brazil, and **Mabel Walker, '22,** for Peru, May 17, all under E., U. S. A.

Fránk, '20, and Mrs. Brdlik, '21, for Czecho-Slovakia, May 19.

Arthur F. Tylee, '22, and **Ethel M. Canary, '22,** for South America May 23, under I. S. A. M. U.

COMING MISSIONARY CONFERENCE

A missionary conference under the auspices of the Interdenominational Foreign Missions Association of North America is to be held at Montrose, Pa., July 8-15. This gathering will afford Christian people an opportunity to combine a restful vacation with inspiring messages and stimulating fellowship with the leaders and missionaries of the main societies known as faith missions. The list of speakers includes Rev. William Evans, D. D., Rev. H. W. Frost, D. D., Rev. W. L. Pettingill, Rev. Lewis Sperry Chafer, Rev. G. H. Dowkontt, Rev. E. E. Calverly, Rev. A. J. Bowen, Rev. J. A. Davis, Rev. George Smith, Rev. R. B. Whittlesey, Rev. L. H. Downing and Miss Emily Messenger. It is hoped that many will avail themselves of the opportunity afforded by this gathering.

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The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

For Sermon and Scrap Book

William Norton

A SHORT, BUT A GREAT SERMON

John 1:29

1. Sin.
2. Saviour.
3. Salvation.

—Louis J. Yelanjian.

"OUR FATHER IN HEAVEN"

Luke 11:2

1. Personal Ownership—"Our."
2. Individual Relationship—"Father."
3. Eternal Companionship — "In heaven."

—Harry G. Hamilton.

THE "SEAL" OF GOD AND THE "MARK" OF THE BEAST

1. The "Seal" is of God upon the faithful; the "Mark" is of Satan upon the unfaithful.
2. The "Seal" is the sign of victory; the "Mark" is the sign of defeat.
3. The "Seal" indicates seclusion with God; the "Mark" foretells the wrath of God.

—Harry G. Hamilton.

ANOTHER OUTLINE ON JOHN 3:16

1. *The Passion of God for Mankind.*
   "For God so loved the world."
2. *The Price Paid for Our Salvation.*
   "That he gave his only begotten Son."
3. *The Principle of Salvation.*
   "That whosoever believeth in him should not perish."
4. *The Promise of the Gospel.*
   "Have everlasting life."

—W. A. Rowland.

GRACE

Text: John 1:16,—"And of his fulness have all we received, and grace for grace."

G-od (Gen. 1:1; John 1:1) has provided
R-edemption (Rom. 3:24) by means of
A-tonement (Rom. 5:11, R. V., Reconciliation) on
C-alvary (Luke 23:33) whereby the believer is given
E-ternal Life (Eph. 2:8; John 5:24).

—B. W. Burleigh.

READY!

The Sinner—ready to perish (Deut. 26:5).

The Saviour—ready to pardon (Neh. 9:17).

The Supper—ready for guests (Matt. 22:4).

The Suppliant—ready to hear God's voice (Eccl. 5:1).

The Servant—ready to every good work (Titus 3:2).

The Saint—ready for the coming (Luke 12:40; 1 Thess. 5:4).

—S. R. Cambie.

GOD AND NATIONAL LIFE

Text: Psalm 33:12,—"Blessed is the nation whose God is the Lord."

God may be considered the God of nations. He chose one nation to be the channel of blessing to all mankind, and the nation that is to be prominent in the colossal world movements of the future. But this choice does not prevent the relation of God to other nations, whether monarchies, democracies or republics. As David said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy," so may the subject of any nation speak respecting his own nation. The citizens of the United States just now seem to have a just right to thus speak, and as the one hundred and forty-seventh anniversary of national independence is being celebrated, a few thoughts as to the nation and the principles of national life suggested by the text, may be in mind.

I. A Nation May Have God as its Lord.

1. This may be recognized in the constitution of the nation.
2. This may be recognized in the laws of the nation.
3. This should be recognized in the life of the nation.

II. It is Possible to Have Something Else than God in View as Lord.

1. The history of nations in the past shows that national aggrandizement and regard for prosperity without recognition of the rights of other nations were dominant.
2. To say, "Our nation, right or wrong," is a rejection of God, for God cannot tolerate wrong.
3. The love of power, pleasure and luxury is one of the great national perils of the day.

III. National Blessedness May Have Realization—

1. In internal tranquillity, peace with other nations, material prosperity, political freedom and ideal social relations, the family being the center.
2. In provision for support of cultural and educational activities.
3. In provision for and support of religious worship and the maintenance of a positive Christian atmosphere.

While recognizing the advantages of a republican form of government for the United States as compared with monarchy, absolute or limited, it is to be kept in mind that the ultimate government which will be ideal in every way will be a kingdom, and Christ will be King. —J. H. R.

"Pray without ceasing."—1 Thess. 5:17.

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Catarrh	Kidney Disease	Tumors
Constipation	Liver Disease	Or
Consumption	Neurasthenia	

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The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

THE GRACE OF GIVING

God is a great Giver. "He gave his only begotten Son" (John 3:16). "He that spared not his own Son" (Rom. 8:32). We are to be like our Father in everything.

The natural heart is selfish. Wants all for self. To give is not natural. So what we Christians need is the grace of giving. "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7).

I. *Source of This Grace* (2 Cor. 9:8). "God is able to make all grace abound toward you." Note: This verse is in the middle of a chapter on giving. And the apostle affirms that God is able to make even the grace of giving abound unto you!

II. *Example Given of This Grace.* "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake's he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (2 Cor. 9:6).

III. *The Spirit of This Grace.* "First a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Exhortation to carry out the grace (2 Cor. 8:11; 9:7).

IV. *Results from the Exercise of This Grace.* (1) On the givers: (a) "That fruit may abound to your account" (Phil. 4:17); (b) Brings them into fellowship with the work of God (Phil. 4:15, R. V.); (c) They receive the greater blessing (Acts 20:35).

(2) On the receivers: (a) Their need is supplied (2 Cor. 9:12); (b) Calls forth their praise to God (2 Cor. 9:11, 12); (c) Calls forth their prayers (2 Cor. 9:14); (d) Calls forth their love ("which long after you") (2 Cor. 9:14).

(3) Effect on others. Your zeal hath provoked very many (2 Cor. 9:2).

(4) As to God. It is "a sacrifice, an odor of a sweet smell, acceptable, wellpleasing" (Phil. 4:18).

—Arthur E. Storrie.

HOW TO ADDRESS AN OPEN-AIR MEETING

I. As to the *manner* of open-air preaching. The preacher should be *heard.* He need not shout, but should produce his voice rightly and be clear in his articulation. He should be *natural*, avoiding the holy tone of voice, and a patronizing attitude, and be free from foolish ungainly mannerism.

He should *preach without notes*, mastering his subject beforehand. Hence it is desirable for speakers to be planned and thus have time to prepare. He should *adapt himself* to his audience. Christ was the greatest of all open-air preachers, and in this as in all else, He is our pattern. He spoke the mother-tongue of the common people. Do not *denounce* the crowd. Jesus never did. He always used the wooing note when addressing them, because they were as sheep without shepherd. Expose and denounce sin, but plead with the sinner. Let *humor and pathos* have more play than in the pulpit. Avoid everything funeral, get on good terms with your audience.

Co-operation is an advantage. The united service of two or three churches is far more arresting and impressive than separate services. It shows they have no sectarian object in view.

Continuity. Hold the service regularly at the same day, and hour and place.

II. As to the *matter.* All agree it must be the "old gospel," with its great key words, "Ruin by the Fall," "Redemption by Christ," "Regeneration by the Holy Ghost," but modern phrasing, illustration, and application, not *politics*, not *social reform*, and not *controversy* but *sin and salvation.* Testimony meetings have their place. Let the leader call the witnesses and sum up the evidence, and appeal for the verdict.

But I plead for the preaching of the *gospel.* It is not enough to tell a story and say, "Come to Jesus." The modern crowd is too intelligent to be won by that. If a preacher is gripping his audience, give him time to press home the truth. Honor the Word. Put the text at the end or the middle or the beginning, but give the Word.

In every address the way of salvation should be set forth—if only in a few sentences. Seek the *unction* of the Holy Spirit. He alone convicts of sin. Claim the fulness of the Spirit and wherever you stand forth and speak rely implicitly on Him.—J. Tolefree Parr, in *Home Mission Worker.*

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The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

HOW TO WAIT ON THE LORD

1. Patiently, Ps. 37:7; 40:1.
2. Continually, Hos. 12:6; Ps. 25:5.
3. Longingly, Ps. 130:6; 69:3.
4. Quietly, Lam. 3:26; see Isa. 30:15.
5. Expectantly, Ps. 62:5; see Rom. 8:25.

—The Bible Call.

A MISSIONARY LESSON

We must wait on the Lord to—

1. Send laborers, Rom. 10:14, 15; Matt. 9:38.
2. Preserve and enable the workers, Rom. 15:30-32; 2 Cor. 1:7-11.
3. Prosper His Word, 2 Thess. 3:1; Isa. 55:10, 11.
4. Give the increase, 1 Cor. 3:6, 7; Eccl. 11:1, 6; Ps. 126:6; John 6:44; Gal. 6:9.
5. Complete His Church and join her to her Head, John 6:37; 10:28; 17:9, 20-24; Eph. 1: 10.

—The Bible Call.

THE BEREAVEMENT IN BETHANY

A Funeral Sermon Outline for a Christian Young Man

John 11:11

Introduction. Jesus always welcome i n the Bethany home. Mary may have heard Him preach and invited Him home, and thus the friendship may have been formed. First one to be notified of Lazarus' sickness.

I. The Departed Brother.

1. Young—"Remember thy Creator in the days of thy youth."
2. Beloved—by Jesus, as also by the rich young ruler.
3. Christian—follower of Christ, many today are not.
4. Sleeping—no death for Christian (1 Thess. 4:13).
5. Living—one thing more certain than death—that is life. Never told in Bible to look for death, tomb open since Jesus left it—we can see through it, and may pass through it, but never stop there; a station, not a terminal.

II. The Bereaved Family.

1. Mystified—at delay of Jesus, at death of brother.
2. Tried—Job buried ten in one day, all for glory of God.
3. Satisfied—looking to Christ, dries tears.

III. The Living Christ—"Alive forevermore—Keys of death."

1. His coming—not when they thought—may have doubted it—a picture of His second coming for dead.
2. His call—to living: they need Him more than the dead; to sleeping—Lazarus, so no doubt of resurrection. Raised soon after death—short time compared with eternity when all be together again.

Conclusion. They learned to know Jesus better through the experience—so we know the Shepherd better after an experience of Psalm 23:4.

—D. Lauck Currens.

FORGIVENESS

The Foundation of It:—His Blood (Eph. 4:7).

The Author of It:—God (Eph. 4:32).

The Completeness of It:—All (Ps. 103:3).

The Proclamation of It:—Is preached (Acts 13:38).

The Reception of It:—All that believe (Acts 13:39).

The Certainty of It:—Are forgiven (1 John 2:12).

The Results of It:—Saved (Luke 7:50).

The Results of It:—Peace (Luke 7:50).

The Results of It:—Blessed (Ps. 32:1).

—Chas. Inglis.

GOD'S WILL FOR BETTY

An old woman, full of bustle and activity, was laid aside, and her friends wondered how she could possibly bear the inaction after constant restless service. When they asked about this, she replied, "When I was able to do it the Lord said, 'Betty, go here,' and 'Betty, go there,' but now He says, 'Betty, lie still and cough.' "—W. H. Griffith Thomas.

"If any little word of mine
Can make a life the brighter;
If any little song of mine
Can make a heart the lighter,
God help me speak that little word,
And take that bit of singing
And plant it in some lonely vale
To set the echoes ringing."

WASHINGTON AND RELIGIOUS OBLIGATIONS

From His Farewell Address to the People of the United States, Sept. 17, 1796

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

"It is substantially true, that virtue, or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"

GOLDEN GRAIN

Periodical godliness is perpetual hypocrisy.—Spurgeon.

A neglected Saviour will be a severe Judge.—Boston.

Do good with what thou hast, or it will do thee no good.—Penn.

Blind zeal, as a blind horse, may be full of mettle; but is ever and anon stumbling.—Selected.

Additions and subtractions are weeds which it is hard to keep out of the garden of conversation.—Spurgeon.

Doubtless this will be our everlasting adoration, that so rich a crown should fit the head of so vile a sinner.—Baxter.

"I will that where I am, they also may be with me." Let this utterance be our soul's pillow and bed of down.—Luther.

Whenever I act in my own will in anything, I am wronging God of His own title through the blood of Christ.—Darby.

Prayer is not eloquence but earnestness; not the definition of helpfulness, but the feeling of it; it is the cry of faith to the ear of mercy.—Hannah Moore.

It is not a little reforming that will save the man; no, nor all the morality in the world; nor the outward change of the life. They will not do, unless we are quickened by the Holy Spirit, and have a new life wrought within us.—Selected.

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VISIONS AND DREAMS

One good vision is worth a hundred dreams. People are asleep when they dream dreams; and when they awake, behold, it is gone! It flashed in, it flashed out, and that was the end of it. Not so with a good vision! It is only wide-awake people who see visions. A vision lasts. It spurs us onward, upward. It gets into our heart and soul, lays hold on timidity, fear, doubt, hesitancy, procrastination; casts them overboard and clears the deck for action. *A vision is worth paying for, and worth praying for.*—John Benjamin Lawrence.

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DOCKS GROW WHERE NETTLES GROW

A party of friends were having tea in the country. Along with them were several children, who, while their elders were finishing tea, played in the fields. While playing, a little girl fell into a bunch of nettles, with the result that both arms and legs began to smart because of the sting of the nettles. The child screamed with pain, when a lady of the party told the mother of the child to go to the very place where the child had fallen in the nettles and there she would find a "dock," which when applied to the rash would take away the pain. This was done, the dock was found just where the nettles grew. The lady afterwards remarked, "Isn't it strange that wherever there is a nettle there is always a dock?"

This I thought was not strange, but the purpose of God. For wherever the Devil has planted a "nettle" in life, God has always in the very same place planted a "dock." "*Where sin abounded grace did much more abound.*"

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PERFECT PEACE

Two painters were asked to paint a picture illustrating peace. The first painted a beautiful evening scene and in the foreground there was a lake, its surface absolutely calm and unruffled, trees surrounded it, meadows stretched away to the distant cattle gently browsing or lying down, a little thatched cottage, the setting sun, all spoke of perfect rest and quietness.

The second painter drew a wild, stormy scene. Heavy black clouds hung overhead, in the center of the picture an immense waterfall poured over huge volumes of water covered with foam. The bare rocks, the mighty torrent, the columns of spray all stood out in sharp relief. All the great forces of nature were at work. One could almost hear its unceasing roar, yet almost the first thing to strike the eye was a small bird, perched in a cleft of the great rock, absolutely sheltered from all around, pouring forth its sweet notes of joy.

This is what we should know, perfect peace in the storms of life, God's peace.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Evangelist Robert E. Johnson and party are now in a tent meeting in Greenville, S. C.

The Loes are in Crowell, Tex., with the Albert C. Fisher Evangelistic Party, in a union campaign with all the churches. From there they go to Dayton, Tex.

John Imrie, song leader, of Topeka, Kan., writes that a meeting was held at Bernie, Mo., with gracious results. The local pastor did the preaching. A tent meeting began May 27 at St. Joseph, Mo.

G. A. DeFlon reports: "In Sarcoxie, Mo., the Lord gave us about 112 conversions, and about 37 thus far united with the M. E. church and more will follow. The other churches were blessed by the meetings."

Mr. and Mrs. Gerald E. Bonney, singing evangelists, together with Evangelist Earle T. Favro, are doing summer work in the New England states. Their first campaign was a union meeting in Hyde Park. Vt.

"We are in the closing days of a gracious meeting here," writes Harry O. Anderson. "Our campaign at Tucson, Ariz. was a great victory for Christ and the church. There were 178 decisions for Christ and many consecrations."

The Bible Conference Tent of Norristown, Pa. will hold its second season July 1-29 with the following as speakers: Rev. R. A. Torrey, D. D., Rev. John McNeil D. D., Rev. W. Leon Tucker, D. D., Rev. J. W. Ham. For further information write to Rev. Will H. Houghton, Norristown, Pa.

Evangelist Wade H. House and party have just closed a very successful revival meeting in Nashville, Tenn. The meeting was conducted under the auspices of the Calvary Baptist Church and resulted in over one hundred conversions with the membership greatly revived.

Evangelist Robert L. Selle of Winfield, Kan., conducted a very successful campaign in Copan, Okla., during the month of April; another in First Methodist Church of Bristol, Tenn., in May. In June he held a series of meetings in Asheville, N. C. He will spend the summer in camp-meetings.

Rev. Harry C. Grimes begins a series of meetings in June at the Baptist church near Nebagamon, Wis. In July he will go to Lyman Lake, Wis., for a union meeting. He requests the prayers of the readers of the MOODY MONTHLY for these meetings.

John W. Erskine writes, "We have just closed at Ashton, Mich. (Bethel M. E. Church), where we had a good meeting and souls found Christ. The roads were not traversable at times, thus the crowds were not so large. Mr. Headley, the pastor, is loyal to the old Book and is a firm believer in the second coming of Christ."

After brief services in the Bible Rescue Mission, Chicago, Ill., and in the Brethren church in Minneapolis, Minn., the singing evangelist, T. L. Fretz, Philadelphia, Pa., is now conducting services in Lankim, N. Dak. The services, during the week are being held in a moving picture hall and on Sunday in the Presbyterian church.

Singing evangelist, Wm. S. Dixon, Wheaton, Ill., who is specializing as a "pastor's helper in evangelism," has had another busy, full season with campaigns in Keokuk, Iowa; Oakland City, Ind.; Galveston, Tex.; Valparaiso, Ind.; Carthage, Mo.; Paris, Ill.; Earlham, Iowa; Jefferson, Iowa; Harvey, Ill. He is now dating for spring and summer campaigns.

Rev. Samuel B. Goff reports: "I have attended the St. John's River Conference at Lake Worth, Fla., where I delivered a series of evangelistic addresses under the direction of Bishop E. G. Richardson. From the Conference I returned with Rev. E. L. Housley in the home mission boat. A series of evangelistic services were conducted in the South Bay in the everglades. This month I will conduct a campaign at Jacksonville, Fla."

The Fourth Congregational Church, of Oak Park, Ill., opened its fourth summer evangelistic campaign, June 3. The tent committee were very fortunate in securing many noted and scholarly men of God for the campaign. The speakers are as follows: Dr. A. C. Gaebelein; Rev. W. B. Riley, D. D.; Dr. Arthur H. Carter, of London, England, editor of the *Bible Witness*; Rev. J. C. Massee, D. D., of

Object Lessons for the Children

Do you wish to have the joy of winning the children? Try the "Gospel Seeing Truth Packet." Each packet contains the objects used and full directions. The moving pictures are training the children to use their eyes. These packets will do the same. In thinking over your children's work for the coming Fall and Winter keep in mind "The Seeing Truth Packet."

Send 10 cents for samples and circulars. Also the tract, "How to Preach to Children."

REV. C. H. WOOLSTON
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The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

Tremont Temple, Boston; Rev. A. B. Winchester, D. D., of Toronto, Ont.; and Rev. L. W. Munhall, of Philadelphia, the eighty-one year old editor of the *Eastern Methodist.*

Recent union and single church revivals held by Floyd John Evans and party included a return date at White Cloud, Kan., campaigns at Hebron, Neb., Gravette, Iowa, and a tabernacle campaign at Little Rock, Ark. They reported twelve hundred conversions and many reconsecrations. They are now at Junction City, Kan., and are arranging to hold a number of tent meetings this summer.

John L. Meredith of the Central Y. M. C. A., Chicago, Ill., writes: "Rev. John Wesley Lee was with us for one week during the Easter season, giving a series of splendid messages which gripped the attention of our men and produced some splendid results. A great many accepted the Lord Jesus Christ. Mr. Lee's personality coupled with the strong virile gospel message which he always gives, makes him a valued speaker in our lobby meetings."

Robert McMurdo of Goodyear, Ariz., writes: "Over three weeks ago I started a 'Get Right With God' campaign in Chandler, Ariz., and I have never seen such opposition in all my life. I am making a specialty of personal evangelism, visiting the homes and pressing the claims of Christ. I received the idea of the 'Get Right With God' campaign from Dr. R. A. Torrey's use of it in his great world wide tour."

Mr. and Mrs. G. E. Vinaroff, gospel musicians, helped the pastors of two churches during the month of May. The first part of the month was spent in two weeks meeting at Warren, O., where they were blessed with conversions almost every night. The last two weeks were spent with the U. B. church at Jefferson, Ind. Many are accepting Christ in this small town. Their next meeting is a return engagement with the First Baptist Church, Cleveland, Tenn.

H. W. Moore, in writing an appreciation, an explanation and a definition of the Sunshine Mission and Jim Goodheart, of Denver, Colo., says, "I have observed both for years and I do not hesitate to aver without qualification that this work has reached a degree of usefulness and spiritual power never before attained by it. In my judgment, the mission is without parallel in the entire United States.

"The genius of the work of Sunshine Mission is spiritual. It is operated on the conviction that there is such a thing as divine intervention and interposition in the life of any man or woman who seeks, from God, moral and spiritual regeneration.

"Mr. Goodheart belongs to us. He, himself was 'rebuilt' in Denver fifteen years ago. Thousands of people acclaim him as their dearest, earthly friend."

The Colegrove-Ketchum Evangelistic Party writes: "We are in the midst of a most glorious revival at Romulus, Mich., a suburb of Detroit. Many souls are accepting Christ, among whom are some of the most influential persons of the community. The meetings close May 27."

From here the party will go to a union tent campaign at Bronson, Mich. The party consists of Rev. W. S. Colegrove as evangelist, Albert Allen Ketchum, song director and soloist, and Theodore A. Piper, pianist and cornet soloist.

"With my party I have just closed a series of campaigns, four months of which were in Columbus, Ga., and one month in Phenix-Gariard, Ala. There were over 3,000 professions with the greatest moral and spiritual reformation ever known in these cities. Many of the leading city and county officials, with gamblers, bootleggers and murderers were converted. Phenix and Gariard, Ala., were known as two of the wettest towns in America, but due to this campaign the two city charters were abolished, and they consolidated under a new name known as Brandon, Ala.

"We are now in my home town, Gaffney, S. C., with a tent seating 5,000, and my party consists of Mr. L. G. Sumner, Mr. and Mrs. H. Evan McKinley, and Mr. J. C. Sisk."

The Vom Bruch Evangelistic Party of Chicago closed a successful three weeks meeting in Calvary Baptist Church, Des Moines, Iowa, Rev. H. O. Meyer, pastor. This was the second visit of this party to the same field. Several young people will enter schools to prepare themselves for definite Christian work and large numbers will attend the Winona Lake Bible Conference as a result of the meetings. A unique incident in the meetings occurred when two women were saved. The husband of one was so mad he returned the next night with a revolver to take the life of the evangelist. The husband of the other woman was so rejoiced he borrowed another's check book, wrote in the name of his own bank, made out a check for $100 and presented it to the evangelist even before his wife came out of the inquiry room, as an appreciation. This party reports a full year ahead and are at this writing engaged in a campaign in the Bethel Methodist Church of Irving Park, Chicago.

THE INTERNATIONAL UNION OF GOSPEL MISSIONS

By Mrs. Carl A. Montanus

The Tenth Annual Convention of the International Union of Gospel Missions which met in Minneapolis, Minn., May 20-24, proved to be one of the most uplifting, inspirational, and soul-saving conventions ever held in America, and proved most effective in the demonstration of the Spirit, and of power, that the gospel of Jesus Christ is still the power of God unto salvation; which not only reforms men, but transforms them by the regenerating power of the Holy Ghost.

SAY!! EVANGELIST!!

Would a different SONG BOOK improve your meetings?

Perhaps you might like mine. Write me the size book you use.

CHARLIE D. TILLMAN, Atlanta, Ga.

The local committee of which Rev. W. E. Paul, superintendent of the Union City Mission acted as chairman, manifested admirable ability in arranging for the entertainment of delegates and guests. The capacious twelve-story St. James Hotel, which is operated in connection with the Mission, was thrown open for the free entertainment of Rescue Mission superintendents, and workers, including representatives from nearly every state in the Union, and Canada.

The introductory meeting on Saturday evening, May 19, was a glorious prelude to the spiritual feast which followed. Never before had so many pulpits been supplied in the Twin Cities by convention speakers as on Sunday, May 20, when 135 requests for speakers were complied with.

A unique feature, never before attempted, was the holding of a "clinic in regeneration" during the five evenings of the convention. No less than one hundred persons accepted Jesus Christ as their personal Saviour, and hundreds of church members re-dedicated their lives to the Master's service.

The regular evening session was held in the Westminster Presbyterian Church, while the "clinic" was conducted simultaneously at the Wesley M. E. Church, under the direction of Peter MacFarlane, superintendent of the Union Gospel Mission of St. Paul, and president of the Northwest district.

The "clinic" or "witness conference" consisted of five minute testimonies by "twice born" men, such as—John Calahan, of New York; "Lucky Baldwin" and Charles Langsman, of Chicago, Ill.; Fred Becker, Milwaukee, Wis.; F. K. Ward, Cedar Rapids, Iowa; C. C. Beatty, Duluth, Minn.; Ed. Clark, Buffalo, N. Y.; Peter Quartelle, Dayton, O., and others. Every testimony, as well as every discussion of the varied rescue mission problems rang true to the "old time religion."

Immediately following the "clinic" Dr. W. E. Biederwolf, with rare tact and ability summed up the testimonies,

Holbrook, B. A.

Singing Evangelist

— Trombonist —

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July or August

Assistant with Lincoln McConnell, Rodeheaver, Dow and Tetley. Led own campaigns. Will lead campaign, or will take music end with big evangelist.

Address, **Warren, Ind.**

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

sounding forth the key note when he said, "Salvation through the atoning blood of Jesus Christ on Calvary is not only for the 'down and outer,' but it is the one and only way of salvation for the 'up and outer.'"

The Moody Bible Institute was represented by Rev. C. A. Montanus, field representative, who rejoiced to find a large delegation of former Institute students in attendance, all of whom are engaged in Christian work, rendering valuable service, in many difficult fields, among which were: Mr. and Mrs. Hinkin, of the City Rescue Mission, Muskegon, Mich.; Miss Della Good-

Rev. Peter MacFarlane

man, Terre Haute, Ind.; A. D. Welty, Lima, Ind.; Rev. and Mrs. C. C. Beatty, The Bethel, Duluth, Minn.; Aaron J. Kliegerman, Chicago Hebrew Mission, Chicago; Mr. and Mrs. C. Balfe, Chicago; Mrs. John S. Bennet, Central Union Mission, Washington, D. C.; Miss Ruth Johnson, Guelph, Ont.; Miss Josephine Mauks, Bethel Rescue Home, Duluth, Minn.; Miss Ida M. Lewis, Williamsburgh Rescue Mission, Brooklyn, N. Y.; Rev. Paris E. Wells, evangelist, Excelsior, Minn.; G. O. Rogers, Peoples City Mission, Lincoln, Neb.; Mr. Davis B. Bulkley, Helping Hand Institute, Kansas City, Mo.; Rev. and Mrs. Henry H. Kratzig, Union Mission, Norfolk, Va.; Mrs. J. A. Gore, former Correspondent student, City Rescue Mission, Philadelphia, Penn.; Fred Meuser, former Correspondent student, City Gospel Mission, St. Paul; Rev. and Mrs. Bob Moyer, Minneapolis, Minn.; Rev. H. M. Racer, Union Gospel Mission, St. Paul; W. C. Cole, 17, of the Cottage Grove Ave. branch of the Pacific Garden Mission, Chicago; Miss Auleen Rhoades, of the Moody Bible Institute, Chicago; Rev. W. L. Porter, president, and Miss Sarah Seaborn, secretary of the Minneapolis Alumni.

The music under the able leadership of Peter Quartelle, of Dayton, O., consisted of a revival of the old time gospel hymns. Rev. W. E. Paul of Minneapolis was elected president of the Union for the ensuing year, and New York was chosen as the place of the next annual meeting.

THE C. M. S. SHOWING CLEAVAGE

A great organization of the Church of England, the Church Missionary Society, has been passing through troublous experiences recently. This society has been the organization through which the evangelicals of the Church of England have expressed their missionary passion. Recently a sermon alleged to be modernist, which was an attempt to answer the questions of Chinese students about Old Testament difficulties, was preached in Hongkong. This caused some of the officers and members of the society to believe that there was a departure from former loyalty to the inspiration of the Holy Scripture. Notwithstanding attempts to satisfy these men they have now formed an organization to be known as the Bible Churchmen's Missionary Society—*The Christian Century*.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—July, Council Bluffs, Iowa; August, California.

Harry Beckman—July 15-29, Kidder, Mo.; Aug. 5-19, Orrick, Mo.; Aug. 21-24, Winona Lake, Ind.; Aug. 26-Sept. 23, Marmaduke, Mo.; Sept. 30-Oct. 14, Clinton County Assn., Mo.; Nov. 11-25, St. Joseph, Mo.

John E. Brown—July, Sweetwater, Tenn.; August, Cleveland, Tenn.; September, Okmulgee, Okla.; October, Mobile, Ala.; November, Johnson City, Tenn.

Colegrove-Ketchum Evangelistic Party—June 10-July 9, Bronson, Mich.

John W. Erskine—June 17-July 8, Walton Junction, Mich.; Oct. 21-Nov. 4, Beaverton, Mich.; Nov. 11-25, Hartlands, Mich.

Harry C. Grimes—July, Lyman Lake, Wis.

M. F. Ham Party—July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.

C. E. Hillis—July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.

Wade H. House—July 15, Tracy City, Tenn.; Aug. 5, Cowan, Tenn.

P. H. Kadey Evangelistic Party—July, Tuscola, Mich.

Albert Allen Ketchum—July, Rochester, N. Y.

The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.

Mathis-Armstrong Party—July, Terril, Iowa; August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.

Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—June 24-July 11, Monklands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.

L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.

David F. Nygren—June-August, Oakland, Calif. (Bay Districts).

Sara C. Palmer—November, Bethlehem, Pa.

The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.

P. S. Rowland—July 8-20, Douglasville, Ga.; July 22, Americus, Ga.

The Vinaroffs—July 15-Aug. 6, Justus, O.; Nov. 4-15, Toledo, O.

E. L. Wolslagel—July 8-17, Fountain Inn, S. C.; July 18-Aug. 4, Blue Ridge, N. C.; Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28; Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2 Lynchburg, Va.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Seaside Assembly, Morehead City, N. C., June 24-July 1, 1923.

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.

Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.

Cedar Falls (Iowa) Bible Conference, Aug. 5-12, 1923.

Christian and Missionary Alliance Bible Conferences:
- Mahaffey, Pa., July 20-29.
- Asbury Park, N. J., July 27-Aug. 5.
- Old Orchard, Me., Aug. 3-12.
- Beulah Beach, Vermillion, O., Aug. 17-26.

East Northfield, Mass., Summer Gatherings for 1923.
- Young Women's Conference, June 25-July 3.
- Women's Interdenominational Home Mission Conference, July 5-13.
- Conference for Women's Foreign Missionary Society, July 13-21.
- Conference of Religious Education, July 23-31.
- General Conference of Christian Workers, Aug. 1-13.
- Christian Endeavor Institute, Aug. 13-20.

Erieside (Willoughby-on-the-Lake, O.); Bible Institute for girls and women, July 7-15
- Bible Conference, July 20-29.

Girls' Camp Pinnacle, Voorheesville, N. Y.
- High School Girls' Conference, July 2-16.
- School Girls' Conference, July 2-16.
- College Girls' Conference, July 16-23.
- Young Women's Bible Conference, Aug. 6-13.
- Missionary Conference, Aug. 18-25.

Grove City (Pa.) Bible School, Aug. 17-26, 1923.

Gull Lake (Mich.) Bible Conference, July 1-12, 1923.

International Federation of Christian Worker Convention, Siloam Springs, Ark., July 1-8, 1923.

Keswick, (Eng.) Bible Conference, July 14-22, 1923.

Lake Odessa (Mich.) Bible Conference, June 30-July 8, 1923.

Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.

Mountain Lake Park (Md.), Gatherings for 1923:
- Interdenominational Camp Meeting, July 5-15.
- Pittsburgh Conference Epworth League Institute, July 16-23.
- Baltimore Conference Epworth League Institute, July 23-30.
- Interdenominational Summer School of Missions, July 30-Aug. 6.
- Pittsburgh Area School of Theology, July 30-Aug. 9.
- School of Religious Education, Aug. 13-23.
- School for Town and Country Pastors, Aug. 13-Sept. 1.
- Christian Citizenship Conference, Aug. 26-31.

Montreat (N. C.) Summer Gatherings for 1923:
- Men's Conference, June 30-July 4.
- Stewardship Conference, July 5-10.
- Woman's Summer School of Missions, July 12-19.
- Seminary Week, July 22-29.
- Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.
- Sunday School Conference, Aug. 2-8.
- Home Mission Conference, Aug. 9-12.
- Foreign Mission Conference, Aug. 14-19.
- Bible Conference, Aug. 20-26.

Montrose, Pa.
- Missionary Week, July 8-15.
- Ministerial Institute, July 16-26.
- Bible Conference, July 27-Aug. 5.
- Prophetic Conference, Aug. 6-12.

Moody Bible Institute Bible Conferences for 1923:
- Eagles Mere, Pa., July 6-15.
- Cedar Lake, Ind., July 29-Aug. 12.
- Ocean City, N. J., Aug. 9-10.
- Madison, Wis., Aug. 5-12.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923:

Presbyterian Assembly of the Southwest, Hollister, Mo.:
- Bible Conference, July 31-Aug. 6.
- Young People's Conference, Aug. 8-14.

Stony Brook (N. Y.) Assembly for 1923:
- Brooklyn Sunday School Union, July 2-7.
- Ministers School, Aug. 1-10.
- Prophetic Conference, Aug. 19-25.
- Bible Conference, Aug. 26-Sept. 2.

Twenty-ninth International Christian Endeavor Convention, Des Moines, Iowa, July 4-9, 1923:

Victorious Life Conferences:
- Keswick, N. J., July 14-22.
- Knowlton, Que., July 23-30.
- Linwood Park, O., Aug. 13-19.

Winona Lake, Ind., (Partial List) for 1923:
- Consultative International Christian Citizenship Conference, July 1-8.
- Chautauqua Program, July 1-Aug. 16.
- Bible Conference, Aug. 17-26.
- Evangelistic Conference, Aug. 21-23.
- Bethany Girls' Work, Entire Season.
- Summer Normal School.
- Practical Training School for Gospel Singers and Workers, Aug. 13-25.
- Brethren Church Conference, Aug. 27-Sept. 3.
- St. Joseph Conference of the United Brethren Church, Sept. 6-12.
- Eel River Conference of the Christian Church.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

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The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

Daily Readings for Family Worship

Furnished by the Family Altar League, 207 S. Wabash Ave., Chicago

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

July 1 (Sunday). Isaiah 40:1-8.

"The glory of the Lord shall be revealed, and all flesh shall see it together." The first part of this promise was fulfilled when Jesus our Saviour came to earth; the second part is still waiting. In Jesus, as the brightness of the Father's glory, are made known the strength and the beauty, the love and the graciousness, the majesty and the wisdom, of the Godhead. But that all flesh do not see it together is quite evidently true. Is Jesus to you not merely one who has the *value* of God; nor merely one through whom God speaks and acts; nor one of many in whom the life of God in some mysterious manner flows; but is He to you both Lord and God? If He is, the prophecy is fulfilled in you.

July 2 (Monday). Luke 1:26-38.

"Behold the handmaid of the Lord; be it unto me according to thy word." The Scripture has relatively little to say about Mary the mother of Jesus. Therefore let us beware of using unfounded imaginings to supply what sacred history omits. We may take our text nevertheless as the keynote of Mary's character: resignation to the will of God. Take your Bible; read attentively each mention of Mary, and you will find this trait in the forefront. What a beautiful character it makes. With it as the dominant one, that great composer, the Holy Spirit, can build celestial harmonies. Resignation to the will of God is the secret of peace and of strength, for to repose in the will of God is perfect rest; to work with the will of God is never failing power.

July 3 (Tuesday). Matthew 1:18-25.

"And they shall call his name Emmanuel. . . ." This is a quotation from Isaiah applied by Matthew to Jesus. The name Emmanuel exactly fits our Lord because it means "God with us," and that is the supreme truth manifested by the birth of Jesus Christ. For He was not merely the culmination of the human race, but something far greater and more glorious; God Himself with us. Have we aspirations after a more noble life? Our aspiration will not prove vain for in Christ our helper God is with us. Do we fear the coming years and what they may bring? Have courage; the Lord Jesus will not leave us; God is with us—Emmanuel.

July 4 (Wednesday). Luke 2:1-7.

"There was no room for them in the inn." This fact does not imply any intentional inhospitality. Most of the Jews then resident in Palestine were of Judah or Benjamin, and therefore at this time of the census all the towns and village of Judah would be full of visitors. The ordinary accommodations would soon be exhausted, and hence when the infant Saviour and His mother had the stall for their lodging place and the manger for a cradle, they were probably two of many who were crowded out of the traveler's usual resting place. But has not this happened many times to the Saviour? He is crowded out of not a few lives, not because people really dislike Him nor intentionally drive Him away, but other things, occupations, engagements, circumstances, and what not, simply leave Him no room to occupy within the life.

July 5 (Thursday). Luke 2:41-52.

"But they, supposing him to have been in the company, went a day's journey." Mary and Joseph went a day's journey on supposition only to find out that they were wrong and that they had to retrace their path. Many, whom we know, seem to be going their life's journey on mere supposition. "Is Providence guiding you?" we ask. "I suppose so," is the answer. "Is Jesus the Saviour whom you have taken?" "I suppose so," is the reply. "Do you think that God answers prayer?" "I suppose that He does." But why not pass from indecision to certainty? Mary and Joseph could have made sure by a little inquiry and investigation. We can say with Paul, "I know whom I have believed."

July 6 (Friday). John 2:1-11.

"Jesus saith unto them, Fill the waterpots with water, And they filled them up to the brim." Whenever the Lord was going to bless, He usually gave a command. "Go, wash in the pool of Siloam," He said to the blind man, and the sight returned when the command was obeyed. "Stretch forth thy hand," He said to the man with the withered hand, and when the order was executed, the hand was healed. But we are too fond of desiring the blessings and neglecting the commands. We want salvation, but we overlook the command, "Believe on me." We want forgiveness, and yet seemingly are unaware that Jesus said, "Forgive, and ye shall be forgiven." We labor hard and are often heavy laden, and we long so much for rest, but strangely enough we seem unaware that Jesus said, "Come unto me."

July 7 (Saturday). John 19:25-30.

"Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home." Our Lord was suffering greatly at this moment, and yet He provided for His mother by giving her into the care of the beloved disciple. As He did so He uttered words of the tenderest meaning. Our Saviour has a concern for our temporal as well as for our eternal interests, for even on the cross when He was expiating the world's sin, He yet comforted His mother. Do you think that His care is any less for those who do the will of the Father in heaven and whom He calls brother and sister and mother?

July 8 (Sunday). Luke 1:46-55.

"For, behold, from henceforth all generations shall call me blessed." The reason for this blessedness is that fact confessed by the church when in reciting the creed it says, "Born of the Virgin Mary." This fact results in both temporal and spiritual blessings. For no civilization has ever risen higher than the level on which it places its womanhood, and when a woman became the mother of the Son of God, the fact like a hidden leaven went out to make the life of men and women and children purer and gentler and happier. But beyond this is the inspiring thought that here we do not have the old humanity renewing itself in handing on to yet another child of man the old life, but a new creative act of God whereby God Himself has entered our life to make a renewed humanity?

July 9 (Monday). Matthew 16:13-18

"Upon this rock I will build my church." We believe that in these words our Lord asserts that two things are needed to build a church: a divine Redeemer and a believing soul. Nevertheless there have been, yesterday and today, not a few who assert that a church, or something equally as good or even better, can be built upon a human Jesus who uttered lofty words and lived an exemplary life, and upon an admiring soul who will reiterate the words and try to emulate the example. But this human Jesus is not the divine Redeemer of Scripture, nor is admiration any substitute for faith. For man cannot be saved by emotion alone any more than human power can build an undying institution.

July 10 (Tuesday). John 1:35-42.

"We have found the Messias." Although we are frequently advised "to *defend* the faith" it may yet be argued that it is usually better to "*commend*" the faith. To defend the faith when it needs defense requires resources of wit and wisdom, of training and experience, that most of us lack; but to commend the faith requires an experience of fellowship with Jesus Christ plus an earnest desire to witness to what we have personally felt, and this is within the reach of even the humblest believer. "We have found the Messias," said Andrew, and in so saying he commended the faith so earnestly that his brother Simon came to share what had been found. Have you beheld the Lamb of God that takes away the world's sin? Have you accepted His invitation to come and see?

July 11 (Wednesday). Matthew 4:18-22

"Follow me, and I will make you fishers of men." Notice the future tense. One does not become an *expert* fisher of men all at once. Training is necessary, and as the pronoun "I" indicates, Jesus alone can impart that training. To be sure, we may learn foreign languages from human teachers, and theology, and psychology and sociology and what ever else an educated worker finds it advantageous to know; but to catch men for Christ demands other qualities than learning. Sympathy with all men, since Christianity is for all; an eye for spiritual values, since Christianity is far removed

The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

from materialism; self-sacrifice, since Christianity is founded on the cross of Jesus.

July 12 (Thursday). Luke 5:1-11.

"Launch out into the deep, and let down your nets for a draught." Said the wife of my fisherman friend one day at the shore, "There haint no more fish; them pounds has spoilt it all." "The churches ain't what they were when I was young," said my farmer friend. "The folks that are buyin' up the farms, ain't the sort of people that make a church." "I don't know what's going to become of this church," said my city friend. "We lost twelve families last year, and the Italians and Negroes who are filling up the neighborhood don't help our church one bit." Perhaps these assertions sound familiar to you, but listen to Jesus. "Launch out," He says, "let down your nets." But that is the last thing that the speakers above seem anxious to do.

July 13 (Friday). Luke 22:54-62.

"And he denied him saying, Woman, I know him not." Peter's fall astonishes us. How could the man who rushed up and pledged himself to follow Christ; the man who discovered in Jesus the promised Messiah; he who alone of the disciples tried to defend his Master against the enemy—how could he, we ask, have ever said, "I don't know Him"? Does this not show that human character is a very complex thing? In it there are depths we cannot fathom, and possibilities we do not suspect. This was true of Peter; it is true of us. When the test comes, will we stand? Who knows? There is but one way of safety. Let us get where *Jesus can look at us.*

July 14 (Saturday). John 21:15-22.

"Follow me." The experience through which Peter had passed, had taken from him the braggart, forward spirit and left in its place humility. The old pride, passion, and irritability were gone, and in their place had come meekness and contrition. These were signs that Peter was now fit for the life-calling that Jesus had planned for him. As Dr. Bruce well says, "A life on the ocean wave, a life in the woods, a life in the mountains or in the clouds, may be fine to dream and sing of, but the only life out of which genuine heroism and poetry come is spent on this solid prosaic earth in the lowly work of doing good." This was the life that Peter was to live from now on; the life to which Jesus restored him as our reading narrates.

July 15 (Sunday). 1 Peter 2:1-10.

"Ye also, as lively stones, are built up a spiritual house . . ." Apparently many persons do not find it easy to take the "corporate" view of the Christian life emphasized here. Like Peter in the days before the Lord restored him to his place, these persons regard everything from the selfish, individual point of view. It is a matter of church attendance, church work, church giving—their own personal convenience or pleasure come first. It is a day of discussion and decision—their foremost thought is how it will affect them personally. But would it not be better to do what Peter advises here, consider the matter from the standpoint of the entire household built upon Christ the cornerstone?

July 16 (Monday). Mark 1:16-20.

"And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." Here is a good illustration of the manner in which the act of following acquired its figurative meaning. To follow Jesus signified originally to go away after Him; but since, as here in the case of James and John, the going away implied something else, to follow Jesus came to mean discipleship. Now, even although our following Jesus is not physical action, but spiritual adherence, we may still learn many things about the latter by reflecting on the former. The disciple must follow *close* on Christ; follow no matter where He leads; keep Him always in view; and if you would follow on to know the Lord, you must never substitute your imagination for the real Jesus.

July 17 (Tuesday). Mattew 17:1-8.

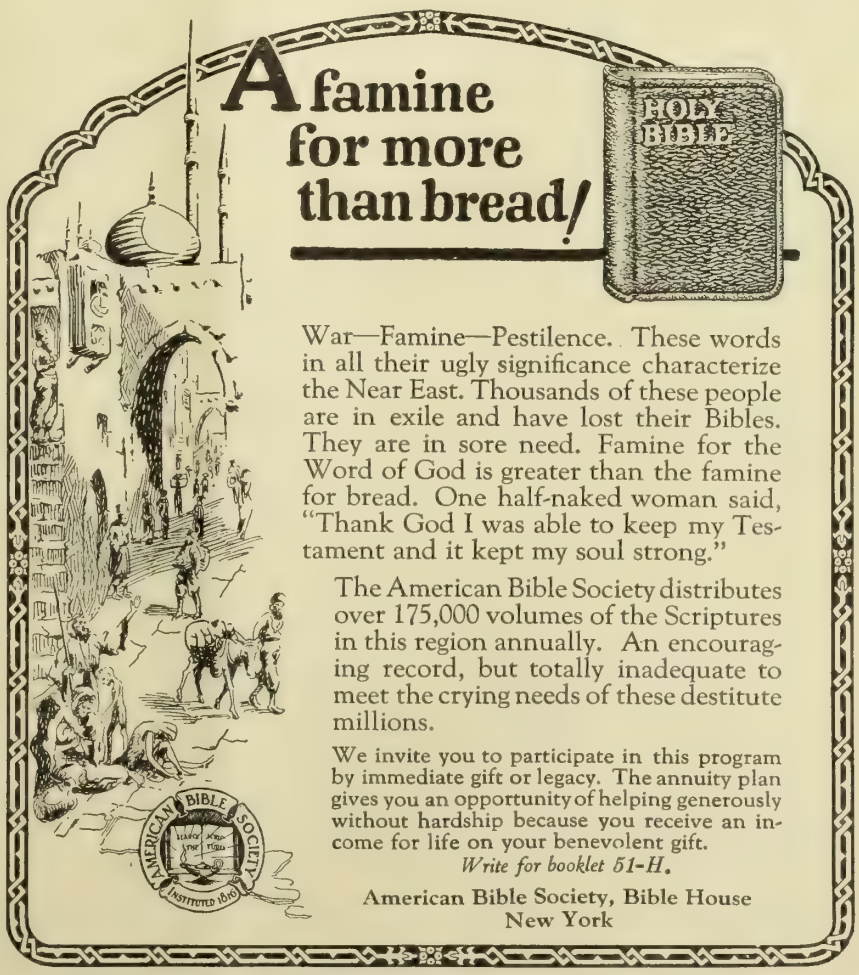
"And lifting up their eyes they saw no man save Jesus only." Their wonderful experience was over. Moses, the man who had saved the nation from polytheism and whose law-giving had been woven into the social fabric, had disappeared. Elijah, the founder of the great company of the prophets, had faded away. The Christ of the shining robes, glorious and full of heavenly majesty, had vanished. The gray morning was coming chill across the bleak hills, and the little breezes, companions to the dawn, made them shiver. Down below in the mist and the haze was man's world with its sins and its sorrows, its sickness and pain, its anxiety and need. But He was still with them—Jesus only—with His cheery voice and His sweet smile; His loving heart and His helping hand.

July 18 (Wednesday). Luke 9:49-56.

"And Jesus said unto him, Forbid him not: for he that is not against us is for us." "Tolerance raises many perplexing questions. No one cares to be intolerant, but on the other hand is there not danger of denial of the truth if the church becomes as a forceful phrase-maker puts it, "a total-toleration society"? Our text gives us a test by which Christ's disciples are to try others: if it cannot be seen that they are against Christ's cause, they are to be considered for it. But suppose that we see that they are against Christ's cause; what then? Are we to burn, torture, compel, threaten? Or, if these are too medieval, are we to substitute the politer modern equivalents?

July 19 (Thursday). John 13:21-30.

"Whom Jesus loved." This designation is applied to John five times in this Gospel. It does *not* imply that Jesus loved John to the exclusion of the other disciples, for the love of Jesus is, like the love of the Father in heaven, universal love. It does imply that Jesus expressed His love for John in a more noticeable way than He was able to do in



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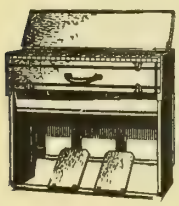

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the case of the others, for a reason that is not difficult to understand. The expression of love becomes more and more manifest, the more its object is lovable and the less the object thwarts love. In John the love of Jesus found a lovable object. Therefore if we would increasingly enjoy the acknowledgement of our Lord's love, we must daily try to become "lovable" by our Lord.

July 20 (Friday). Acts 4:13-22.

"When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." The word translated "boldness" means more exactly free and frank utterance, or speech that goes straight and incisively to the point with no reservations or circumlocutions. When common and untrained men are in a tight place and in danger of life or liberty, they are not, especially in the Orient, apt to speak as did Peter and John on this occasion. This was the Lord's manner of speech, a manner that He can impart to all who stay in His company. For Jesus not only gives us much to tell, but also the way to tell it.

July 21 (Saturday). Revelation 1:1-11.

"Blessed is he that readeth and they that hear the words of the prophecy, and keep these things that are written therein." "Words quite similar to these are also found at the end of the book (22:6, 7). Again the importance of a diligent study of this much neglected portion of the Word is still further, and most strongly, accentuated by the seven times repeated exhortation, 'He that hath an ear let him hear what the Spirit saith to the churches.' This refers not alone to the special and individual messages to the seven churches which are found in chapters 2 and 3, but also to the contents of the whole book; for the Apocalypse, as a whole, was to be sent to all of the seven churches (1:11)."—Willis W. Mead.

July 22 (Sunday). 1 John 4:11-21.

"This commandment have we from him, that he who loveth God love his brother also." The true Christian life must combine two tendencies which unfortunately enough are often separated. One is the love for God that detaches us from the world and lifts us to the dwelling of the Father of our spirits. The other is the love for man that attaches us to earthly things, because it is only by means of these earthly things—the cup and the loaf, the house and the garment, the water and the fire, the medicine and the instrument—that we can perform love's ministry to our brothers. Alone of the religions of earth Christianity in obedience to the Lord's command has always tried to combine these two directions.

July 23 (Monday). Matthew 9:9-13.

"A man named Matthew sitting at the receipt of custom." Matthew being a tax gatherer, belonged to a class whom the Jews particularly hated because, apart from the abuses that tax gatherers too often perpetrated, their presence was a visible proof of the degraded and abject state of the nation. Tax gathering, therefore, while a lucrative business, was one that only the lowest would accept. Nevertheless Jesus added a tax gatherer to the noble company of the apostles. Does not this show that a man need not change his business *before* Christ will call him, although there is doubtless many a business which a man would have to change *after* Christ has called him?

July 24 (Tuesday). Luke 5:27-32.

"And Levi made him a feast in his own house: and there was a great company of publicans and others that sat down with them." The Christian way of life is a social way, and that is why the Christian does not shun society. Matthew had no intention of going to heaven alone, and therefore makes a feast in honor of Jesus. The company who gathered were not the cultured and respectable representatives of the first families of Capernaum, who would not have demeaned themselves to accept the invitation had it been given them, but social outcasts like the host. But what of that? Did not Jesus come to call not the righteous but sinners? Should not all "social" effort aim at bringing the sinner into direct contact with the Saviour?

July 25 (Wednesday). Luke 18:9-14.

"Two men went up into the temple to pray. . . ." Yes; both went up intending to pray, but only one prayer was offered; the Pharisee really did not pray. He asked God for nothing because his present condition seemed to him so good that he felt no need. He gave no thanks, and while he used God's name in the address, he was really thinking not about God but about himself. But the Publican offered a real prayer. He asked God for mercy; he felt his own need as a sinner; he did not adopt any familiar attitude toward God. For prayer self-humiliation is a much better attitude than self-satisfaction. The latter really makes prayer impossible; the former opens the gateway to grace.

July 26 (Thursday). Luke 15:1-10.

"There is joy in the presence of the angels of God over one sinner that repenteth." The joy of the angels must be very exalted, very sincere, very lovely, and the repentant sinner evokes such joy. What is a sinner worth? "Nothing," said the Pharisees. "There is joy before God when those who provoke Him perish from the earth." This answer does not agree with the parables of our reading. They teach us to regard a sinner as a possible subject of salvation and to treat him as such. This would mean not merely to blame him, although he deserves blame; not merely to punish him, although that is his desert; not merely to despise and to spurn and to shun, although all these are what sin naturally provokes; but to make the effort to save him.

July 27 (Friday). Matthew 16:21-28.

"If any man will come after me, let him deny himself and take up his cross and follow me." Learn from this text the conditions of discipleship. First is willingness, because discipleship demands "thinking out" decision, definite commitment. Second, is following Jesus along a road that in self-denial and cross-

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

bearing will prove wonderfully similar to the earthly path He Himself trod. As we go along after the Master we shall find many who in sin and sorrow wait to hear from us the good tidings of life and hope; temples to be cleansed of all that defiles; Gethsemanes and Calvarys where the enemy of souls will assault our very inmost soul; graves where we shall bury away our hopes; and Easter Days on which we shall find them again.

July 28 (Saturday). Matthew 13:44-52.

"Therefore every scribe which is instructed unto the kingdom of heaven bringeth forth out of his treasure things new and old." The Saviour assumes that in His kingdom as it exists on earth there will be those who will devote themselves to sacred letters, and he would have them guard against the mistake of age and the mistake of youth. Age faces the past and treasures the old; youth faces the future and worships the new. Age runs the danger of a stagnation that ends in death; youth of an unsettlement that results in ruin. The Master tells us in our text that the old and the new belong together and must not be separated. Therefore we should be both progressive and conservative.

July 29 (Sunday). Isaiah 55:1-7.

"Buy wine and milk without money and without price." Some things money, in spite of the vastness of its power, cannot buy. It cannot buy the companionship of God, nor the forgiveness of sins. It cannot buy peace from an accusing conscience, nor the love for which many hearts yearn. Goodness, kindness, loyalty, tenderness, purity, strength, and compassion are also among the things that are not marketable commodities, because inconvertible into any medium of exchange. They are very necessary, nevertheless, and it is well to notice that Isaiah puts them under the wine and milk of the kingdom of God which He is willing to bestow on any who are willing to accept them and obey Him.

July 30 (Monday). Luke 8:1-3.

"Which ministered to him of their substance." Luke tells us in this passage what no other evangelist mentions, how Jesus and His disciples lived when they were not being entertained by hospitable persons. The common purse was kept supplied by the generosity of pious women, a form of piety that was by no means rare, for we know that women sometimes contributed largely toward the support of Jewish Rabbis. Note that Mary Magdalene is mentioned among these generous helpers of the apostolic company, but let us remember her for this and dissociate her name from the traditions concerning her character for which the Scriptures give no basis. She was not "the woman who was a sinner" mentioned in the preceding chapter.

July 31 (Tuesday). Matthew 27:54-56.

"And many women were there beholding afar off." Dr. Stalker very beautifully calls our attention to the three groups around the cross—the soldiers with their apathy; the Sanhedrim with their antipathy; and the women with their loving sympathy—and then inquires very pertinently whether it has ever occured to us to ask in which group we would have been if we had been there. This is a searching question. It is easy now to say which were right and which were wrong, for the matter is now history. It is not so easy to pass judgment on the present causes with which the living Christ identifies Himself. There are such causes and they still meet with these three kinds of treatment: apathy, antipathy, sympathy. Where do you stand?

BOOKS RECEIVED.

(Continued from page 547.)

"Henry Martyn, Confessor of the Faith," by Constance E. Padwick. Cloth, 304 pages, $1.50, net.

"The Unseen Leadership," by F. Herbert Stead, M. A. Cloth, 192 pages, $1.75, net.

"The Business of Living," by L. D. Anderson. Cloth, 254 pages, $1.60, net.

Biola Bible Room, Los Angeles, Calif.

"What Has a Church a Right to Expect of Its Ministers?" by Rev. Vernon L. Shontz. Paper, 16 pages, 15 cents.

"The Conflict," by Elizabeth Knauss. Cloth, 225 pages, $1.25.

The Book Stall, 113 Fulton St., New York.

"The Gospel in Numbers," by Eleanor Herr Boyd. Paper, 179 pages, 50 cents.

Hamilton Bros. Scripture Truth Depot, Boston.

"Never Man Spake Like This Man," by Philip Mauro. Paper, 32 pages, 10 cents.

"Our Hope," 456 Fourth Ave., New York.

"The Language of Nature," by Theodore Mead. Cloth, 130 pages, $1.

Hebrew-Christian Publication Society, Inc., 83 Bible House, New York.

"The Sure Word of Prophecy," by E. A. M. Schapiro. Pamphlet.

J. K. Souter & Company, 2 Bristo Pl., Edinburgh.

"I Am the Way, the Truth and the Life," by F. L. Harris. Paper, 15 pages, 4d., postpaid.

"Church Missionary Society," Salisbury Sq., London, E. C. 4.

"Persian Sketches," by Rt. Rev. J. H. Linton. D.D. Cloth, 130 pages, 2-6.

Rev. Edward L. Jeambey, DeWitt, Neb.

"Lost in the Desert," by Rev. Edward L. Jeambey. Paper, 28 pages.

Good Literature Dept. of University Baptist Church, Baltimore, Md.

"A Memorial of Mary Faison Dixon." Paper, 62 pages.

First Brethren Church, Long Beach, Calif.

"The Faith Once for All Delivered unto the Saints," by Louis S. Bauman. Paper, 64 pages, 10 cents.

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The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Captain Pluck, by Isla May Mullins.

The story of a real boy's life, told with a a desire to inspire boys to wholesome living, and containing elements that tend to success.

235 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

G. S.

The House of the Lord's Prayer, by Amos R. Wells.

This is a series of eight meditations upon the Lord's prayer under the figure of a house. The entrance, fire place, windows, living room, dining room, bed room, kitchen and library are suggested by different clauses of the prayer. It is a very fitting book as a gift to a friend.

70 pages. 7x5 inches. Westminster Press, Chicago. 40 cents.

P. B. F.

The Realism of Jesus, by Prof. J. Alexander Findlay, M. A.

This book is a "paraphrase and exposition of the Sermon on the Mount." It abounds in vigorous and independent interpretation, and is stimulating reading. Except for repeated slurring references to the Bible as an infallible book, we might give it our most hearty endorsement.

240 pages. 7¾x5¼ inches. George H. Doran Company, New York. $2.00 net.

G. S.

The Unseen Leadership, by F. Herbert Stead, M. A.

The author's name is a guaranty of the literary qualities of this unusual book. It is the story of a life that received convincing proof of the reality of the living Lord and how He frequently revealed His plans to Mr. Stead. His remarkable experiences of divine leadership are a good corrector of doubt in these confusing times.

192 pages. 7¼x5 inches. George H. Doran Company, New York. $1.75.

G. S.

Building a Country Sunday School, by E. L. Middleton.

The author provides statistics to indicate that our preachers and church leaders are largely recruited from the country districts, despite the fact that our urban is now larger than our rural population. Under these circumstances there is a definite challenge to country churches to make adequate provision for the best religious instruction and training. The simplicity of this book will make it attractive to every worker who is endeavoring to adapt modern methods of education to the limited resources of the country Sunday-school.

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25.

C. H. B.

Teen-Age Tangles, by Mrs. Leora M. Blanchard.

The authoress, who is known from her former book, *The Intermediate Girl,* has presented this supplement for the older pupil, which will be especially appreciated by those who are teaching the girls in the senior department of our Sunday-schools. It grapples fearlessly with the real social problem and the true stories told are from actual life.

172 pages. 7¼x5 inches. The Union Press, Philadelphia, Pa. $1.25.

C. H. B.

The Deity of Christ, by Robert E. Speer.

This is a new edition of Dr. Speer's book which was published some time ago. We rejoice to know that the publishers have brought out this new edition. It is exceedingly important at this time that sound views as to the person of Christ should be set forth. The author's reputation will win many readers for the book.

64 pages. 6x3½ inches. Fleming H. Revell Company, Chicago and New York. 35 cents.

P. B. F.

The Seven "V" Papers, by Seven Well-known Writers.

This book contains seven papers formerly printed in *The Witness,* a journal devoted to the defense of the fundamentals of the faith. They declare the virgin birth, the victorious life, the vicarious sacrifice, the victorious resurrection, the veritable presence, the valid advocacy and the verity of the coming of our Lord. It is a pleasure to commend this book.

123 pages. 7x5 inches. Pickering and Inglis, Glasgow and London. 1s. 9d.

P. B. F.

The Shepherd Prince, by Abraham Mapu, translated by Benjamin A. M. Schapiro.

In this translation by Mr. Schapiro of a masterpiece of modern Jewish literature, we have that rare production, a book one will wish to read many times. It is written with an insight of customs and traditions that is only possible when an author writes of his own people and has been faithfully and vividly reproduced in the English. One feels as if he were living in the time of the prophet Isaiah-ben-Amos, one of these people rather than a reader. The intense situations and fascinating romance will appeal to the popular reader as the historical background does to the student, while the exquisite language cannot but charm all.

380 pages. 7¾x5¼ inches. 83 Bible House, Astor Place, New York. $2.50.

C. H. B.

The Jew and His Mission, by Henry Ostrom.

Since the Jew is omnipresent he is always and everywhere a problem of present interest. His past history and his present prominence demand solution. What is he here for? Whither is he going? How shall we reckon with him? What are God's purposes for him? These and other questions you will find answered in this carefully written book. The book is one of great interest and value.

157 pages. 7¾x5¾ inches. The Bible Institute Colportage Association, Chicago. $1.25, net.

G. S.

The Business of Living, by Rev. L. D. Anderson.

This volume of sermons upon practical themes, while not strictly "gospel sermons," have a scriptural background. They have the special value also of being unified under a five-old outline of the title of the book. Part I is about "Life Capital"; Part II is about "Life Conservation"; Part III deals with "Life Investments"; Part IV with "Life Mortgages," and Part V with "Life Trial Balance." All are interesting and wholesome.

254 pages. 7¼x5 inches. George H. Doran Company, New York. $1.60, net.

G. S.

The Language of Nature, by Theodore Mead.

There is a language of nature which can be understood if we are willing to give ourselves to a careful study of the works of God. The author has brought out many interesting facts from the observations of the honey bee and other nature studies. It is his purpose to make a spiritual application in most instances, and while we do not accept his method as a means of interpreting all Scripture, there are many helpful truths that have been brought out in this interesting study.

130 pages. 7½x5 inches. *Our Hope* Publishing Office, New York. $1.

C. H. B.

A Year in John's Gospel, by Anna Richardson Kennedy.

This is a series of devotional studies in this Gospel for every day of the year. The author chose this book for devotional meditations because it so peculiarly centers upon the person and work of Christ. Since Christ is the source of life and the bread of life, the hungry soul not only finds Him as the source of its life but its sustenance as well. Through meditation upon this precious Gospel, Christ will be assimilated into our spiritual natures. The advantage of this book over others of its kind is that the Scripture passages cover the entire Gospel

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The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

and are so arranged as to make a topical study of the book. Each meditation is followed by a reverent prayer. It is to be heartily commended.

374 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $2, net. P. B. F.

Church and Sunday-school Publicity, by Herbert H. Smith.

This volume on church publicity by the Associate Director of the Department of Publicity in the Presbyterian church, U. S. A., will be helpful to pastors and publicity chairmen. Aside from some practical suggestions for using the daily papers, twenty-six other methods of publicity are mentioned with illustrations of a variety of advertisements. It is a book that every pastor and Sunday-school superintendent could read to advantage as its perusal cannot fail to lead to a better understanding between the church and the press.

176 pages. 7¼x5 inches. The Westminster Press, Philadelphia, $1.50.

C. H. B.

And Today, by Mabel Johnston Camp.

This booklet deserves a wide reading. It records the remarkable personal experiences of the author which were granted in connection with the healing of her body. Jesus Christ is the same *today*. She wisely cautions any from seeking a similar vision of Christ, nor is she expecting to receive a repetition of it for herself. Nevertheless her experience is an incentive to greater faith in the present power of Christ. The booklet also contains three of this author's well-known hymns.

24 pages. 6½x3½ inches. Gospel Tidings Publishing Company, Chicago. 10 cents.

G. S.

Sermons in Stories, by Rev. Henry T. Sell, D. D.

Dr. Sell is well known from his *Ten Books of Bible Study*, and now has manifested a gift for presenting the Bible in story form. These sixty-four brief, pithy addresses were first used for the benefit of the boys and girls of his own Sunday-school and formed as part of the regular Sunday morning service of his church. As some of the sermons have been adapted for special occasions like Christmas, New Year's, and Mother's Day, the book will be found useful the year around.

159 pages. 7½x5 inches. Fleming H. Revell Co., Chicago and New York. $1.25.

C. H. B.

Money Talks, by Rev. Albert F. McGarrah.

Next to Mr. Babson, probably no man has done as much as Mr. McGarrah to introduce business methods into the management of the church. His books on church organization and management as well as finance, have been very valuable in increasing the general efficiency of the church. The nine stimulating studies of his latest book will be found very helpful, not only for the promotion of stewardship but also for the carrying on of a program of enlistment in the conducting of an every member canvass.

177 pages. 7½x5 inches. Fleming H. Revell Co., Chicago and New York. $1.25.

C. H. B.

The Sunday School at Work in Town and Country, by William Mouzon Brabham.

Another excellent book has been prepared for the organization of the small Sunday-school. Some of the most valuable contributions are the illustrations and diagrams which plainly indicate how the one-room church building may be fitted up into a modern department Sunday-school. Having solved this important problem, the author gives some valuable information regarding the fundamentals of child study, pedagogy, Sunday-school organization and grading. The chapters on reaching and holding a membership, and upon building up the school's leadership will be especially helpful.

217 pages. 7½x5 inches. George H. Doran Company, New York, $1.50.

C. H. B.

The Measure of a Man, William A. Shedd, of Persia, by Mary Lewis Shedd.

This is the biography of a great modern missionary hero, written by his widow. Dr. Shedd was born in Persia of distinguished missionary parents, and thus knew the land and people like a native. Realizing the clear call of God, he returned to Persia after completing his college and seminary training, and gave thirty years of highest service to that land. Few missionaries have had the capacity for such a many-sided ministry, or have had such a multitude of heavy responsibilities thrust upon them as he. He was at once evangelist, pastor, theological professor, educator, translator, supervisor and business man of affairs.

When the World War came on he and his fellow-missionaries at Urumia were thrown into an entangled and serious situation, and upon Dr. Shedd as the recognized leader devolved new duties of the most delicate and complicated nature. He became adviser to the Persian authorities, and later also American Vice-Consul, positions involving dealings with subtle Turkish, Kurdish, Russian and Persian diplomats and military leaders. Upon his shoulders largely rested the awful task of holding unscrupulous and antagonistic forces in check, defending whole communities of Armenian and Syrian Christians from massacre, and succoring and feeding many thousands of helpless refugees.

What that little band of missionaries went through for over three years is well-nigh indescribable. The climax came when 15,000 Christians were obliged to flee pell-mell from Urumia before the murderous Turks. Dr. and Mrs. Shedd accompanied them, and when, after a prolonged and desperate running fight, the exhausted survivors had almost reached a British camp, Dr. Shedd, their beloved leader and protector suddenly sickened with cholera and died. His remains had hastily to be buried by the roadside in the darkness of the night. Thus literally did he lay down his life for the nation he had served so long and well.

280 pages. 7½x5 inches. George H. Doran Company, New York. $2.

R. H. G.

The Revolt Against Civilization, by Lothrop Stoddard.

This book follows two others by the same author, namely, *The Rising Tide of Color*, and *The New World of Islam*. But it does not compare favorably with the earlier books. Its line of argument while ingenious is far from convincing. Mr. Stoddard divides society into superior and inferior strains, and affirms that the former for certain reasons is diminishing, while the latter is steadily increasing. The "under-man," unable to cope with the complexity of civilization, revolts against it. The whole argument is based upon the biological theory that heredity absolutely controls the development of human beings, unaffected by environment, education, etc. The children of the inferior man will invariably be as inferior as he. Present-day Socialism, Bolshevism, and kindred movements are explained upon the author's theory. The only hope for the race is in eugenics.

Admitting the importance of the physical basis of life and the need of more attention being given to this feature, we cannot fully agree with Mr. Stoddard either in his premise or in his pessimistic conclusions, which if true would make all philanthropy, social service, and missionary work worse than useless. It is indeed surprising that a man of such intelligence should apparently ignore altogether the overwhelming evidence of complete transformation of character and life wrought in men of every land and race, overcoming heredity and environment and lifting them to a distinctly higher level. All reckoning which leaves out divine power and spiritual forces is deceptive and is bound to lead to false and disappointing conclusions.

274 pages. 8x5½ inches. Charles Scribner's Sons, New York. $2.50.

R. H. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The Fisherman of Galilee," by Harmon A. Baldwin. Cloth, 160 pages, $1.25, net.

"The Armor of Youth," by Rev. Walter Russell Bowie, D.D. Cloth, 175 pages, $1.25, net.

"The Song at Sunrise," by Rev. William Russell Owen, D. D. Cloth, 153 pages, $1.25, net.

"To Start the Day," by Rev. John Timothy Stone, D.D. Cloth, 194 pages, $1.50, net.

"What Is True Religion," by Rev. Robert J. MacAlpine, M. A., D. D. Cloth, 206 pages, $1.50, net.

"St. Paul on Christian Unity," by John B. Cowden. Cloth, 208 pages, $1.50, net.

"Clarion Calls from Capitol Hill," by Hon. William D. Upshaw. Cloth, 237 pages, $1.50, net.

"Great Modern Sermons," edited by Rev. Hobart D. McKeehan, S. T. M. Cloth, 212 pages, $1.50, net.

George H. Doran Company, New York.

"Adventures in Evangelism," by Rev. Edmund Thickstun. Cloth, 231 pages, $1.50, net.

"One Hundred Best Sermons for Special Days and Occasions," compiled and edited by Rev. G. B. F. Hallock, D. D. Cloth, 552 pages, $1.50, net.

(Continued on page 545.)

The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12.

Moody Bible Institute of Chicago

Clarence H. Benson

RECENT SPECIAL SPEAKERS

Rev. Henry L. Hellyer, Christian Testimony to Jews; George P. Simonds, missionary, South America; Miss Eunice Wells, missionary, India; L. R. Mont-Gomerie, field secretary, Shantymen's Christian Association; Rev. Arthur S. Paynter, director, India Christian Mission, Ceylon; Mrs. Arthur S. Paynter; Rev. T. M. Sutherland, of the Institute Extension Department; Rev. W. S. Marple, missionary at large of Presbyterian church, Anchorage, Alaska; O. H. Lapp, missionary, India; Mrs. O. H. Lapp; Rev. F. G. Mitchell, missionary, Presbyterian Board of Missions to Navajo Indians, Granada, Ariz.; Rev. John Muntz, Baptist minister, Forestville, N. Y.; Rev. H. L. Stephens, evangelist, New York City; Mrs. H. L. Stephens; Rev. J. C. Brading, secretary, Scripture Gift Mission, Philadelphia, Pa.; Dr. John Thomas, London, Eng., associate editor of *Bible Call* and associate director of Russian Missionary Society; Rev. D. R. Snaman, East London, S. Africa; Miss Mabel Walker, missionary, Peru, S. A.; C. E. Putnam, of the Institute Extension Department; Miss Mattie Swisher, Bible teacher, Hereford, Tex.

ASSISTANT SUPERINTENDENT OF MEN

The accompanying photo will introduce to present and former students of the Institute, the Rev. W. Taylor Joyce, who has accepted a call to become Assistant Superintendent of Men. He is Philadelphia born, and of Quaker descent on his father's side, but was converted in a tent evangelistic meeting conducted by Dr. Munhall in 1898.

Rev. W. Taylor Joyce

Becoming at once actively interested in Christian work, Mr. Joyce entered the Reformed Episcopal Seminary as soon as his preparatory studies permitted, graduating in 1908 and accepting a call as assistant to the late Bishop Samuel Fallows, D. D., of this city. Two years later he became a member of the Presbytery of Chicago, having been called to the pastorate of Bethany Presbyterian Church, which he served for six years, resigning to engage in evangelistic work.

During the war, Mr. Joyce went overseas to engage in Y. M. C. A. work, and on his return in 1919 continued in that service.

His experience in this field as well as in other forms of religious and evangelistic work among young men in this city, has led the Institute to believe that he is peculiarly fitted for the requirements of this office.

NEW PLANS FOR THE EVENING CLASSES

Rev. Mr. Schaffer, the beloved and much appreciated Director of the Evening Classes has felt the work too heavy a responsibility in connection with the Superintendent's office, and has resigned, to be succeeded by Rev. Dr. Fitzwater, who is taking hold of it zealously.

Three features are being pushed beginning with the Fall Term:

1. Equivalency of the work with that of the Day Classes for those who are desirous and able to undertake it, qualifying them for the Institute diploma.
2. A shorter course of three years in preparation for service in local churches, entitling its graduates to the Institute certificate.
3. The revival of the popular weekly Union Bible Class, so strong a feature of the Institute life and work in former years, which will include an hour of synthetic Bible study and another for the Sunday-school lesson. To these will be added also a chorus-choir class in sight reading and related subjects.

The prospects are for a great broadening and quickening of interest in this part of our work.

James M. Gray.

MISS CHARLOTTE A. CARY

The Executive Committee, acting for the Board of Trustees, has expressed the appreciation of the Institute for the long and valuable service of Miss Cary by conferring on her the title of Honorary Superintendent of Women. Her work in the future will be to represent the Educational Department in the strengthening of the bonds existing between the Institute and its alumnae, both by personal visitation and correspondence. It is possible also that a little later she may become responsible for a department in THE MOODY BIBLE INSTITUTE MONTHLY dealing with the spiritual problems of women, for which she has become so well qualified by her former experience in the Superintendent's office.

James M. Gray.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille conducted the Fourth Annual Conference at the Moravian Church, Watertown, Wis., June 17-24. He is on the program of the Eagles Mere Bible Conference, July 6-15; also on that of the Erie-side Bible Conference, July 20-26.

Dr. J. E. Conant is enjoying his vacation.

Miss Elinor Stafford Millar filled an engagement at St. Louis under the auspices of the Southern Presbyterian Women's Association and the Y. W. C. A. On June 4 she sailed from Vancouver for Australia, where she will represent the Institute. In addition to other service, she will go on a speaking tour in the interests of the Laymen's Christian Association of which her brother, the late A. B. Millar, was president.

Dr. Henry Ostrom held meetings in DuBois, Pa., at the call of the local Bible Conference Association. He spoke at a Bible conference at the Salem Norwegian Free Church of Minneapolis, and at the Union Gospel Mission of St. Paul. This was followed by an engagement at Otter Tail Lake, Minn., under the auspices of the Otter Tail Lake Bible Conference, June 17-24.

Following his engagement with the Methodist Protestant Church of Dalton, O., Mr. C. E. Putnam conducted evangelistic meetings in the West End Mission of Cambridge, O.

Rev. J. A. Sutherland worked under the direction of the Billy Sunday Club at Spartanburg, S. C., covering a schedule of surrounding towns.

Miss Virginia C. Williams is scheduled to teach the Bible at the Women's and Girl's Institute of the Erieside Bible Conference, July 7-15.

MR. BIRNBAUM WELCOMED

A reception was tendered Rev. Solomon Birnbaum of the Institute Faculty by the Hebrew Christian Fellowship Circle of Chicago at Marcy Center, Friday evening, May 18. A company of about 150 people were present, two-thirds of whom were Hebrew Christians. Rev. A. J. Kligerman, the president of the Circle, and Mr. L. Bolotin, the secretary, delivered addresses of welcome. These were followed by stirring and friendly messages from Rev. C. P. Meeker, superintendent of the Chicago Hebrew Mission, Mr. Norman H. Camp, Mr. Meeker's predecessor, Rev. L. W. Gosnell, Assistant Dean of the Institute, and Mr. Birnbaum, guest of honor of the evening.

The key note of the gathering was praise and thanksgiving. The establishment of the chair of Jewish Missions and the call of a Hebrew Christian teacher to occupy it was greeted as the beginning of a new era of understanding and good will between Jew and Gentile. The meeting was an inspiration to all who are interested in Jewish mission work not only because of the optimistic tone of the addresses but also because of the enthusiasm created by such a large assembly of Hebrew Christians.

THE OPENING SESSION OF THE SUMMER CONFERENCES

The opening address for the Eagles Mere Conference will be Friday, July 6, at 7:30, when Rev. George E. Guille will speak on the "Ruin and Renovation of Creation."

Dr. James M. Gray has been selected to open both the Cedar Lake and the Lake Mendota Conferences with the interesting subject, "Why We Believe the Bible Will Stand." The opening session of the Cedar Lake Conference is Sunday, July 29, at 10:30, while that of Lake

The Moody Bible Institute will conduct a Bible Conference at Ocean City, N. J., August 9-19.

Mendota (Madison, Wis.) is August 5 at 3:00.

Rev. Henry Ostrom will open the Ocean City Conference, Thursday, August 9, at 7:30, speaking upon the theme, "The Battle Center of Present Day Activities."

The Extension Department of the Institute has prepared for distribution a beautiful illustrated bulletin of the four Bible conferences, as well as the Special Summer Course, which will be mailed upon application. This interesting bulletin not only contains pictures of these summer resorts with full information as to transportation and accomodations, but also the photographs and personalia of the thirty-six speakers and singers that appear on the program.

VISIT OF DR. THOMAS

The Institute was privileged to have as visitor Dr. John Thomas, a distinguished Welsh preacher. On May 22 he addressed the entire student body. Later in the week he conducted several classes.

Rev. John Thomas, M. A.

Dr. Thomas is editor of *The Bible Call*, published in England, and is president of the Baptist Bible Union of Great Britain.

THE FIRST CONGREGATIONAL CHURCH OF CICERO (CHICAGO), ILL.

This church for ten years has adhered strictly to a certain policy as to pulpit ministry, government, separation from the world, biblical finance, evangelistic effort, missionary activity, emphasis upon prayer, the setting forth of the fundamentals of the Christian religion, and the giving of proper emphasis to the premillennial coming of the Lord. Last year the missionary offerings of the church through its various organizations exceeded $6,000. For the coming year the total budget will be about $21,000. William R. McCarrell, of the Institute class of '12, is pastor of this flourishing church.

A CORRESPONDENCE DEPARTMENT STUDENT

Mr. "Jack" Tanenbaum, a prisoner in the Federal Prison, Atlanta, Ga., is a Correspondence student in the Synthetic Course, and has completed about one-half of the course. He has organized a Bible study class in the prison, which meets in a quiet place on Saturday and Sunday afternoons for two hours study and religious service. In these meetings they have testimony, Bible study and prayer, as the members of the meeting may be led. These men, including Mr. Tanenbaum, are all university men. One of them studied for the priesthood, another was an honor man at Yale. One of these men is taking steps to reimburse a bank whose money he misappropriated.

Four Gideons of Philadelphia provided the correspondence course for Mr. Tanenbaum, and have money on hand for another course as soon as he finishes the course he is now pursuing.

MISSION WORKERS GUESTS OF INSTITUTE

A party of seventy-five delegates from the South and East, en route to the Tenth Annual Convention of the International Union of Gospel Missions at Minneapolis, May 20-24, were the guests of the Institute Friday afternoon and evening, May 18. They were taken sightseeing in cars about the city in the afternoon. A dinner was given them in the evening. At a service held in the Auditorium later in the evening, a number of the mission superintendents and workers spoke, telling about their conversion and present activities. Among their number was John Callahan, '97, now chaplain of Tombs Prison, New York City.

Dr. Gray, in behalf of the Institute, extended them an invitation to hold their next convention in Chicago at the Institute.

Seventy-Seven Rescue Mission Workers on a Visit to the Institute While Enroute to Annual Meeting at Minneapolis, Minn.

M. B. I. REUNION AT ATLANTIC CITY

Former students of the Institute in attendance on the Northern Baptist Convention held a reunion at Atlantic City, May 25, arrangements having been made by the Business Manager of the Institute, Mr. A. F. Gaylord. During the dinner, which was given at the Breakers Hotel, the former students were asked to rise, give name, date of study at the Institute and present field of service. Without reservation and pre-arrangement all gave testimony that the Institute had fixed their faith and had strengthened their loyalty to their denominational responsibilities.

Rev. Joshua Gravett, of Denver, Colo., the guest of the evening, spoke most interestingly of his former association with Mr. Moody in England and America and of his love for the lost and of his unselfish devotion to the interest of others.

Rev. J. A. Sutherland, of the Institute Extension Staff, presiding at the dinner, gave a picture of the present student body and said that the Institute was still carrying out Mr. Moody's ideals. He also spoke of the work of the Extension Department and of the summer Bible conferences.

Steps were taken at the reunion for close affiliation with the auxiliary association at Chicago, looking especially to a much larger gathering next year, when the Baptist convention will meet in Milwaukee. A note of thanks was tendered to the proprietors of the hotel for special courtesies, and to the convention for the privilege of announcing the reunion publicly.

DR. WILLIAM TAYLOR IN BERLIN

Mr. Paul Umlauf, of Berlin, Germany, a Correspondence student, writes that Rev. William Taylor, of the China Inland Mission, arrived in Berlin recently, and that a fine meeting was held by Mr. Taylor with the German boys who are studying the Synthetic Course with Mr. Umlauf.

NEWS OF CLASS OF AUGUST, 1921

Helen Wells Hart was married to John L. Entwisie, April 18, 1922, at Berthoud, Colo. While awaiting an appointment to the foreign field from the Baptist Board, they are working in a Baptist church in Johnstown, Colo.

Laura Becker, Bloomington, Ill., expects to sail for Africa under the Menonite Board this coming fall.

Tina Anderson is employed in the office of the Illinois Traction System, Champaign, Ill.

The Moody Bible Institute will conduct a Bible Conference at Eagles Mere, Pa., July 6-15

Ill health and other unfavorable circumstances have hindered Christin Eirot from going to Africa. Since she left the Institute she has been at her home in Chicago resting and "waiting upon Him."

Cynthia Lindsay is engaged as secretary in the LaSalle Extension University, Chicago, Ill.

John H. Hawkinson is pastor of the Swedish Evangelical Free Church, South Chicago.

Marion DeVries and Edith Carson are working in the Publication Department of the Institute.

Rosa Safbom is engaged in girls' work in Chicago. She teaches two Sunday-school classes and a week-day Bible class.

Myrtle Sundell is taking post-graduate work at the Institute preparatory to going to the mission field.

Rachel T. Colas is a children's worker in Chicago. At one afternoon meeting she had the joy of seeing eighty-five indicate a desire to accept Christ.

Leroy G. and Mrs. Fraser (Elma Gerhardt) are working with the Roseland Baptist Church of Chicago.

Ernest J. Hegwer is attending the Africa Inland Mission school at Brooklyn, N. Y. He expects to sail for Africa soon.

Lucile Fritsch is president of the Christian Endeavorer Society of her church at Highland Park, Ill. She has Wheaton College in view.

Howard T. Stahl has been appointed pastor in a charge of three churches in the vicinity of Peoria, Ill. The work is under the auspices of the Evangelical Association.

Norman W. Taylor is pastor of the Clementine Memorial Presbyterian Church, Springfield, Ill.

Katherine Davis Murdock assists her husband in the only Protestant church in a large farming district near Freeland Park, Ind.

As pastor of the Monticello Circuit, Indiana Conference of the Methodist Protestant church, H. L. Alley has charge of three rural churches.

R. L. Humberd is pastor of the First Brethren Church, Roann, Ind.

Merle Blackburn is engaged in young people's work at her home in Council Bluffs, Iowa.

Frank Tebow is musical director in the First Methodist Church, Estherville, Iowa.

Carrie Porter is girls' worker in the Wolff Settlement of Tampa, Fla.

Hazel Kinsey writes that she is teaching in a little country school near her home at McDonald, Kan.

J. Palmer Muntz, at the time of writing, was planning to enter the Southern Baptist Theological Seminary, Louisville, Ky.

As gospel singer Thomas A. Spinks has been associated with C. M. Denaway, one of the general evangelists of the Southern Methodist church.

After being graduated Ernestine Fisher went to California. Later she was one of the "tent mothers" at the Girls' Camp Pinnacle in the Helderbert Mountains, N. Y.

Bernard Mattson has been a student at North Park College, Chicago.

Edwin Rian is a student at the University of Minnesota. He expects to continue his studies at Princeton Seminary.

William Lundell is a student at the University of Minnesota. He teaches a class in Bible synthesis at the University Y. M. C. A.

O. C. McLean has been church assistant in the First Presbyterian Church, Duluth, Minn., which has a membership of more than 1,500.

Althea Stratton took the summer school course at the University Conservatory of Music at Lincoln, Neb., last summer.

Lois Oldemeyer teaches thirty Indian children at Winnebago, Neb.

Lillian Lundquist, Laural, Neb., writes that she has received many blessings while teaching the Bible and assisting in meetings.

Roy Brehn, Lincoln, Neb., is awaiting an opportunity to go to China as a missionary.

Andrew Ruch and Mrs. Ruch are in Mombasa, East Africa, studying the native language.

Hazel Harper is city missionary of the Spanish Evangelistic Church, New York, under the New York City Missions Society.

Howard Hermansen is associated with Melvin E. Trotter in the rescue mission of Grand Rapids, Mich.

Roy J. Stewart, New Concord, O., continued his studies at Muskingum Academy. He plans to take a college course.

Hollie H. Peyton is pastor of two Baptist churches in southeastern Ohio.

Gertrude Krumm is pastor's assistant in the McDowell Memorial Presbyterian Church, Philadelphia, Pa.

The city mission and her church in Clarion, O., have been the scene of Edith Imhoff's activities. She hopes to go to the foreign field.

Rose A. Zwinggi works among the foreigners in the Pittsburg Presbytery.

At the time of writing in August, Margaret Jacobs was making preparations to sail for Africa under the Africa Inland Mission Board.

Walter H. Gerow has made further preparation for Christian service at the Philadelphia School of the Bible.

Word comes from Archer Dillard and Mrs. Dillard (Eva Belsham) at Columbia, S. C., that the year has been for them a happy one. Mr. Dillard has been attending the theological seminary and also taking some work at the University of Carolina.

Jean Shewell teaches the Bible in the different grades of the Greenville school, South Carolina.

Thomas D. Marshall has been appointed pastor of the London and Niota M. E. Churches, London, Tenn. In a special series of services 152 professed conversion.

Helen McCollough is chairman of a Moody Get-Together-Club in Houston, Tex. She has rendered service in the Sunday-school and Junior B. Y. P. U. work of her church.

Marion Livingstone is teacher of the Bible in the public schools of Hereford, Tex. She also teaches a community Bible class and has charge of the Young People's missionary society of the M. E. church.

Guy H. Kintz, Richland Center, Wis., has been serving as music director in revival meetings.

Anton Stury is pastor of the church at Hebron, Wis.

Ruth Clark is office secretary and women's worker in the City Rescue Mission, Charleston, W. Va. She is an accepted missionary candidate under the Congo Inland Mission.

At the time of writing Grace White was engaged in meetings in West Liberty, Iowa, as pianist and high school girls' worker.

Margaret Pearson is pastor's assistant in the Elm Grove Presbyterian Church, Wheeling, W. Va.

Jean Wilson is also pastor's assistant in a church in Wheeling, W. Va.

When writing, Charles Pavey was expecting to go to Nyack, N. Y., for missionary training.

Lelia Marriott, Toronto, Ont., plans to go to Northern Argentine, S. A., under the San Pedro Mission in October.

Ruth Johnson is engaged as church missionary and superintendent of the Christie Memorial Mission in Guelph, Ont.

Olivette Roanne Swallen is working on the mission field in Korea.

Alice A. Clarke is occupied with language study in Bolivia, S. A.

Hazel Rose went out in March, 1922, under the Inland South America Missionary Union.

PERSONALIA

W. A. Rowland, '16, is pastor of the First Baptist Church of Smith Center, Kan.

The present address of Rhoda James, '95, is 247 Elm Avenue, Westmount, Que.

George E. Bostrom, '19, recently entered upon his pastorate in La Grange, Ill.

The Emmanuel Baptist Church, Buffalo, N. Y., reports the dedication of a new modern church auditorium, May 6 -10 W. Norman Liddy, '06, is pastor.

Dr. John W. Stevenson visited the Institute, May 16. After leaving the Institute in 1894 he attended Drake University. He is now practicing medicine at Moscow, Idaho.

Frank G. Tebow, '21 is now working with an evangelist in the Methodist Episcopal church in the state of Washington. He reports good meetings with blessed conversions.

William Young, '08, is working with John E. Zoller, '16, under the Evangelistic Board of the Methodist church of Michigan. Their last location was Bay City.

Ernest E. Loft, '14, after taking a full college course at Maryville, Tenn., took two years in the theological seminary at Princeton, N. J. He was ordained to the Presbyterian ministry in Macomb, Ill., May 25, and will take up work at Three Forks, Mont., twelve miles from Helena.

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G. A. Briegleb, D.D., '04, pastor, Westlake Presbyterian Church, Los Angeles, Calif., recently declined the position of executive secretary for California, of the National Lord's Day Alliance.

Roy T. Campbell, '21, was ordained July 13 at the Oakdale Baptist Church, Peru, Ind., and is now its pastor. Regarding the ceremony, he says, "I never rejoiced so much that I had studied at Moody, as when 'under fire.' "

The *Etude* for April, 1923, contained musical numbers, by two former students, "May Pole March," by George S. Schuler of the Faculty, and an organ composition, "La Chanson," by Mary Pearl Hoffman, who graduated in December last year.

C. L. Winters, '19, has been preaching at two churches in Indiana since Sept. 1. He was ordained at Young America Christian Church on April 25, by the Northwestern Indiana Christian Conference.

Horace E. Weavers is working among the Indians of the Fiji Islands under the direction of the Methodist mission at Toorak Guva. He says: "We would appreciate the prayers of all missionary enthusiasts at Moody."

Robert Whitehill Crain, '17, recently became pastor of the Riverside Presbyterian Church, St. Joseph, Mo. He succeeded E. C. Hunt, '12, who resigned the Riverside pastorate to accept a call to the Presbyterian church of Palmyra, Mo. The clerk of the session of the Riverside church is Verrel H. Martin, '19. Mrs. Martin, '19, is also an active worker. These former students ask an interest in the prayers of all former students and those now enrolled. The Riverside church is in the heart of a great industrial territory and has great opportunities for service.

BORN

To Charles O., '16, and Mrs. Miller, a daughter, Modene, April 5, Blackville, S. C.

To Harry E., '20, and Mrs. Lang (Agnes Schlag, '20, Evening Classes), a daughter, Grace Marie, April 8, Wuchow, Kwong Sai, South China.

To Chester S., '16, and Mrs. Minot (Evelyn B. Thomas, '17), a son, Hartley Allwyn, April 29, Newaygo, Mich.

To Andrew McGill, '17, and Mrs. McGill, a daughter, Kathryn Mary, May 9.

To Joseph S., '18, and Mrs. Otteson, a daughter, Pearl Thelma Marie, March 24, Landour, Mussoorie, India.

MARRIED

Paul S. Meyer, '23, and Edna Alice Holmquist, May 3, at Chicago, Ill.

Ernest E. Loft, '14, and Dorothy Dailey, May 27.

DIED

Jacob L. Griffiths, '99, April 27, at Cincinnati, O.

W. E. Olmsted, '02, April 29, at Bement, Ill.

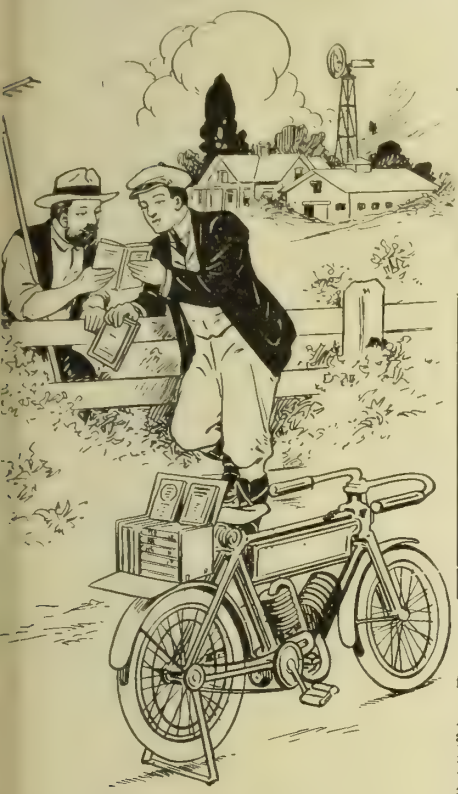
The Moody Bible Institute will conduct a Bible Conference at Cedar Lake, Ind., July 29-August 12.

The Gospel in Print

William Norton

ATTRACTIVE EMPLOYMENT FOR THE CHRISTIAN MOTORIST

The farmer on the roadside is a good "prospect" for the "book missionary." The entree of the colporteur gives opportunity for a brief rest and "personal work" by the agent, opening the way for



a heart-to-heart talk on the great issues of life. Scores of believing laymen should engage in this evangelizing agency during the present summer months. A part or all of one's vacation period may be profitably spent in this way.

THE COMPANIONSHIP OF A GOOD BOOK

One of the greatest privileges we are permitted to enjoy is the reading of books. While our ancestors had few books today there is a continuous stream of them flowing from the press, many of them not worth reading, and yet there are some that are really helpful. The trouble with us is to know what to select, and this is very important. There are comparatively few people who have enjoyed the companionship of a really good book. They do not know the helpful influence that comes from association with authors who have presented their subject-matter not only in a readable form, but also in such a manner that it can be assimilated. There is a saying that one can know a man by the company he keeps. It is just as true that we may know a man by the books he reads, and it will not be difficult to decide whether he had read any.

In reading a book we should have some definite object in view. That object should not be to hurry over it in order that we may be able to say that we have read it; neither should the object be to criticise the author, even though we may differ from him in his views. We do not always agree with our most intimate friends, and we cannot be expected to do so with men whom we have never seen but whose pages we have read. *The object in reading a book should be to get some good out of it.* If we fail to find anything stimulating or worth remembering, it is because the book has no thought in it, or the fault may be with ourselves. We may lack the power to grasp and appreciate what it contains.—Edward Herbruck in *Herald and Presbyter.*

Our readers are asked to pray for colporteurs everywhere.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1 to 31, 1923, inclusive:

Africa Book Fund: 1 Contribution, $1.00; **Alaska Book Fund:** 1 Contribution, $2.00; **Army and Navy Book Fund:** 1 Contribution, $5.40; **Hospital Book Fund:** 38 Contributions, $165.90; **India Book Fund:** 4 Contributions, $18.50; **Latin-America Book Fund:** 11 Contributions, $76.12; **Lumber Camp Book Fund:** 23 Contributions, $92.75; **Mountain Book Fund:** 22 Contributions $97.00; **Pioneer Book Fund:** 114 Contributions, $633.45; **Prison Book Fund:** 161 Contributions, $623.54; **Railroad Men's Book Fund:** 1 Contribution, $5.00; **Seamen's Book Fund:** 7 Contributions, $23.00; **Free Tract Fund:** 6 Contributions, $1.60.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from May 1 to 31, 1923, inclusive:

Alaska Book Fund: To one point: 32 Colportage Library Books, 50 Emphasized Gospels, 45 Evangel Booklets, 35 Pocket Treasurys.

Army and Navy Book Fund: To two points in two states: 78 Colportage Library Books, 106 Evangel Booklets.

Hospital Book Fund: To eleven points in nine states: 487 Colportage Library Books, 632 Emphasized Gospels, 667 Evangel Booklets, 337 Pocket Treasurys, 100 tracts.

India Book Fund: To two points in India: 140 Colportage Library Books, 120 Evangel Booklets, 100 Pocket Treasurys, 10 tracts.

Latin-America Book Fund: To ten points in seven countries: 1,392 Books.

Lumber Camp Book Fund: To two points in two states and one point in Canada: 270 Colportage Library Books, 300 Emphasized Gospels, 80 Evangel Booklets, 20 Pocket Treasurys.

Missionary Book Fund: To one point in one country: 50 Colportage Library Books, 12 Evangel Booklets.

Mountain Book Fund: To eight points in three states: 293 Colportage Library Books, 225 Emphasized Gospels, 233 Evangel Booklets, 225 Pocket Treasurys, 10 Testaments.

Railroad Men's Book Fund: To three points in three states: 65 Colportage Library Books, 25 Emphasized Gospels, 72 Evangel Booklets, 25 Pocket Treasurys, 112 Tracts.

Pioneer Book Fund: To seventy-three points in fourteen states: 1,825 Colportage Library Books, 387 Emphasized Gospels, 1,389 Evangel Booklets, 1,271 Pocket Treasurys, 174 Testaments, 65 Tracts.

Prison Book Fund: To one hundred fifty-two points in thirty-five states: 4,866 Colportage Library Books, 3,422 Emphasized Gospels, 3,630 Evangel Booklets, 4,677 Pocket Treasurys, 15 Testaments, 750 tracts.

Seamen's Book Fund: To two points in one state: 450 Colportage Library Books, 450 Evangel Booklets, 100 tracts.

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The Moody Bible Institute will conduct a Bible Conference at Lake Mendota, Madison, Wis., Aug. 5-12

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

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J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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Change of address—in sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

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MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII | August, 1923 | Number 12

(Courtesy Greater Chicago Magazine)

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God's Challenge to Intercession

"It was in the midnight of the Dark Ages," says D. M. Panton, "that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, *convulsed Europe, AND CHANGED THE HISTORY OF THE WORLD.*

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the churches, rottenness in public morals, *infidelity coming in like a flood.*'

"Blackstone, the commentator on the laws of England, under George III, says he went to EVERY CHURCH OF NOTE in London, AND FOUND IT IMPOSSIBLE TO DISCOVER WHETHER THE CLERGYMAN WAS A FOLLOWER OF CONFUCIOUS, MOHAMMED OR CHRIST. [Do any worse conditions than these prevail today?]

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

"Historically, conditions of appalling darkness have not been AGAINST revival, but FOR it; for revival is God, by a mighty uprush, saving the world from its downgrade to hell."

God's resources are not exhausted. That worldliness has all but engulfed the professing church; that an evolutionary philosophy has swept like a devastating flood through our colleges and universities; that twenty millions or more children are said to be growing up in America with practically no religious instruction; that a large part of the true Church of Christ has turned its back to the enemy in cowardly, despairing defeat,—these things do not constitute a situation too hard for God! Rather they constitute the mightiest call to **simultaneous prayer** ever sent forth to the members of the body of Christ. *THEY ARE GOD'S CHALLENGE TO INTERCESSION!*

Let Gideon's hosts return home, but let God's handful remain, **and the victory is won**—not by human might nor by power, not by human means nor by calls to prayer, but solely "by My Spirit, saith the Lord of hosts;" that *GOD, and GOD ALONE*, may receive *ALL* the glory. (Isa. 42:8.)

Pray *AGAINST* the world-wide apostasy of the professing church. (Eph. 6:12; 2 Thess. 2:7.) Pray *FOR* the world-wide revival of the true Church. (Eph. 3:14-21; Rev. 3:18-22.) Yea—

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MOODY BIBLE INSTITUTE MONTHLY, 163 Institute Place, Chicago, Ill.

Moody Bible Institute Monthly

AUGUST, 1923

EDITORIAL NOTES

"*Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*

"*Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*"—*Hebrew* 12: 1, 2.

Cut From the Loaf

Have you ever wondered what Paul referred to as weights? It is easy to picture one ready for a race; he has laid aside everything that can in any way hinder his free and easy movement, but Paul seems to see those Hebrew Christians trying to run while carrying heavy weights and beset with sin. We may not be certain what things they were holding to while trying to run, but if we are truly anxious to get rid of every hindrance so that we may win the prize, we will find what our weights are. They may be the secret hopes of which we are hardly conscious, the desire for wealth, social position, or pleasure. They may be cares, anxieties, or disappointments that keep the heart aching night and day.

Paul said, "Lay aside every weight." We are to look away from these weights and not keep an eye on them after we lay them aside, but look to Jesus, keeping our eyes fixed on Him while we run. May we not come to Him and say, "Lord, we lay these here; they are hindrances; take care of them if they are worth it; they seem very dear to us, but we will count all but loss that we may win Thee"?—Uuoka Shehee.

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How to Explain Some Things

A Christian woman in a neighboring state is perturbed. Her family is perturbed. Some of them read *The Congregationalist*, and others *The Sunday School Times* and THE MOODY BIBLE INSTITUTE MONTHLY. In one they are told that the Modernists are all right, and in the others they are warned against them as enemies of the Cross and destroyers of the faith. How are they to know? Who shall decide? If the Modernists are wrong, how can their influence over the people, their popularity, be explained?

The answer is to be found only where the apostle Paul found it in his controversy with the false teachers of his day on the momentous subject of justification by faith, "What saith the scripture?" (Rom. 4: 3).

The Sunday School Times and THE MOODY BIBLE INSTITUTE MONTHLY take their stand firmly and uncompromisingly on the fact that the Bible is the revealed Word of God throughout. With them it is "To the law and to the testimony! If they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). "They" in that text, applies to all preachers and teachers whether by pen or by word of mouth, whose appeal is not always, and only, and finally to the Bible, which is "the law and the testimony" that Isaiah means.

Therefore our perturbed friend and her family are referred to the Bible. Let them compare what we say with what they find therein and judge accordingly.

It must be confessed, however, that what some of these Modernist teachers speak and write is very subtle, very beguiling. It is difficult to understand them sometimes. It is hard to believe that such nice persuasive speech, and personalities of such "sweetness and light" could possibly cover up spiritual miasma, deadly in character. But that is what the Bible says; read it and judge for yourself.

Of course one must know how to read the Bible; at least he must be diligent in doing so, and he must know the Holy Spirit as its interpreter to his heart. And he must have a regenerated heart, for "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2: 14). But these conditions being fulfilled, there will be little difficulty in discerning truth from error and "taking forth the precious from the vile" (Jer. 15: 19).

The pages of the MONTHLY are meant to help in this matter. Take the contribution of Rev. F. Z. Browne, a Presbyterian pastor, in this issue. It is invaluable because it is so plain, and because it is based on the Scriptures all the way through and because it explains the Scriptures as it goes along. Then take Mr. Bryan's reply to the *Chicago Tribune*, with quotations from such a body as the General Assembly of the Presbyterian church, and President Mullins of the Baptist Theological Seminary at Louisville. Who could desire stronger testimony? And placed alongside of it is the evidence of the shifting sands on which the structure of the higher criticism, which houses Modernism, is found to rest. Read Dr. Griffith Thomas' article in proof of this. In other words, read the pages of this magazine seriously and prayerfully month by month, and you will come to know how to explain some things and how in patience to possess your soul.

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Controversy Without Bitterness

"I read your magazine. Please don't be so bitter in your persistent antagonism toward the liberal theologians. They are merely seeking the truth—let them go to it. 'You can neither bury, burn, or drown the truth.' Our present disgraceful, childish conflict between the liberal and orthodox schools is the greater tragedy in view of the crying needs of mankind in this peculiar generation."

The above quotation is from a friendly letter and is replied to in a friendly spirit. We are not aware that the correspondent expected a reply, but we enter upon it because he may be representative of others of our readers whose conception of the present critical situation in the church is equally erroneous, and we must add, equally deplorable.

In the first place, we wish to say that the amount of space we allow to the "antagonism" he mentions, whether it be editorially or in the pages given to our contributors, is small in comparison with that which the latter ask, and which, in the judgment of many, it properly calls for.

In the second place, there is no "bitterness" in it. The public ministry of our Lord was one of controversy from the beginning, and not with "them that are without," but with the religious leaders of His nation. The words He uttered against them also (see Matthew 23 and John 8), were of the strongest character, and yet we never associate bitterness with them, nor yet with similar utterances of the apostles (Gal. 1:8; 2 Pet. 2:3; 2 John 1:10). Of course we are not placing ourselves on a level with Christ and His apostles, but simply trying to show that antagonism to error and bitterness of spirit are not necessarily linked together.

In the third place, the "liberal theologians," for whom our correspondent pleads, are not merely "seekers of truth" as he surmises. If they were, their place should be in the seat of learners, and not in the influential positions of preachers, editors, and professors which they occupy for the most part. Instead of being seekers of truth they are, many of them, the most arrogant and dogmatic propagandists of error under the guise of truth.

It is true as he says, that "you can neither bury, burn, or drown the truth," but there is something else you can do with it, you "can hold down the truth" by your unrighteousness, as the Bible says (Rom. 1: 18). You can thrust it below your consciousness and keep it there while you follow your own way as Bishop Moule puts it, and that is precisely what many of the liberal theologians are doing for themselves and encouraging others to do.

Hence the present conflict between the orthodox and liberal schools so far from being "childish or disgraceful," or a "tragedy in view of the crying needs of mankind in this peculiar generation," is the most serious warfare in which the church has been called to engage in its whole history. The need of mankind in this generation is not essentially different from any generation since that of Cain and Abel. It is the need of the putting away of sin through the redemption of Christ to be accepted by faith. And the obligation resting upon the saints of God to earnestly contend for that faith delivered unto them once for all, is as binding today as it was when the inspired Jude was constrained by the Holy Spirit to pen those words.

There was a period before our country entered into the world war, when it was difficult for some of our citizens to realize the situation and prepare for it. But there were others willing to suffer reproach in an effort to awaken them before a second Lusitania was sunk, and it was well that they succeeded. May the lesson not go unheeded in the spiritual sphere.

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"The Faith of the Church"

A correspondent in Virginia sends us a copy of an address with this title, delivered by Mr. Murray M. McGuire before the Men's Club of St. James Protestant Episcopal Church of Richmond, Va. Mr. McGuire is an Episcopal layman and a leading lawyer of that state, who is deeply stirred by the growing tendency among ministers of the gospel "to present their message in such terms as to almost, if not actually, deny the deity of our Lord and Saviour Jesus Christ, the only begotten Son of God."

We thus see that the apostasy is spreading, and that gradually the pew is awakening to the conspiracy of darkness that holds many of our pulpits in its power.

Thank God for such laymen as Mr. McGuire, a copy of whose address, doubtless, would be sent to any other layman who would write for it, care of the church above named.

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Movies and the Church

A prominent moving picture director when asked by an evangelical minister why it is that the moving pictures are taking such a hold upon the public, whereas the churches, taken as a whole, are becoming depleted, replied: "We take the unreal and impossible and make them real, whereas the present day preacher makes the real, though seeming impossible, unreal." Much truth is wrapped up in the director's diagnosis of the case. How true it is that we constantly hear of preachers declaring, for example, that the blood of Christ (real) and its cleansing power from all sin (seeming impossible) is an imagination of some old pious Jew or just a Bible story (unreal). Ought we not to pray that the faith once delivered to the saints should ever be kept real?

Meanwhile speaking further on the subject, it is impressive to hear a distinguished lawyer like William Howard Taft, tell the International Congress on Motion Pictures that "recent tendencies in journalism, literature, the drama and music—yes, even in education and in the pulpit—have been toward a surrender, almost unconditional, to what are supposed to be the demands of the public and sometimes to their baser instincts."

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Mothers to Blame?

On another page, a wife and mother complains of husbands and fathers that they do not set their children an example by attending church. The women and the girls go, but she asks, Where are the men? Years ago we heard the senior Gipsy Smith testify the very opposite. He gave it as his opinion, after wide observation, that men were more in evidence in religious meetings than women. Then we heard Dr. A. C. Dixon, a preacher on two continents, say the same. After this we began ourselves to take notice, with the result that we were able to add our testimony to theirs.

For a few years now the writer has been responsible for a Sunday afternoon gathering for worship and Scripture exposition where the attendance is something like 800, and he would say that, five-eighths of them at least, are men. He has often wondered where the women were, and lamented their absence.

This does not necessarily prove that wives and mothers are less godly or religious than their husbands, but it raises a question as interesting as that of the correspondent we refer to. We still hold that so far at least as our young girls are concerned, mothers, and some grandmothers, have a good deal to answer for.

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The Problem in the Philippines

A missionary in the Philippines, having seen nineteen years of service, writes us that he is just awakening to the fact that evangelism must be the one great outstanding feature of his work—a gospel message and a personal approach.

"The problem in the Philippines," says he, "is not one of statesmanship at all, but one of Christian leadership, and evangelism is the key to secure it." He testifies that our government is educating the people very successfully, but that the process can never make them Christian; and he speaks from a most advantageous point of view, because he lives next door to a high school with 1,500 students and across the way from a normal school with a capacity for 2,000. "It is up to us missionaries," he exclaims, "to buy up this opportunity."

How sincerely we agree with him, and how earnestly we in the home land should pray for him and other missionaries like him, that they may not fail in faithfulness and success.

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The United States Supreme Court

Of all the Decoration Day addresses of our public men this year, none sounded better to us than that of Chief Justice Taft at the unveiling of the monument to his great predecessor, Salmon P. Chase. He made no direct reference to recent proposals in Congress and elsewhere to curb the power of the court, but he recalled that similar proposals were made by the "radical Republicans" in reconstruction days following the Civil War, and that the verdict of the country in retrospect has sustained the court against its critics. "The people now are glad," said he, "that the guarantees of personal liberty were maintained by the court against the partisan zeal of the strong majority."

Our fathers made no mistake in giving us a republic governed by three coordinate bodies, legislative, judicial, and executive. Let us keep them in their places and oppose any propaganda intended to lessen the power of one at the expense of either of the others.

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The World Court

So far as our knowledge goes we are in favor of our going into the World Court, although we confess the feeling is based largely on our confidence in the foreign policies of the present Administration. Nevertheless, the argument of the Secretary of State before the American Society of International Law is a strong one.

It must be a good thing to have an International Court of Arbitration, for our government has always advocated it, and the present suggestion is simply to make such a court permanent. We never believed in the League of Nations, but we have the assurance of those who are supposed to know, that no entanglement therewith is involved in this case.

We are willing to wait, however, until the United States Senate is heard from on the subject, only premising that if there is any way in which we can help the world out of some of its present difficulties without getting into them ourselves, it is a religious as well as a political duty to do it. We think all shades of politics and all denominations of Christians will agree to this.

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Whole Bible Sunday-school Course

We have received in manuscript an outline of the "Whole Bible Sunday-school Lesson Course" prepared by the lesson committee appointed at the Fundamentals Conference at Fort Worth. It is to be printed in leaflet form and will be obtainable at five cents a copy, or $3.00 a hundred, by addressing Biola Book Room, 536 South Hope St., Los Angeles, Cal.

"Will Christian Taxpayers Stand for This?"

An Editorial Reply to a Porto Rican Correspondent

"DEAR Mr. * * * *:

"We appreciate your letter and criticism of May 10 concerning our editorial in the issue of that month, 'Will Christian Taxpayers Stand for This?' and deem it of sufficient importance to warrant an extended reply.

"(1) You say that 'legislation to determine what views shall, or shall not, be taught in a publicly supported institution is a dangerous thing.' But have you not overlooked the fact that publicly supported institutions do not permit the Bible to be taught? Why then, should they permit that to be taught which directly contradicts the Bible?

"(2) You say, 'the days are past when the church can dictate what views may be held by teachers and investigators in scientific fields,' and you are right. But is there not a difference between the views which may be held by teachers and investigators and the views which they are at liberty to impress upon the youth committed to their charge?

"(3) You say that 'if the views of the Moody Bible Institute triumphed, a great blow would be struck at our much-prized freedom of thought and speech,' but we think you are mistaken. The Moody Bible Institute believes thoroughly in freedom of thought and speech, but not in the dogmatic and arrogant assertion of a fact which is not a fact. If evolution, in the sense our editorial discussed it, were an undisputed fact, our mouths would be closed, but that it is a theory merely, evolutionists themselves are witnesses.

"(4) You say that 'the separation of Church and State is involved in this matter.' But if so, it is not because the Church has intruded upon the prerogatives of the State, but because the State, should it permit the teaching of atheistic evolution in the schools, would thereby be undermining the Church.

"(5) You say, 'What shall we say if the education of the youth of the future should be distorted to please the fancies of Christian Science, Communism or any other group?' We answer that the fight to prevent atheistic evolution from distorting the education of our youth is the same that we would make if any of the groups you name attempted to do what is now true of the evolutionists.

"(6) You say that 'evolutionists are in control only in the sense that a teacher of any subject is in control when he is permitted to teach according to his convictions.' No teacher of any subject should be permitted to teach in public schools according to his convictions when those convictions are contrary to truth and fact.

"(7) You say you have known 'some very devout Christians who are believers in evolution, and with whom it is not a religious creed or dogma.' We also have known such Christians, and to such we were not referring, but to a class of evolutionists who are pretty clearly defined in our editorial.

"(8) You say that 'many things men thought in former times were taught by the Bible have been disproved.' This is true, but there is a difference between what men have *thought* the Bible taught and that which it did actually teach, and just as soon as it is proven that the Bible teaches evolution we shall believe in it, but not before.

"(9) You say that 'no one can say with certainty that the doctrine of a special creation of man is inconsistent with evolution.' You are clearly in error here, for the evolution our editorial was talking about is as contrary to the doctrine of a special creation as darkness is contrary to light, to which again evolutionists themselves are witnesses.

"(10) You ask, 'Shall the instructors of youth be free to teach the truth as they see it, including theories as well as demonstrated facts, or shall they be the slaves of legislation or religious dogmas?' We do not object to their teaching theories if they keep it plain that they are theories, but when they teach theories as demonstrated facts, especially in a matter of such importance as that now under consideration, we protest against it.

"(11) You ask, 'Shall we maintain the separation of Church and State, or turn again to the religious intolerance of the Dark Ages?' We reply that the way to prevent a return again to the intolerance of the Dark Ages is to maintain a steadfast testimony to the Bible as the Word of God and against all such insidious attacks upon it as that of atheistic evolution.

"Yours truly,
—"The Editors."

Mr. Henry S. Dulaney and Goucher College

Editorial

MR. DULANEY is an influential Christian business man of Baltimore, appreciated for his interest in all good causes, but especially that of Christian education. For ten years he served as trustee of Goucher College, a Methodist school of learning for young women, from which office he recently resigned because of erroneous teaching in its department of Biblical Literature.

The press gave considerable currency to Mr. Dulaney's letter of resignation because of its bearing on the current discussion of the teaching of evolution in our schools and colleges, and, also, because coincidently with his resignation at Goucher, he accepted office on the Board of Trustees of the Moody Bible Institute. As to this last it may now be said, that the corporation of the Institute had no knowledge of Mr. Dulaney's intention as to Goucher when an invitation was extended to him to become associated with its management.

As Mr. Dulaney's spirit in the whole matter has been somewhat misjudged by those unfamiliar with the circumstances, we take pleasure, for the sake of truth and Christian courtesy, in publishing a letter addressed to Mr. Dulaney by the president of Goucher College, and also in republishing part of an editorial entitled "Honest Conviction" from the Baltimore *Evening Sun*.

The letter and editorial follow:

Goucher College,
Baltimore, Maryland,
May 29, 1923.

Office of the President:

"Dear Mr. Dulaney:

"I was very sorry indeed not to have you at my right hand in your accustomed place yesterday afternoon at the Board meeting. For ten years now you have stood strongly in my support for all the policies that meant for the material and educational development of the College. You have known what the struggles and hardships have been and the obstacles we have had to overcome, and you have been a real part of all the development of this last decade. I feel that with the raising of this first million of our $6,000,000 fund we have made a turn in the road and have come to another guidepost which points onward and upward. I sincerely hope that we shall now, in the years that are immediately before us, begin to reap some of the fruits of these last ten years of toil. I cannot help but tell you how much I regret the fact that you cannot go with us into these coming years and be a part of what I am confident will be a most noteworthy development in the spiritual and educational life of hundreds of young women who will come to Goucher College.

"I presented your letter to the Board yesterday afternoon with regret, and every member of the Board received the communication in the same way. There were many warm tributes to your worth and sincerity, and you leave the Board with the good will of everybody. Personally I want to thank you for all the many courtesies you have shown me. I deeply appreciated them all and will consider my association with you during these past ten years as one of the pleasant and treasured possessions of my life.

"Very sincerely yours,
(signed) "Wm. W. Guth
"President."

"Mr. Henry S. Dulaney,
"Resinol Chemical Company,
"Baltimore, Maryland."

(From the *Evening Sun*, May 29, 1923).

Mr. Henry S. Dulaney has long been actively and generously interested in Goucher College. Its upbuilding and success have been due in no little measure to the unselfish service he has given it. His decision to withdraw from the board of trustees, therefore, cannot be regarded as a trivial matter. One may not be able to understand his viewpoint in regard to the place of evolution in the study of the Bible, but one can understand and respect the unwillingness of Mr. Dulaney to temporize with his convictions for the sake of the treasured associations he has had with Goucher College.

We are obliged to Mr. Dulaney for reminding us that men still are capable of formulating a guiding principle that they will not compromise to meet the varying demands of expediency. There was a time when men in public office, even, resigned their positions rather than be time servers, trucklers and dissemblers. It occurs too seldom today. It is the custom in religion, business, professions and society, to dodge the issue that by such dodging one may not appear to be out of tune with the majority. If we have any outstanding principle today, it is to keep with the crowd.

Past, Present and Future

By Rev. H. Tyndeman Chilvers, Metropolitan Tabernacle, London, England

(A sermon preached at the Jubilee of Victoria Baptist Chapel, stenographically reported and abridged).

"THAT which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3:15).

The book from which my text is taken is the inspired biography of a prodigal who has returned from his prodigal ways and relates his experiences. In later days he concludes by saying, "I have learned that the conclusion of the whole matter is that it is the whole duty of man to fear God and keep his Word."

Will you follow me in just three thoughts that will engage our attention?

I

There are some things that fundamentally, unalterably, belong to the past, the present, and the future.

1. *We can do no other than begin with God Himself.* He which hath been is, and will forever be. Our children will find no successor to our God. The future generations, if time is lengthened out till then, will find that our refuge and strength will be theirs. Ours today is the refuge and strength of our fathers. The people who rejoiced here fifty years ago found the Saviour the center of their joy. In Him is found no change. God is the same yesterday, today, and forever; fundamentally and unalterably He abides—past, present, and future—and gathers it all up into His own mind and heart.

(1). God is the same in the rule of His conduct. The only rule of His conduct is His own will. The unalterable will of Himself is the rule of His acts; the determinate factor is His own mind. He may change His course of action, but He never changes His mind. That belongs to poor mortals.

It is a great thing to know the will of God, to live within the center of it, to recognize that our lives, insignificant as they are, may be linked with the eternal mind:

"Deep in unfathomable mines,
Of never-failing skill,
He carries out His deep designs
And works His sovereign will."

If you deny that where would you be? Like a vessel without a rudder. The men and women with whom you deal, the society with which you come in touch, they are fickle at their best. We all are necessarily fickle because we are so limited in our knowledge. Thank God there is One who has a rule for His conduct which is inflexible, abiding always in righteousness, equity and truth, God Himself making His will the rule of His conduct.

(2). Then all the attributes of God remain the same, whether you think of His knowledge, power, omniscience, omnipresence, goodness, or love. What our fathers found Him to be we will find Him; what He was to men in the dark days of the past and gone, He will be to men today who will trust in Him and bury their faith in all that makes up Deity, and exalt the assurance and the immovable and unchangeable attributes of His Being.

Take one of the constituents of His power. Did any human being ever understand the faithfulness of God? What a sheet anchor that is to the faith of any soul! What an inspiration to faith it is! His immovable, eternal, abiding faithfulness.

Your fathers used to talk to you about God's faithfulness. Some of you have seen those who are now in heaven with a faith tested and tried, hold on to their loving God and say, "I will trust and not be afraid." Oh, there are some things which are fundamentally and unalterably in the past, present, and future. And the principal one is God.

Do you not think, my friends, that we need to have a deeper apprehension of what God is? Have we not lost the vision of Him in these days? Men are talking about their rights so much without stopping to think of God's claims and God's rights. He has claims and rights that are established in righteousness and truth and equity. While I do not understand all His dealings, I comfort myself with the fact that the Judge of all the earth never does a wrong thing, never exercises anything but love and wisdom. Wisdom is always linked with unalterable love.

2. *Man in the past, present and future is just the same.* He is a sinner, and civilization does not make him a better sinner; in that aspect of his character he is still a sinner. He may be different in appearance and manner toward other people, but after all, it does not matter what my neighbor thinks about me. The final bar before which I am to appear is the bar of God, and the last one with whom I have to do is God. There is too much examination by one another. What we ought to do is to see ourselves in God's sight—with His eyes. In this enlightened century men are sinners as they were a thousand years ago.

Dr. Campbell Morgan said: "They tell us men are changed; that there are no cannibals in these days. That is quite right; we are not cannibals; we do not eat men, but we scientifically kill them. Which is the bigger barbarism, to shoot a man by scientific means, or to cut him up and eat him?"

Beneath the surface man is a sinner. He was that fifty years ago when this chapel was established. Man is no better today. Oh, may God save us from the strange imaginations about human nature getting better and better! Man is a sinner, lost, undone, until regenerated by the Spirit of the living God.

You say, "put them in better houses and they will be better men." Give them a paradise and they will make it a pig-sty. How many instances you have had how men will make their own environment. When they have known what it is to be changed in their souls by the regenerating power of the Spirit of God they make their own paradise.

Whatever we do or say, the fact remains that past, present, and future, the human heart is just the same everywhere. Every part of Europe, America, Australia, the South Sea Islands—everywhere the human heart is sinful. Jesus Christ always recognized that fact. He dealt with man from a three-fold point of view. He always recognized man was a sinner. He assumed that in speaking to him, dealing with him, always without stating the fact, assumed that he was a sinner, but that he was spiritual, had a capacity for spiritual things, and was salvable.

3. Then may I remind you that the *gospel of God's grace is past, present and future.* Its sufficiency abides and remains. It is the power of God unto salvation today as in past centuries. You need no new gospel. You may have new preachers. But if the pastors of the past could speak, they would say, "You do not need a new gospel. The gospel of a thousand years ago is the gospel of today and of everlasting, the gospel of the grace of God." In the uttermost parts of the earth, in all places, times and circumstances men have met God by the power of the everlasting gospel of His grace. Thank God there are some things that abide, and the gospel is one.

4. Then again you need to remember

that *the Holy Spirit is the same past, present, and future*, and He is the agent of God's purposes, fulfilling the purposes of His mind and will and His enactments in the councils of eternity. God is using time to accomplish that upon which He has set His own heart.

God keep us from being like an opposing current against the mind and will and purpose of God! Come, follow Him, make His will the rule of your conduct. Make His Word the man of your counsel. And you will find that the man of your counsel is the man of yesterday, today, and tomorrow. There are some things that characterize the whole term of creation, God, man, the gospel, the Holy Spirit.

II

Many things, though they vary and change, are, nevertheless, interchangeable and indispensable to each other. Change is certain everywhere.

1. *Death effects changes.* You have seen that yourself. Your own church could not abide fifty years without seeing the effect of changes. There are some young people who would gladly be sitting beside grandfather, or maybe, father or mother. You say, "I am sitting just where father or mother sat." Yes, exactly. Death has brought its change. You are here, but they have gone. And so, as time rolls on and one after another falls from the ranks, in God's providence changes are effected.

One of your officers began a conversation with me, and he rolled off in two minutes about a dozen changes he had seen in his life in fifty years. Death will always be playing its part.

2. *Then there are national and geographical changes.* We see the effect, and they affect us in our movements, our work, and our ministry. And yet they are all inseparably linked. The change of yesterday brings about something that is essential in the purpose and mind and will of God today. If the lifting of our finger would bring back some of the dear friends who have left us, we would refrain from lifting the finger because today a niche has been made for some that could not have been made without their removal. The perplexity of the changes will be cleared up. God will clear these up.

There is a text in the New Testament which people think on as applying to eternity too much, "What we know not now we shall know hereafter." I do not think the Lord meant the disciples to understand that referred to heaven. I think He meant this very likely: "What you do not know now about Good Friday you will know on Easter Sunday morning. What you do not know on Easter Sunday morning you will understand at Pentecost, when the Holy Spirit lights up Easter Sunday and Good Friday." And those men who went about after Pentecost preaching that Jesus was alive, knew something they did not know when Jesus was with them.

There is something you may not know now, but in a day or two the sun will shine, in a year or two God will make clear His purpose in providence. Here is a chance for faith, to trust where you cannot see, and wait for a bright unfolding of His purposes.

"Blind unbelief is sure to err,
And scan His works in vain.
God is His own Interpreter,
And He will make it plain."

3. *Then there is change in method.* Quite right to have change in method. Some churches used to sing two or three hymns, now they sing four. There is no compromise. Some churches used to sing six, now they sing four. There may be change of method and manner. Jesus never did things the same two days running. He performed miracles, but not in the same way.

There may be adaptations to circumstance. Take life, for instance. How many links you have—infancy, childhood, youth, adolescence. All are linked to manhood and womanhood. We do not grow into manhood and womanhood all at once.

I remember the days of my boyhood, and thank God for many lessons I learned then. I fervently thank God for some things my mother taught me as a boy. I find the value of them as time goes on as I did not then. Our youth is linked to age, and age to youth.

God is linking circumstances right along the way. I can see in things that happened fifty, forty, thirty years ago, there is a link in the circumstances of today that is closely connected with years ago. Have you not found it out? And the longer we live, the more we learn of this deep lesson.

There are many things closely linked. They may be connected with the past and the future. They are connected with, and necessary to, one another.

Think of this a moment. Take the discipline of yesterday—what a big word it is!—the discipline always is in love. We need the shaping, the moulding, the refining, the different processes that have to be brought to bear upon us, to take us where He wants us to go, where God wants us to be. At the time of the discipline we cannot see the purpose of it, but ten years hence you see it.

I call to mind, for instance, in the days of my young manhood when I lived at home. I remember my father and mother passing through a terrible trouble for nineteen or twenty weeks. During that time I was just a watcher, a looker-on. But I was learning. The mystery of those weeks I could not understand then. But as a preacher today I would not have been without those twenty weeks for all I possess. My ministry is colored by what I learned of my father and mother during those twenty weeks when they were in the depths of trouble.

"But," you say, "had God any such idea in His mind?" Personally I believe He had. And by linking up events, by shaping, moulding, fashioning, He fits a man for the place which is to be his life work. If only we could see it is to fit us for a place.

God has a place for you somewhere. The lessons of yesterday are that I may profit today. There are two parts to Christian service; sowing and reaping. One sows, another reaps. You, today, are reaping what somebody did fifty years ago. You are connected with fifty years ago, though some of you were not born then; you have entered into their labors. They travailed in soul, but you have brought things to the birth. And so it is always; one sows, another reaps.

"My father used to pray that I might be brought to the Saviour," says someone here, "and the Lord heard and answered his prayer, and so I take my father's place."

That is it. Your father did the sowing. Your father's prayers instrumentally made you what you are. They did the sowing, you are putting in the seed and going to care for the completion, and all things that shall be will be the result of things done in the present. Though you may not see the result, your children will rise up and bless God that their fathers prayed for what they inherit.

III

It is very evident that in the present and future we are to believe in the past.

Do not be fools like some, who run down the past, talking about "old fossils, old fogies, etc." Let them talk. They are generally bigger fools than the old fogies of the by-gone days. They fulfilled their time according to the will of God, and you are asked to do no more.

Do not anathematize the past and speak of the people of the past as if they were all ignorant and we have only just come into the light. The church of Christ has been maintaining and fighting for the truth for centuries. And then some modern light comes along and says they were all wrong. I will keep to the wrong ones. They did a greater work than these others are doing.

What shall we do with the past? Gratefully remember it. Remember the past, dear men and women, and never doubt.

Then may I say, for the sake of the past, improve upon it. You improve by what you know of the by-gone days. You have the best behind you. You ought to be better. You have greater advantages than they had. Let us seek to improve upon the days that are gone. Never forget your indebtedness to them. God makes Himself dependent upon them. He requireth that which is past.

A good woman said to me some time ago, "I heard a minister preach upon a text once which I never thought was very striking. I remember the outline of the sermon, and isolated thoughts of it have come to me occasionally and been forgotten. But recently I have been in circumstances where that sermon came back in full, and I do not know anything that has been a greater help than that sermon preached thirty years ago."

Very often God gives a church a minister and you do not know the value of him till he is gone. You cannot realize the value of his ministry, for he may have been preaching for ten years hence. God requireth of the days that are past, that He may form it in the present. That equips us for the days that are to come.

There are limitless resources for the days yet to be born in Jesus Christ and the gospel that will meet our need. Abandon vourselves unto Him who was

enough for the past and will be for the days to come.

They that know the Lord will be strong to do exploits. God abides, the Bible abides. Access to God remains. Our fathers prayed, we can pray no better. They expounded the Word, read the Bible, loosed its truth. God help us to do it, and to make much of God as they made much of Him. Thank God the merits of Emmanuel are as mighty this afternoon as on the Day of Pentecost. Let us not forget that He Himself has pronounced the work of Redemption finished. None can add to it or take from it. The finished work of Jesus Christ is the basis of faith, past, present, and future.

Is Belief in the Deity of Christ Essential?

By Rev. F. Z. Browne, Texarkana, Tex.

PERCY STICKNEY GRANT, occupying a Protestant Episcopal pulpit in New York City, is quoted as having said: "I do not believe Christ was born of a virgin. What has that to do with Christianity?" Harry Emerson Fosdick, a Baptist preacher occupying a Presbyterian pulpit in the same city, has asked the same question. He too, would recognize as Christian those who do not believe in the Bible story of Christ's birth, and in His consequent deity.

But the Scriptures plainly teach that a belief in the deity of Christ is essential to salvation, and that a knowledge of this great truth can only come through the Spirit of God as He reveals the meaning of the Scriptures.

An Untenable Position

In Matthew 16: 13-20, we read: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? His disciples answered, Some say that thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." Men who are not indwelt by the Spirit and who know not the Scriptures are making a similar answer to this question today.

However, the position of such men is wholly untenable. The Scriptures clearly proclaim Christ as the Deity Himself. Christ when upon earth applied the statements of the Old Testament Scriptures to Himself (Matt. 22: 41-46; Luke 24: 25-27; Isa. 7: 14; Ps. 2: 2, 7, 8; Isa. 9: 6; Mic. 5: 2; Ps. 45: 6, 7), and proclaimed Himself God's own Son (John 5: 17, 18; 17: 5; 10: 30; 14: 11; 10: 33; 8: 58; Mark 14: 61, 62).

To this must be added the witness of other inspired men who saw Him after He rose from the dead, and of God Himself (2 Pet. 1: 15-21; Rom. 1: 3; Heb. 1: 2, 3; Matt. 3: 17; 17: 4, 5).

An Awful Alternative

A Greek word in John 5:18, not usually translated, reveals the cause of the anger of those to whom Christ spoke. They sought to kill Him because He said that God was His own (*idion*) Father. The Jews understood perfectly that He had claimed to be Deity, for they charged that He had made "himself equal with God."

If, therefore, Jesus was not God, men are estopped, to use a legal expression, from calling Him a great teacher and a good man. He said He was God, and proved His claim by wonderful words (John 7: 46) and mighty deeds (John 3:2; 11:44). If He was not what He claimed to be, then He was a child of shame, and the worst impostor, deceiver and liar the world has ever known. These are the charges those who deny His deity bring against Him, despite their honeyed words.

Let those who profess not to believe the virgin birth be honest with themselves and their hearers and face the consesequences of their awful error. How long would their congregations permit them to remain in the pulpits they are disgracing, if, true to the logical inferences of their false teaching, they thus should openly brand and condemn Him who claimed to be the Son of God, and stigmatize the virgin Mary as a fallen woman? But these false teachers will never come out in the open.

What Explains Fosdick and Grant?

Again, Jesus asked a question of His disciples, saying, "Whom do ye say that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God."

Did our Lord deny this confession of Deity? No, He commended Peter for it and pointed to the Spirit of God as its source in the words: "Blessed art thou, Simon the son of Jonas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Here is found the explanation of the blindness of false teachers on this all important subject. God by His Spirit must reveal truth. Only he that is of God heareth aright God's words (John 8: 47; 1 John 4: 6). Jesus Christ, the divine Son of God, Deity Himself, is the center and source, sum and secret of that "wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." How true it is that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 7-16; Luke 24: 45).

One of the Great Proofs

After Peter's confession of His deity, our Lord said to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it."

This striking statement, rightly understood, furnishes one of the great proofs that a belief in the deity of Christ is essential to salvation. The clue to the Lord's real meaning is found in the fact that in the Greek there is a play upon the words, "thou art Peter (*Petros*—literally "a little rock"), and upon this *Petra* ("great rock," "crag") I will build my church." The word *Petra* in its use here plainly refers back to the confession of the Lord's deity which Simon Peter had just made. Knowledge and acknowledgement of the deity of our Lord is here proclaimed as that which is essential to salvation, and as the great rock foundation (*Petra*) upon which the true Church in triumph over the powers of hell shall be established.

The Lord does not promise to build His Church upon Peter (*Petros*—a little rock), but upon Himself. Peter himself is careful to tell us this: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house.....Wherefore also it is contained in the scriptures, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Pet. 2: 4-8).

In Ephesians 2: 19, 20, the same great truth is revealed. The church is here spoken of not as being built upon the foundation of an apostle, but upon the foundation of "the apostles (plural) and prophets, Jesus Christ Himself (not Peter) being the chief corner stone."

It is important to note in this connection, that the same power of binding and loosing (power for the exercise of proper discipline in the future church) which was conferred upon Peter in Matthew 16: 19, was conferred upon the other apostles and disciples, and upon Spirit filled men in all ages, in Matthew 18: 18, and in John 20: 22, 23.

Deity More Than Divinity

The word "deity" and not "divinity" has been used advisedly in this article, for there are many who profess to believe in the divinity of Jesus and yet have not the slightest conception of His deity.

The statement that Jesus was a divine prophet, like other prophets, Mahomet among them, is found in the Koran. The disciple of Mrs. Eddy speaks of the divinity of the Christ principle. Even the Unitarian and the reformed Jews are willing to admit that Jesus was as divine as we are, only a little more so —perhaps!

It is said that when the angel Ithuriel saw Satan whispering at the ear of Eve, he touched him with his spear. Momentarily at the touch the foul fiend was revealed in his true colors.

The word deity is the Ithuriel spear

which reveals false teachers, glibly professing to believe in the divinity of Christ. Ask them if they believe in His deity, and demand an unequivocal answer. If they do not reply in the affirmative they are the successors of those Unitarians of old who slew Him because "He made himself equal with God (John 5: 18; Matt. 26: 63, 65).

Witness of Taft and Priestly

Chief Justice Taft has stated that while the number of professed Unitarians was not so great, they were exerting an influence beyond their numbers because so many in the pulpits and pews of professedly Christian churches were Unitarian in belief.

The late Dr. Priestly, a Unitarian protagonist, said to one who believed in the deity of Christ; "I do not wonder that you entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can, nor ought to be any compromise between us. If you are right, we are not Christians at all."

The Plain Issue

The issue is very plain. Men must believe that Christ was God manifest in the flesh (1 Tim. 3: 16; 2 Cor. 5: 19; John 1: 14), or be eternally condemned.

Because they would not accept Him as Messiah—Son of God, and God the Son—the Lord wept over Jerusalem saying, "How often would I have gathered thy children together . . . and ye would not! Behold your house is left unto you desolate."

These words express the yearning desire of all who have the Spirit of Christ for your salvation, dear reader.

Where do you stand—on the sinking sand of higher criticism, godless evolutionary theories, and Unitarianism, or on the rock (*Petra*) of Christ's deity?

As the Spirit, speaking through the Scriptures, moves upon your heart, will you not move with Him to believe? Will you not now by faith like Thomas cry: "My Lord and my God" (John 20: 28)?

"His oath, His covenant, His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

A Higher Critic Backs Water*

By Rev. W. H. Griffith Thomas, D. D., Germantown, Pa.

IN the *Expositor* for May, Professor Adam C. Welch of Edinburgh, a well-known critical scholar, has an article "On the Present Position of Old Testament Criticism," in which he takes a line that deserves to be noted by students of the Old Testament.

He opens by speaking of the critical view as that which "during the life time of us older men, has passed from the position of an extreme heresy into that of a new orthodoxy," and he reminds his readers that this view "rests on three main positions, which are, or may be, regarded as the surest results of modern criticism."

The Three Main Positions

The first of these is the analysis of the Pentateuch into three main sources, which were afterwards combined into one. The second is that Deuteronomy in its original form was first brought to light in B. C. 621, and was used as the basis of religious reform in Josiah's reign. The third is that Ezra about B. C. 440, introduced to the returned exiles a new law-book which, because it changed the national life from a civil to an ecclesiastical organization, has been called the Priests' Code.

Dr. Welch then remarks that this critical theory has always been questioned in many of its details and has been continually modified to meet objections, but he now says that "increasingly grave objection has been raised against its three cardinal positions."

Subjective Evidence Only

I

In connection with the first, the analysis of the stories of Genesis, the critical view has been challenged from two different sides. On the one hand it has been argued that the differing use of the divine names, Yahweh and Elohim, was an insufficient basis for such an analysis.

In regard to this Dr. Welch allows the force of the objection, though he rightly says that the entire question has been

Rev. W. H. Griffith Thomas, D. D.

moved from so narrow a basis and made to rest on a wider foundation by the addition of other considerations based on differences of languages, theology and social outlook. Yet notwithstanding this, Dr. Welch speaks with frankness of "the subjective character of the evidence," calling it "the curse of all Old Testament criticism," and he allows that circumstances compel this to continue to be the permanent weakness of the position. These words seem to be eminently worthy of notice:

> "It must further be frankly acknowledged that, where the other criteria are employed, they often fail to give any sure result. Certain documents, which are wholly divergent in attitude and outlook, so divergent as to be even contradictory, are only held together by the fact they all employ the divine name Yahweh."

The other criticism of this position is based on the reliability of the Hebrew text in its use of the divine names.

In this connection Dr. Welch while criticizing Mr. Wiener for certain aspects of his theory, speaks of the value of his contribution to the problem and acknowledges his "clear cross-examination of the defense" and also "his convincing insistence on its insufficiency." Then follows this significant statement: "The present Hebrew text of Genesis has been accepted unthinkingly: yet it is the basis of the whole position."

Nothing could be more striking than this acknowledgment. Years ago Sir George Adam Smith frankly admitted that the use of the divine names was insufficient as a criterion of authorship, and now Dr. Welch adds that the other criteria are equally inadequate. The way in which criticism has made the present Hebrew text of Genesis the basis of the whole position, has often struck me as puzzling in view of the fact that Dr. Driver in Samuel, so freely uses the LXX to correct the Hebrew.

This is the conclusion of Dr. Welch in regard to this first position:

> "Neither the use of the divine names nor the use of other criteria leads to sure results. And, when the insufficiency of the one method is pointed out, to seek refuge in the other is neither dignified nor convincing. It is better to say frankly that the regnant hypothesis, so far as the analysis of the sources, especially in Genesis, is concerned, has been built up without sufficient attention having been given to its basis—on the one hand, to the reliability of the Hebrew in connection with the employment of the divine names, on the other hand, to the practice throughout the whole of Scripture in the use of the same names. There is need for renewed close and unprejudiced examination on both these matters."

II

With regard to the date of Deuteronomy Dr. Welch points out that much of its contents are impossible if dated from the time of Josiah, and his summing up is expressed thus:

> "Closer examination of the book by the use of historical criticism has brought clearly to light the fact that its legislation represents different attitudes, a non-homogeneous ritual. And, what is of greatest significance, the conditions of the national life and the ritual represented in the book do not correspond with the features of both, which we know

*The Editor assumes responsibility for the title

from other sources to have been prevalent in Josiah's time."

Clear proof is given of this contention, these comments being particularly worthy of quotation:

> "The application of the same historical criticism which produced the regnant hypothesis is forcing students to recognize that the book of Deuteronomy as a whole has a history, and that inside the book the groups of law, even the individual laws, have a history. The application of this fact will have a far-reaching influence on the attitude which must be taken to the reform under Josiah."

Is the Deuteronomic Hypothesis Reasonable?

In regard to the points involved in the critical position it is clear that Dr. Welch feels much the same as conservative scholars have felt for years past.

> "While others have been gravely disturbed by the ethical question as to what must be thought of the morality of the body of men who obtained the imprimatur of their boy king, and claimed the authority of Moses, for a code which they themselves created, I confess to have been always much exercised over the humbler difficulty as to how a corpus of law, deeply affecting and transforming the life of an entire nation in connection with its habits of religious worship, was ever passed and enforced *per saltum* at the bidding of a civil authority."

There is much more to the same effect. Years ago a prominent conservative scholar maintained that the date of Deuteronomy was the key to the entire critical position, because if the date of B. C. 621 could be sustained, everything else in the critical view would necessarily follow. On the other hand, if Deuteronomy could be proved to be early, the entire critical position would fall to the ground. Dr. Welch's arguments go to support this contention, which I tried to set forth in an article published some eight years ago.

III

With regard to the third position, the date of the Priests' Code, Dr. Welch rightly speaks of this as "the Achilles' heel of the theory," and on this account "here, more than anywhere else, it has suffered heavily." With refreshing candor he adds, that "it is impossible to deny that here, with less excuse than in the case of the analysis of Genesis, the theory has been built on a basis which had not been tested." The result is that,

> "What has happened in connection with Deuteronomy has happened in the case of the Priestly Code. The document, thus disengaged, has been studied by itself in the light of the modern historical method: and the more this has been done, the greater are the difficulties which have emerged, if it is to be regarded as uniform in its character and the product of so late a period."

The code is first considered as a history and some weighty arguments are adduced to show how impossible such a code was at the time of Ezra. Its account of Israel's past is shown to be contradictory of other documents. It is frankly allowed that the account in the Priests' Code cannot stand alone, while its supposed uniformity of spirit and outlook "is simply not true."

The code is then considered as a body of legislation, and it is argued with, I think, convincing force that the code has a history behind it "of some length and of great complexity." As to the circumstances of this development reference is made to the Samaritan Pentateuch which will be particularly interesting to scholars like Mr. Munro and Dr. J. E. H. Thomson, who have given this matter special attention. Here is what Dr. Welch says:

> "If all the growth of the law, or even much of it, be located at Jerusalem and assigned to the period after the promulgation of the code by Ezra, it becomes extremely difficult to explain how the Samaritans came to accept these later developments. It is well known that the Samaritan Pentateuch is, with a few inconsiderable modifications, identical with the Hebrew, and that the two rituals were governed by the same law. Now it is possible to conceive that the Samaritan community, before the breach between them and Jerusalem became acute, accepted practically the Priestly Code. But in view of their claim to be an independent and rival center of the true religion, it is hard to suppose that they submissively followed each successive modification which was adopted at Jerusalem, and even went so far as to incorporate it in precisely the same language in their code."

A Significant Admission

Dr. Welch does not hesitate to argue that much of the Priests' Code must be carried back not merely to the exile but to the period before it, and that what was done in the time of Ezra was the "codification of a practice which had long been in existence." This codification is associated with the time of the prophet Amos, who is said to imply "a pretty elaborate code for the guidance of both laity and priests."

Here, again, readers will recall the way in which this very point was substantially made thirty years ago by Robertson in his *The Early Religion of Israel*, which, in spite of the recent contention by Dr. Peake, has never had adequate attention from the critical school as a whole.

It will be seen from what has been said that Dr. Welch has made some very remarkable criticisms of the dominant modern view of the Old Testament.

It is not unnatural for him to say that all that he has set forth does not imply that the critical theory "is on the point of disappearing from Old Testament study," but he frankly allows that "what seems sure is that the hypothesis can only be accepted with grave and fundamental modifications." He thereupon urges all students to avoid assuming that "all these questions are settled beyond the reach of debate."

The conclusions of the article are equally interesting, and deserve special attention. The critical theory is said to have been based on historical study, but it has failed fully to apply its own principles,

> ". . . and has not been fully alive to historical conditions and has ignored many factors. It has, accordingly, framed a rigid, inelastic theory which it has imposed on the movement of history. In particular, it has utterly failed to recognize that in religious matters humanity does not advance like a drilled army along a well-defined highroad."

Could condemnation be much more severe?

A Bunch of Damaging Statements

In the face of these admissions on the part of this leading critical scholar, the following comments seem justified:

(1) Dr. Welch takes a position that is substantially identical with conservative contentions of many year's standing. As I have pondered his arguments, I seem to have been reading Whitelaw and Orr over again.

(2) What are we to say of a scholarship which can be described in the following statements of the article? "The present Hebrew text of Genesis has been accepted unthinkingly" (p. 348). "The curse of all Old Testament criticism . . . the subjective character of the evidence" (p. 349). One attitude of the critical school is said to be "neither dignified nor convincing. It is better to say that the regnant hypothesis . . . has been built up without sufficient attention having been given to its basis" (p. 352). As to the Priests' Code, it is said that "the theory has been built on a basis which had not been tested." "The supposed uniformity of spirit and outlook is simply not true" (p. 362). "It has not been fully alive to historical conditions and has ignored many factors" (p. 368).

It is tempting to imagine what would have been said if these damaging statements had been made by conservative scholars.

(3) Before the war, it is well known that all British, American and Canadian criticism was based on German scholarship, not a single critical position being anything else than either an adoption or an adaptation of some German view. Since the war I have often wished to see indications of an independence of German scholarship on the part of English-speaking scholars, whether their conclusions lead them to the conservative position or not. Dr. Welch's article seems to be an indication of this independence, and I trust it will make its impression upon the younger men whom it will reach.

It is surely not too much to hope that a new generation of scholars will arise, refusing to be bound by a position so weak and impossible as Dr. Welch's article indicates; a position, which, instead of being that of a "new orthodoxy," will be soon and forever relegated to its former position of "an extreme heresy."

Further Suggestions About the New Scholarship

By Prof. Lowell H. Coate, B. D., Dean, Marion College, Marion, Ind.

THERE appeared in the June number of the MONTHLY an article entitled "A New Scholarship Needed." The response from college men, editors of church papers, and others has been so favorable that the writer is encouraged to accept the editor's invitation to follow up the previous article with a few additional suggestions regarding the new schlarship.

In closing the previous article we proposed that perhaps the greatest educational need of the hour is a Christian college with sufficient independence of the world and sufficient faith in God, to ignore the whole worldly system, and organize courses independent of the world's stereotyped curricula, engage the strongest conservative scholarship in America, raise the educational standard above the present unchristian philosophy, stablish it upon "the faith once for all delivered to the saints," and then challenge the world to meet the new scholarship.

"If God Be for Us, Who Can Be Against Us?"

Such an institution would cause rejoicing throughout orthodox Christendom.

At least one such college is needed in America *now*, with courses suited to the needs of young people preparing for service in the evangelical churches and institutions. Teach them the message of the church, and teach them to preach the doctrines of the inspired Word of God in harmony with His eternal purposes and His great commission to the church of this dispensation.

Such an institution should not be a college only, but an institution complete in itself. It should have a graduate department which could recognize its own college graduates and those of similar colleges which would rise up everywhere throughout the country and rally to the new standard. Such an institution is essential to the new scholarship; and the new scholarship is essential to the Christian faith—the hope of the world.

The question arises, Where can such an institution be found? Is there available a graduate institution where our college graduates and college teachers can with safety go to take post-graduate courses, at the termination of which they will be prepared to return and teach our college students the orthodox faith and the fundamentals of the Christian system? We do not say there are no such colleges, but we are asking, Where are they?

Small Colleges Growing

It is evident, however, that the small college is just coming into its own in a way that it has not done before. Parents are realizing that they cannot afford to send their boys and girls to certain large and accredited institutions at the expense of their religious faith and Christian experience.

Many of our best small colleges however, are not on "the list of colleges accredited by the state." It is constantly drilled into the students in high school that they must, by all means, attend an "accredited college." In Indiana a college to be accredited must have $500,000 of endowment, and nothing counts as endowment except "cash in hand and reinvested." Even endowment notes do not count. Judged by this artificial standard only six of the fifteen colleges in Indiana can classify as accredited institutions.

Planning an Association

As a result of these arbitrary and unjust requirements in the different states the smaller orthodox colleges, as a matter of self-defense and self-preservation, are being driven to form an association of their own, whereby they may protect each other in an effective and legitimate manner.

This association can establish its own accredited standards upon a substantial basis determined by the actual number and kind of teachers engaged, the nature and quality as well as the quantity of work done, and the excellence rather than the amount of the equipment. These standards appeal to everyone as being fair and legitimate instead of arbitrary and unfair. Already a number of the smaller colleges have expressed themselves as favorable to uniting in an effort to establish such a standard among themselves.

An invitation is now ready to go forth for a conference of representatives from the orthodox and conservative colleges if, and when, there is, on the part of such institutions as may be concerned, sufficient response to the suggestion hereby offered.

How to Co-operate

If the reader of this article is an official, or in any way connected with an orthodox college known to champion the fundamentals of the Christian faith, and to oppose evolution, destructive criticism, and liberalism as taught by

When the Holy Spirit Comes!

By Mrs. Marion M. Escott

The Spirit comes, I feel His touch;
  His presence now reveals so much
Of Jesus, I've not known before,
  My prostrate soul doth Him adore.

The Spirit comes, and mountains fall,
  That fear has summoned to His call.
And valleys, dark with unbelief,
  Rise full of faith and light and peace.

The Spirit comes, and tired feet,
  On level ground no hindrance meet;
With strength renewed from day to day,
  The lame may run their heavenly way.

The Spirit comes, and knowledge grows,
  Of God and truth which He bestows,
And faith and righteousness divine—
  The Spirit tells me these are mine.

The Spirit comes. The chosen Bride
  In secret made, the Spirit hides
Till made complete, then Spirit led
  To realms of light to Christ her Head.

the modernists, he is hereby invited to communicate with the writer expressing his attitude toward and his desire relative to the proposed conference. A further definite announcement regarding it will be made in these columns at an early date. Should one be interested in this proposition, but not officially connected with his own college, he is urged to bring this matter to the attention of the proper officials of the institution. In this way everyone interested may co-operate in accomplishing a victory for the cause and the faith to which we are alike devoted.

In conclusion, permit us to present one more matter for the consideration of the friends of Christian education. When the proposed association of Christian colleges has been formed and the organization completed, we shall be prepared to concentrate unitedly our moral support upon some thoroughly orthodox and satisfactory graduate institution where all the colleges of the association may feel safe in sending their own graduates and teachers for post-graduate training. The association will be in a position to offer strong moral support to such a graduate institution, and in turn it will give back to us our teachers full of faith and well equipped to continue the great work in all th colleges affiliating with the association

We invite all of those who are of like precious faith to join with us in prayer that God's will may be speedily accomplished in this matter, because not only is the eternal destiny of thousands of our best young men and women involved, but also the salvation of multitudes of souls in this and in succeeding generations.

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*The former in leaflet form is obtainable of the author for 5 cents, or 25 cents a dozen copies.

Dr. C. I. Scofield on Acts 15:13-18

Correspondence with a Christian Lawyer

"MY Dear Dr. Gray:

"May I venture to trespass on your valuable time? For some years I have been bothered about a matter of interpretation, concerning Acts 15:13-18. I have outlined the problem and I enclose it herewith. Personally I would like to see the solution in accordance with the view of Dr. Scofield and others referred to in the discussion of the problem. I have referred the matter to some of my friends of deep learning and spirituality, but have not been able to get a satisfactory explanation. You will notice that, in my presentation of the problem, I have apparently aligned myself upon the other side. In my own legal profession I find that this is often a useful expedient, though the alignment may only be tentative.

"Recently I read an address given by you at one of the conferences some time ago, in which you seem to adopt the interpretation made by Dr. Scofield, but without discussion of the reasons leading to it.

"Will it be asking too much of you to ask you to try to get me straight on this matter?

"Thanking you, I remain,

"Yours sincerely,

"* * * *"

"Dear Mr. * * * * :

"1. You ask, 'Can the words "after this" refer to the words of Peter, that "God at the first did visit the Gentiles to take out of them a people for his name?" '

"My answer is that those are not the words of Peter. The words of Peter are quite different, namely, 'that the Gentiles by my mouth should hear the word of God, and believe.' James is not quoting the words of Peter, but commenting on them and, under the special illumination of the Spirit, revealing to the Jewish church the dispensational significance of the fact they relate. He says, in effect, the explanation of the fact that the Gentiles are now hearing the word of the gospel and believing, is, that now God is visiting 'the Gentiles to take out of them a people for his name.' After this, he goes on to say, God is going to do something *else* for Israel.

"2. You say, 'the question before the council was as to putting the Gentile converts under the law' (circumcision).

"True, but there was a larger question back of that, i. e., larger for the Jewish mind, for the Jewish national consciousness. That question was, 'Have the Old Testament promises to Israel failed, and does the Church take the place of the earthly kingdom?' One cannot discover this on the surface of this particular chapter, but coming at it from the atmosphere of the Old Testament, considering it in the light of a synthetic study of the whole Bible up to this chapter, one is almost shut up to that conclusion. The thing that chiefly agitated the Jewish church at this time, was the same thing that raised the inquiry of the disciples in Acts 1:6. If that were not the case one fails to see the pertinence of James' words in verse 16 at all.

"3. You say, that, 'what James is showing is that the prophets had foretold this calling of the Gentiles, and in order to show that, he quotes—"After this (in that day, says Amos) I will return, and will build again the Tabernacle of David, etc." '

"I think you are mistaken. What James is showing is that after the Gentiles are called out, the Lord will return and build again the Tabernacle of David. This was a question on which the Jewish church was anxious and as to which they must be satisfied independent of any other question. The Old Testament promises to Israel seemed at stake.

"4. You say, 'the prophetic words, "after this" do not follow, but introduce the calling of the Gentiles as well as the building again of the Tabernacle of David.'

"In my judgment the calling of the Gentiles which is equivalent to the building of the Church is not in the prophecy of Amos at all, who is speaking only of the sifting of the house of Israel among the Gentiles. When this sifting is ended, the day will have come to raise up the Tabernacle of David. The Church will have been completed meanwhile, but Amos' prophecy is not concerned with it.

"5. You say, that, 'according to the order of events given by Dr. Scofield, the prophecy of the calling out of the Gentiles is not fulfilled during this present age, but only after the return of the Lord and the restoration of Israel.'

"Again you are mistaken. Dr. Scofield is stressing the point that the calling out of the Gentiles is now taking place, and that when it is completed the other events will follow. You are right in asking, that if such were not the case, 'How does James fortify his position by this prophecy?' Dr. Scofield has no 'dilemma' to escape at this point, but what he says is perfectly consistent with both James and Amos.

"6. You ask, 'May not the rebuilding of the Tabernacle of David refer at least partially to that spiritual house, the Church, which the Lord is now building?'

"Certainly not, I think. The New Testament never confuses the Church, which is the body of Christ, with the Tabernacle of David. The Church, which is His body, has never 'fallen down' and will never be in 'ruins.' The gates of hell shall not prevail against it.

"7. You ask, 'Can it be that the words, 'After this I will return,' necessarily refer to the second coming of the Lord?'

"I think so, not to His coming into the air where the Church will be caught up to meet Him, but His appearing on earth to judge the nations and restore Israel.

"Yours sincerely,

"James M. Gray."

TRANSLATIONS OF "PILGRIM'S PROGRESS"

Next to the Bible, *Pilgrim's Progress* by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the reference librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

BIBLE INSTITUTE IN COLUMBUS, OHIO.

The Columbus Bible Institute, an interdenomination organization, meets in Central Presbyterian Church, Columbus, O., every Thursday evening, under the general direction of Dr. Joseph Taylor Britan, pastor.

The Hebrew Vowel Points

[Some of our readers may find value in the following letter from a member of our staff to a young minister who asked for light on a newspaper report which interested him.—Editors.]

THE clergyman quoted in the newspaper clipping you sent me says:

" 'When the Old Testament was written there were no vowels in the Hebrew language. The vowel points now in use were not invented until the sixth century of our era. The stenographer will understand what a stupendous miracle would be involved in a shorthand manuscript a thousand years after it was written.'

"On the supposition that he is correct, concerning the invention of the vowel points, and his opinion is a common one, it is only a proof of their comparative unimportance in the reading and writing of the Hebrew. As a matter of fact there are Hebraists today who ignore the vowel points entirely. Therefore his appeal to the stenographers in his audience falls rather flat. More than this, he did not mention that there are versions of the Old Testament older than the sixth century of our era, the Septuagint, for example, extending back to the third century before Christ, by which the reading of the vowel points might easily be compared as to accuracy.

"On the other hand, the uniform tradition of the Jews down to the sixteenth century of our era affirms that the points descended from Moses, it being a higher critic of that period, Elias Levita, who first raised the question about it. In the disputation then started the integrity and the inspiration of the vowel points was ably defended by three or four of the best known Hebraists of modern times, such as Buxtorf, Lightfoot and Piscator. So important was the question in the estimation of the Reformers, that maintenance of the Jewish tradition as to the vowel points was an article of faith in the Reformed church of Switzerland, as against the position of the Roman Catholic church. The latter strongly opposed the vowel points, because in their absence the Roman Catholic church herself could become the interpreter of the Old Testament, putting in her own vowel points. Indeed Morinus, the leading advocate of the papacy of that period, boldly states that the reason God ordained the Old Testament to be written without the points was in order that every man should be subject to the judgment of the church and not interpret the Bible in his own way."

"Sincerely yours,

"* * *"

Why Make Investments in Pain?

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

EVER since man was dismissed from Paradise he has wanted to get back. The gates of the garden being closed and guarded he has sought to climb over the fence. Toil has seemed harder and harder, thorns and thistles have gathered vigor and spread, the scorching heat has withered energy; while flowers and trees, sweetness and shade, the easy fruits of nature, have all been more and more enticing.

The serpent, still in business, has continued his ministry of seduction. Stolen waters are sweet, bread eaten in secret is pleasant, why submit to difficult physical and moral conditions, conscientious about doubtful utterances that may not have been so very divine? To eat, to drink, to be merry, may be the soundest philosophy of life, after all. Glum Puritanism feeds on sour apples. Men were made for joy.

It is a successful business. The cherubim do not seem to notice when men are on the wrong side of the fence. A lot of tramps are ever keeping fat although they neither toil nor spin. People who refuse to dig are not ashamed to beg, yet they have prosperous iniquities and pleasant experiences, they get more than heart could wish; while their diligent and God-fearing neighbors are sweating for inadequate incomes and disappointed wants. Sinners make easy money and squander it on vice. Progress is made without a ticket. Iniquity gets there while righteousness is considering the impossible expense. No wonder that it puzzled the Psalmist.

But it puzzled him only until he considered final results. Then he knew the difference between the wicked and the righteous and perceived that while the wicked had been "raising Cain," the righteous had been raising character; some had rejoiced in what they called "raising the Devil," but others had caught a vision of Christ. He observed that when wickedness gets to the end of its rope it hangs itself. The end of the wicked is not health, or wealth, or virtue, or any permanent gladness, or lasting pleasure, or any established prosperity. When the pursuer of unlawful pleasure gets put out of life he does not go out with joy and he is not led forth with peace. The last end of sin has a very bitter and inveterate sting in it. How hopeless is the devotee of enjoyment as he leaves even the chance of climbing over the barriers that encircle all good things behind him!

If men would visit poor houses, hospitals, asylums and jails oftener they might learn what kind of a living people get who think that the world owes them much but forget what they owe the world. If men would consider that the nature of things is so calculated that it always blesses the good citizen of the universe and invariably curses the bad one, they would be more ready to invest their abilities and energies in industrious and patient labor for late but sure results of good. If men would not try to pluck pleasure before it is ripe! If they would refuse to take stock in all enterprises that are built on the false foundations that are laid by that principal promoter and adversary, Satan, what a lot of loss would be saved!

For the stock in all wrong concerns is always valueless. The currency of sin is not worth 100,000 marks to the dollar. The notes of the Devil always go to protest. It is better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Unto achieved character must all things come. All things belong to righteousness. The faithful farmer gets the full barn. The believer in Christ gets eternal life and those lasting delights that are to be found only at the right hand of God.

Meet temptation with this truth: it promises pleasure but it pays in pain. Ask the lazy, ask the vicious, ask the dishonest, as they near the end. Poverty, dishonor, disease and death are the real offers of sin. Do not make investments in pain!

THE BEST IN THE OLD AND NEW RELIGIOUS SONGS

Rev. E. O. Sellers says in the *Baptist Messenger* of Shreveport, La., in the issue of June 21:

"The answer to the problem of how to conserve the best of the old and at the same time make use of the best of the new songs is to secure leaders of culture, men of refinement and discrimination, and never be party to the use of the vulgar, the tawdry and the cheap. Pastors and church leaders need training in musical appreciation and in turn ought to encourage and support every honest effort for advancement, recognize and encourage the right sort of leadership, and resolutely set their faces against any and all songs that are uncouth and will not stand honest and fair criticism.

"Let us support our training agencies, encourage our fast developing newer leadership, and give music its rightful recognition and proper valuation. Our people ought to learn here on earth to express themselves in song thus preparing them to sing the 'song of Moses and the Lamb' which all will be expected to sing in the new heaven and the new earth."

WHISKY DISTILLERY QUITS

The Great Western Distillery of Peoria, Ill., has put out its fires and locked its doors. This was one of the largest distilleries in the United States, representing a $35,000,000 capital stock of the American Spirits Manufacturing Company, once known as the powerful whisky trust.

How the Dream of a Little Jewish Boy Came True

By Rev. Solomon Birnbaum

MANY years ago a little Jewish boy stole out one night from his bed, went to the back of the house unseen, and there alone began to look up to heaven and to wait till it opened.

It was the eve of Pentecost, the Jewish Feast of Weeks; and some one had told him that on that night when the holy law was given to Israel from heaven long, long ago—just in the middle of the night—the heavens would open and those who patiently waited and watched would be able to see the glory inside. And if they had any desire and knew how to express it at the right moment, and were worthy, their prayer would be heard and the desire of their heart fulfilled.

Now that little Jewish boy gazed steadfastly upward to heaven, not even daring to blink his eye-lids for fear that he might miss the supreme moment. He had no wish except the great longing to see what was beyond the deep blue star-covered vault.

* * *

All day long he had been reading Bible verses allotted to him by his mother. She, too, had been holding the book before her most of the time reading as many pages as she could—because there was great merit for herself and her children if, on that day when the law was given, she repeated all the ordinances and statutes and commandments found in the five books of Moses and in the Talmud—613 in all.

In the corner of the room by the window, forgetful of all around, his grandfather with white shining beard, had sat from morning till night also reading, reading. When the old man retired to his corner the rest of the family left him alone with the law. "He lives in the 'other world'," they said.

* * *

Now that little Jewish boy was longing to see heaven. He had no idea of the hour. His brothers were all asleep, and he was supposed to be asleep, too. And yet alone in the darkness and in solitude, battling against fear and weariness, he was watching for a glimpse of heaven.

But silently, the gentle fairies of slumber gathered round the solitary wide-eyed child, and knowing that it should not be so, hung themselves with all their weight upon his long eye-lashes pulling them gradually down, down.

When he awoke it was broad daylight and his mother was bending over him with a tender smile.

"I wanted to see heaven!" the boy cried with dismay, "now it is too late!"

He was the dreamer of the family—perhaps all the rest, too, had dreams of their own, and he did not know—only he was called the dreamer.

* * *

That boy grew up. He read about lands and peoples and also began to think his own thoughts. By degrees the world with its allurements grew bigger and bigger in his heart.

Then again one night, while all the rest in his home were yet asleep, he stole out of his bed and began to be a wanderer over the face of the earth.

On a cliff overlooking the Black Sea he for the first time saw water, water as far as the eye could reach. From the dim line where heaven and sea met came white-crested waves across the dark-green deep hastening, crowding, chasing each other till they broke at his feet. Long he stood contemplating this wondrous sight—then he began to dream.

The white-crested waves became people—their noise, the roar of the multitudes—and they all came with tremulous haste to lay their strength at his feet.

* * *

Strange, lying dreams!

The world with its allurements failed utterly—and then some one placed in his hands a little book which spoke of heaven.

For a whole night he again kept vigil and read this book that spoke of heaven, and there he learned that his Father in heaven was looking down upon him with great tenderness, and also of the Good Shepherd who came down to earth and was a friend of the lonely and broken ones.

Previous to his leaving home his mother had been ill for many, many days. All that time he had remained by her bedside, nursed her as best he could; cooked the meals for his brothers who went to school, and had all the care of the home. When his mother was well again she put her hand upon his head and said, "God bless you, my child. He will undoubtedly reward you for what you have done for me." This, his mother's blessing, especially the "Undoubtedly" was his stay and guiding-star through the many dark hours of his wanderings.

* * *

It was Pentecost again, the Jewish feast, the anniversary of the same night when that Jewish boy looked up to heaven many years ago. The old longing for heaven came back with double force.

Then somewhere, in a small town in Germany, a man of God rented a hall and invited men and women all round to come and praise and glorify God together. It was a wondrous sight, a multitude with one heart and soul praising and magnifying the Lord.

There it was that at last he saw the heavens opened and viewed the glory of God! For there it was that at last he saw Jesus of Nazareth to be the Messiah, the Saviour of his soul. He saw Him dying, risen, pleading for him at the right hand of God. He saw Him as the Promised One who is coming again in power and great glory. He saw and believed, and the glory of the only begotten of the Father, flooded his soul.

His one and only desire now is to help other little Jewish boys to behold the same glory of God or the face of Jesus Christ. To open heaven for them. To make their dreams come true. To lead them to the Saviour whom to know is eternal life.

A Mother Appeals to Fathers

(Letter No. 1)

"DEAR Mr. Editor:

"It is surprising, and I may say disappointing, to see on your editorial page in a recent issue, that you agree with Mrs. Forbes Robertson Hale as to the training of children, though she seems to refer only to girls.

"Where is your authority for saying we need either mothers or grandmothers to do this? As far as my reading of Scripture goes, it is to fathers that God spake, and told them to speak to their children (Ex. 12:26; Deut. 6:6, 7, 20; Josh. 4:6). Then, if we turn to the New Testament, we find that the apostle when instructing the churches, tells the children to obey their parents, and then turns to the fathers and tells them not to provoke their children, lest they be discouraged (Eph. 6:1-4; Col. 3:20, 21). When writing to Timothy and Titus also, he says the aged women are to teach the younger, and the younger are to bear children and guide the house (1 Tim. 5:14; Titus 2:4).

"As I read, the mother's work consists of nourishing the children's bodies till such time as they can feed themselves, and that fathers are to do the moral and spiritual training. I have never had any fellowship with 'Mothers' Day' apart from fathers, as there cannot be one without the other.

"Our trouble and sorrow is that fathers have neglected their children for several generations, and the natural result is just what we have today.

"In regard to our girls, we must not forget that they are being pushed out into the world of commerce to earn a living, and are facing many things their mothers never had to bear. But the fathers knew, and should have put an armor on their daughters to protect them, instead of finding fault with their mothers, because they are not strong enough to come through unscathed.

"Many, many girls are heroines, and are gaining victories here and now with which those gained by our boys in France and Flanders cannot compare.

"Mr. Editor, prayer daily should be offered for our girls that they may stand, and thanks returned for the many that do. For those who fall, pity; they

have been worsted in the fight and more sinned against than sinning, in many cases our boys too.

"One last word. Our churches are empty except for mothers and other women, with few exceptions, and why? Because the fathers do not attend and take the children. It is better to say, "Come" than issue a command, "Go."

"Yours in the Lord's name,

"* * * *"

"Quebec, Canada."

(Letter No. 2)

"Dear Mr. Editor:

"My note has failed of its message seeing you are only 'interested.' I had hoped to awaken you, to ask the question, 'Are these things so?'

"For years the plea has been sent out to ask for a revival and it has not come, as yet. I have asked myself the question, 'Why?' and have kept eyes and ears open, looking and listening for a reply.

"I see the churches well-filled with women and girls, doing their part of the home and foreign mission work, in evangelistic and philanthropic efforts, giving to the utmost of their ability, the money earned each day or week or month. Not as I heard a minister say, not long ago, reaching down into the men's pockets, but earning and spending for the Lord, not stealing as he informed his hearers. And last, but not least, praying daily that the gospel of the grace of God may have free course and be glorified. They attend their own as well as the church prayer meetings, but, where are the men?

"From this, I conclude it is useless to pray for the unsaved until the men who profess His name, take up the neglected duties to their boys and girls; to say to them, 'This is the way, walk ye in it'; to worship at the family altar and at the church altar on Sunday; to teach them their own pleasures and pastimes, and not to do what they do not want them to do. I don't think we should have to blush for our boys and girls then, do you?

"I am hoping, Mr. Editor, you will ask some of your contributors to write on this subject, and if possible get the men to see how their neglect of their God-given duties is leading society down, down.

"Would our Lord, if He came now, have to leave two-thirds of the men behind? I wonder, at times, what the proportion will be in that day?

"Many thanks for saying you will publish my note as it is; it is quite a compliment I know, but that is not what I am anxious for, but the salvation of our boys and girls, and that cannot be apart from their fathers, humanly speaking.

"Yours,

"* * * *"

"Quebec, Canada."

Mr. Bryan Replies to the *Chicago Tribune*

VILLA SERENA, Miami, Fla., June 14. "The Editor, *Chicago Tribune*: 'My attention has been called to a recent editorial in your paper in which you not only misrepresent my position but attempt to ridicule the views of those who, like myself, accept the orthodox interpretation of the Bible. In your attempt to state my views as to the Scriptures, you have not in a single instance stated them correctly and, as I have never said anything that could by any reasonable construction justify your misrepresentations, I am at a loss to know whether your mistakes are wilful or merely evidence of indifference as to the facts.

"If I were alone in my views, I might expect to be ridiculed, but it so happens that the views which I hold on this subject are those which are held by a large majority of the church members of all the Christian churches, Catholic and Protestant alike. The present outburst of criticism was aroused by the action of the Presbyterian General Assembly in reaffirming a pronouncement made thirteen years ago. I supported the action taken at the late General Assembly held in Indianapolis last month, but as it was a reaffirmation, in the exact words used in 1910, I do not know why I should be singled out for ridicule.

Mentions Five Points

"The position of the church on the five points is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it.

No Advantage Taken

"As the vote was by roll call there was no advantage taken of the opposition—in fact, it is quite safe to say that most of those who voted against the reaffirmation of these doctrines did so for other reasons than for opposition to the principles stated. The chairman of the majority report expressed his willingness to have these principles embodied in the majority report.

"I think it is safe to say that not more than one hundred out of nine hundred would have voted "No" if the referendum had been taken on these principles by themselves, separated from the other questions. Among the members of the church the proportion would be much larger.

Baptist Action Similar

"Only a few days before the action taken by the Presbyterians, the Southern Baptists at Kansas City made a pronouncement identical in substance and almost identical in language. Dr. Mullins, the president of the largest Protestant theological seminary in the United States, was presiding officer, and his statement of the church's position was declared by the convention to represent that denomination. The part of his address covering these points reads as follows:

> 'We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through men moved by the Holy Spirit, and is our sufficient, certain authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons and raising the dead. He died as the vicarious, atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.'

Gives Evolution Attitude

"If you deny that these utterances represent the views of orthodox Christians in all the denominations, let your readers have your proof; if you admit that I am in harmony with the Christians of the nation and of the world, then your ridicule is aimed at the Christian church rather than at myself. Do you want your readers to understand that that is your attitude?

"You also misrepresent my attitude on the teaching of Darwinism. My views are set forth in a resolution unanimously adopted by the Legislature of Florida, expressing it as the sense of the Legislature 'that it is improper and subversive of the best interest of the people of this state for any professor, teacher or instructor in the public schools and colleges of this state, supported in whole or in part by public taxation, to teach or permit to be taught atheism or agnosticism or to teach as true, Dar-

winism or any other hypothesis that links man in blood relationship to any other form of life.' Please note that the objection is not to the teaching of the evolutionary hypothesis as a hypothesis, but to teaching of it as true or as a proven fact. This was the language of the resolution which I introduced at the Presbyterian General Assembly, which was defeated by a substitute which went part of the way and which, in its wording, recognized the injury that is done to students by the teaching of materialistic evolution.

Total Abstinence Pledge

"From the space that you devote to the resolution, adopted by the assembly, urging total abstinence upon preachers, teachers, church members, and students, and endorsing pledge signing, one might suspect that your reference to the Bible was merely an introduction to the critiism of total abstinence. Total abstinence is not a new idea; we have had many total abstinence societies in the United States. Lincoln was a teetotaler. The Women's Christian Temperance Union requires a total abstinence pledge of its members, and the Anti-Saloon League has secured a great many signatures to its temperance pledge. All the churches indorse total abstinence societies. We have a fraternity, the Good Templars, who have built their organization upon a temperance pledge. Everybody understands that individual total abstinence is the most effective support that can be given to prohibition. The Presbyterian church has now gone on record in favor of total abstinence by its preachers, teachers, members, and students, and I doubt not the other churches, which have contributed so largely to the passage of the Eighteenth Amendment, will give their support to total abstinence.

Asks About Miracles

"It is rather interesting to see *The Tribune* ridiculing the orthodox interpretation of the Bible and then clinging so tenaciously to one miracle—the changing of water into wine. May we not hope that, having been convinced of the truthfulness of this one miracle, *The Tribune* will finally admit that the record of other miracles is likewise reliable? But, honestly now, does *The Tribune* really think that the liquor forces will be able to appropriate the 'blood-stained banner of the Cross'?

"We are, Mr. Editor, engaged in a controversy which church members, whether conservative or radical, regard as a very serious one—a contest upon the result of which depends the power of the Christian church to prosecute its work. Is it asking too much of *The Tribune*—which is the largest paper in Illinois, and which, I believe, makes even a more ambitious claim to consideration—to state its position on the questions at issue so that its readers may be able to understand its point of view? If *The Tribune* regards religious questions as outside its domain it can consistently ignore them, but it cannot consistently ridicule the attitude of a majority of the Christian church without at least stating its own position.

Advantage Held by Paper

"A daily paper has a great advantage over the individual; it reaches a large number of readers and can daily reiterate and defend its views, while the individual is limited in the number he can reach and in the opportunity to reach them repeatedly—but the newspaper's power brings with it a responsibility for its proper use.

"In politics one must expect criticism, and one who discusses religious subjects should not object to criticism, but surely in religious discussions, if not in political ones, we have a right to expect candor and frankness and some approach to truth. The editorial to which I call your attention was not characterized by either candor or truthfulness; but I take it for granted that *The Tribune* would not want it to represent its habitual attitude on either religion or temperance.

"Very truly yours,
"W. J. Bryan."

The *Chicago Tribune* Answers Mr. Bryan

By a Teacher in the Moody Bible Institute

ON another page in this issue is a reprint of the reply of the Hon. William Jennings Bryan to an editorial reflection upon him in the *Chicago Tribune*. That journal with its accustomed eye for a good thing gave to Mr. Bryan's reply the first column on its first page, and then began to cast about for the best way to get even with him.

The editor bethought himself of the Presbyterian ministers and theological professors in Chicago, of whom there are many, and among whom he felt reasonably sure he would find some of the right sort. There are six on the staff of the Moody Bible Institute, but none of them happened to be called upon. Those who were called upon, however, were of the kind who were all for "progress" as the term goes, and who therefore have the ears and hearts of the public with them on religious matters, while Mr. Bryan stands for that kind of preaching in our pulpits and that kind of teaching in our seminaries which is called "static," and which arouses a popular outcry when it is insisted on.

But why this prejudice about "static"? Some things must be static for human life and thought to build upon. Even in natural science there is a department of scientific study called "Statics." There are no dynamics without statics. The one cannot do without the other, and must not be confused with the other. To mix them up in thought means confusion, in reality means chaos. And with all the scientific progress of our days, taking even the doctrine of relativity into account, we must assume, for practical purposes at least, something unchanging, something permanent.

So then, if this is the case in physical science why should we object to it in religion? A vital element in religion represents in the moral and rational sphere what "statics" is in natural science.

To take a particular point. One of the fundamental beliefs of the Christian church is the resurrection of Jesus Christ. The ministers interviewed by the *Tribune*, have a horror of the "static" and would apply "progress" to this fact.

But how are they to do it? As far as one can see, this can only be accepted as a historical fact or denied. In the understanding of it and in its bearing upon life there may be unlimited progress, but to substitute these explanations for the fact itself amounts to nothing less than actual denial.

That this is so, hearken to what a theological professor said to the *Tribune:* "A man does not have to leave the Presbyterian church even if he cannot believe the five points (enumerated by Mr. Bryan, of which the resurrection of our Lord was one)."

Perhaps the professor means to express the hope that such a man may remain in the church till he does believe in these points and becomes a Christian, with which one could heartily sympathize. But if that man is a minister and a teacher in a theological seminary, the sooner he leaves the better, for his presence in the church is a danger.

The question also whether a man like this may honestly remain in such a position is pertinent. One of the ministers who came to the aid of the *Tribune* in his plea for "progress" said, "that the young men trained in the modern scientific method regard the methods of the seminaries as unscientific and the institutions as 'static' in character."

But if so, what shall we do with them? Why, the only thing to do is to teach them the difference between the various subjects of study, and that one cannot solve historical problems by the mathematical method, or a moral difficulty by the law of gravitation, or sum up a religious question in physical terms such as weight, measure or volume. Above all, no scientific "logy" can ever take the place of the religious experience of being born again.

Finally, although it is incumbent upon us older folks, to be as lenient and considerate as possible to the opinions of our juniors, yet it would be cowardly and well nigh bordering on madness, if, instead of facing their questions and leading them to a better understanding of the problems before them, we gave up our task and allowed them to remodel our theology and laws and institutions according to their immature and untried ideas. The result would be pure anarchy.

What President Mullins Said at Kansas City

(Mr. Bryan's reply to the *Chicago Tribune*, reprinted on another page, quotes in part the clear and strong testimony of President Mullins, of the Southern Baptist Theological Seminary, in his opening address as president of the Southern Baptist Convention. We think it of sufficient value and importance at the present crisis, to give it to our readers again in the light of its context on the subject of evolution in our schools and colleges.—Editors.)

DR. MULLINS said:

"We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists: First, in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, in using the particular sciences, such as psychology, biology, geology and various others, as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, in teaching as facts what are merely hypotheses.

"The evolution doctrine has long been a working hypothesis of science, but its best exponents freely admit that the cause of the origin of species has not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis.

"We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to establish facts.

"We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of Himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles—healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

"We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the realm of religion. We do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools.

"The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.'

These words of Dr. Mullins were adopted as the sentiment of the convention of over 3,000 delegates, with only two votes in the negative.

The Baptist Bible Union Outlines Its Program

THE Baptist Bible Union of North America is preparing for the greatest battle, or rather war, known to ecclesiastical history.

The committee has been in session in Grand Rapids for four days, and it has determined alike its line of defense and aggression. Members present here, Dr. T. T. Shields, of Toronto; Dr. R. E. Neighbour, of Elyria, O.; Dr. J. F. Norris, of Fort Worth, Tex.; Dr. W. B. Riley, of Minneapolis, Minn., and Dr. O. W. VanOsdel, of Grand Rapids, Mich. The Union will meet next year in the same city with the Northern Baptist Convention. Its members of that convention will fight for the adoption of a revised New Hampshire Confession of Faith; they will also back the demand made in the late convention at Atlantic City that Baptist rationalists such as deny the inerrancy of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the second coming of Christ be no longer honored with important program places. While being themselves educated men and advocates of education, they will not approve the "Standardization of the Ministry," on the ground that the call to the ministry is divine, and men have no right to fix conditions not biblically imposed.

They will also make a fight against the autocracy of the ecclesiastical machine in favor of the competency and autonomy of the churches. They will demand that all professors in Baptist schools and all missionaries sent out by Baptist Boards subscribe to this Baptist Confession before their appointments are received, and in cases of those already in office, in order to continue.

They will oppose further entangling alliances, such especially as fellowship with and financial aid to "The Federal Council of Churches of Christ of America." They hold this Council to be nothing other than a medium of Liberalism. There was said to be an entire unanimity in the committee on all these points and the new organization of Fundamentalists among Baptists proposes an aggressive campaign of organization to include every State in the Union and every Province in Canada by October 31.—[*Baptist Temple News.*

Spiritual Awakening at Helena, Ark.

Meetings conducted by the Stephens-Storrs Evangelistic Party and reported by Miss Helen Byrnes

NEVER have we had such a meeting. The entire city and the surrounding country was stirred. Some date a meeting from the time of the opening until the close of the campaign, but the Helena meeting began four years ago. Inquiries came to us regarding the possibility of a date, but when Mr. Storrs visited the field to investigate conditions, he found them not hungry enough for a revival.

Time went on, and again came the inquiry from Helena, and again Mr. Storrs visited the field. They were still not ready; a meeting can be God-planned or man-planned. If God-planned the results will be far-reaching; if man-planned He will not give as great a blessing. But all of the four years we prayed that Helena would awaken to her need, and in the hearts of a few of the church people fires began to burn.

In January and February of this year the Lord called us to Blytheville, Ark., a big cotton section in the northern part of the state. At the beginning of the meeting came a letter to Evangelist Stephens from the Episcopal rector of Helena, and one from the Presbyterian pastor, begging us to come to them when through at Blytheville. Then other letters followed, wires and long distance phone calls, and we knew that Helena was ready for a meeting. They were desperate, hungry and sick of the conditions the young people had gotten into.

The advance man was sent to the field and the executive and sub committees were organized. The building committee got busy with the tabernacle.

Volunteers were called for and the tabernacle was started.

The women served the noon dinners to the men who built, and thus began a unity of spirit that was carried through the entire period of the campaign.

The devotional committee had been organized, and while the men built the tabernacle they began to erect the altars of prayer. The city was divided into districts and a captain appointed over each district. Preliminary circles of prayer were started two weeks prior to the opening of the campaign, and when the total came in for the first week it numbered over seven hundred, and the total of the week preceding the opening date was over nine hundred.

February 18 was the opening date, all the churches co-operating. Evangelist Stephens could not be there the first three days because of illness, but the meeting began on the scheduled date for the people were not tied to man but were trusting God.

A program of events from week to week will show the progress of the meeting and the growth spiritually. Evangelist Stephens preached morning and evening with extra group meetings in the city and surrounding towns. Mr. Storrs, the chorus leader and men's worker, had the prayer meetings for men; Miss Byrnes had the women's work, business girls in Bible study, Personal Workers classes; Mr. Young, the boys and young men together with his piano work; Mrs. Young the high school girls, and Miss Burbridge the grade girls and solo work. With all these group meetings came a host of personal interviews which kept us going from morning until midnight nearly every day.

The first week the circles of prayer continued for three mornings in the homes and then terminated in a union circle in the tabernacle annex on Friday morning. The annex is our power room, and is usually built at the back of the tabernacle. We use it for group meetings and for most of the extra prayer meetings. In Helena this building was at the right of the platform and we used it for overflow crowds. Over the choir platform was a banner with the motto "PRAYER CHANGES THINGS," and no one could come into the building without seeing those words Prayer did change things for Helena.

While the women gathered for prayer in the various homes at 10 a. m., Mr. Storrs met with the business men at the tabernacle. They began with forty-six for the first morning and grew until the number totaled over seven hundred. At 6:15 Miss Byrnes met with the business girls of the city, the church women serving them supper. These young women gathered for Bible study and prayer, and the interest grew from twenty-four the first night until over two hundred girls had been touched through these hours. Mr. Young met the boys and young men at 7 p. m. in the annex for prayer and for helpful messages; Mrs. Young had the high school girls for prayer on the choir platform at 7.

Then at 7:30 the great evening service with Mr. Stephens preaching.

The second week, the men closed their stores for the 10 o'clock morning hour of prayer.

At the union circle of prayer on Friday morning of the second week

(*Continued on page 600.*)

Ninth Annual Conference of the Hebrew Christian Alliance of America, Trenton, N. J., June 4-8

By Rev. Solomon Birnbaum

THE outstanding features of this conference were its spiritual atmosphere and business-like proceedings. Each day began with a season of meditation and prayer. The morning and afternoon sessions were devoted to business among the members, the evening meetings were given to the general public.

There was a solemn and whole-hearted reaffirmation of the original aim and purpose of the Alliance to stand as a corporate witness to the saving power of Christ among the Jews, and to do its utmost to promote the work of the Lord among the chosen people and the world at large.

A budget of $7,500 for the coming year was voted. Only about 35 members and delegates were present when the vote was taken, but they personally handed to the treasurer in cash and pledges nearly $800, promising to raise at least $2,000 more from their Hebrew Christian brethren. Having done the utmost themselves—the Hebrew Christians are members of churches whose burdens they are also helping to bear—the Alliance plans to go to the Christian public for the rest of the amount. They hope to organize at least three conferences a year in various parts of the country and bring the cause of Hebrew Christianization before the church of God.

All the officers of the Alliance are doing their work without pay. The money is to be distributed as follows: $3,000 for the support of the chair in Jewish Missions at the Moody Bible Institute; $1,000 to enable young Hebrew Christians to come to the Institute for training for the service of the Lord; $500 for the relief of needy Hebrew Christians especially in cases of sickness. The rest to go for the *Quarterly*, for office expenses and for the establishment of a home for aged Hebrew Christians who otherwise have no home.

Ninth Hebrew Christian Alliance Conference at Trenton, N. J., June 4-10, 1923

One afternoon of the conference was given to reports of the work among Israel and the discussion of methods.

At the public meeting on the same evening, the Rev. D. J. Newgewirtz gave a most thrilling story of what the Lord was doing in his hometown in Poland during his visit to his brother who is a ruler of the synagogue; a story which should be heard by all lovers of Israel and which will hearten them in their faith that one day all Israel will be saved and that their receiving will be life from the dead.

Mr. Newgewirtz is a missionary to Jews in Montreal in connection with the Episcopal church of Canada, but he will be glad to answer calls anywhere to tell his story before God's people, in the interest of the Alliance.

Mr. Max I. Reich was re-elected president of the Alliance, Mr. Newgewirtz vice-president. Mr. Jos. R. Lewek, 1216 Washington Ave., Bronx, New York, continues as secretary and treasurer for the coming year.

The Hebrew Fellowship Circle of Chicago extended the invitation to the Alliance to hold its next Annual Conference in Chicago, and the invitation was cordially accepted.

Seven Times Twelve

By W. H. McCreery

This poem of eighty-four lines, (seven stanzas of twelve lines each), was written and read on the occasion of the eighty-fourth birthday anniversary of a lady in Loveland, Col., by the author who was also in his eighty-fourth year.

I

The Psalmist's three-score years and ten
You've seen—then full fourscore:
And He who filled life's measure full
Has heaped yours with four more.
These years were crowned with mercies too,
From Him, the only wise;
And what seemed ills you often found
Were blessings in disguise.
You used to teach some factoring
Inside the schoolroom door,
Today let's try some simple stunts
In factoring eighty-four.

II

Factors just two I wish to stress.
The wondrous twelves and sevens,
Which God has writ so large and oft,
In Word and world and heavens.
Seven is God's primal measuring line
In reckoning sacred time—
Cycles of days, weeks, months and years—
Millenniums sublime.
The seven hued rainbow still declares
Deluge shall come no more.
God's seven-fold Spirit 'tis which forms,
Adorns and doth restore.

III

Seven were the planets known of old,
And seven the Pleiades,
All music sends its seven notes
To vibrate on the breeze.
Seven is God's covenant number,
Composed of three plus four,
Telling of perfect harmony,
When God doth man restore.
The Lord in glory walks between
Seven candlesticks of gold.
And in his right hand seven stars
The prophet did behold.

IV

Seven are the seals on title scroll
Of man's lost heritage.
Seven trumpets and seven bowls of wrath
Must consummate the age.
Twelve sign's comprise the Zodiac,
Twelve months the solar year,
Twelve numbers on the dial plate
That charts our work-day here.
And twelve are chosen Israel's tribes
Twelve Christ's apostles, too,
And at twelve gates twelve angels guard
Jerusalem, the New.

V

Days in a week, by months in year
Give product eighty-four:
Your life's a poem—stanzas seven,
In each twelve lines—no more.
In the divine arithmetic
God wondrously entwines
Your earthly years—their factors, too,
With planetary times.
Our years are months on Jupiter
Up in the second heaven,
If on that giant world you'd lived
You'd be a girl—just seven.

VI

While eighty-four you celebrate
Of journey's round the sun,
Your sister twin on Uranus
Has just completed one.
And if on Neptune's far-flung orb
Your life you did unfold,
Your life no longer counts in years—
Just infant—six months old.
While wandering thus afar in space,
Time values fade away:
What were Methuselah's centuries
To decades of today.

VII

For life is not mere length of years,
Rather what race we've run,
Of what events we've been a part -
What humble service done.
We've seen some great wrongs righted,
Hoar thrones come tumbling down,
Some leveling of the highway
He'll tread who takes the crown.
We've moved with His procession
We're moving with it still,
Meanwhile we wait His coming, or
His summons—as He will.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

AN ILL-ADVISED ADVOCATE

The Christian Statesman

The Pacific Christian Advocate is worried again. This time its feelings are bruised because of statements made through this magazine by a present citizen of Utah, concerning the political perfidy of Mormon Prophet Grant. By quirky expressions, *The Advocate* conveys the impression that the National Reform Association has some venal interest in a misrepresentation of Mormonism and that the Association's chairman of board of publication is peevish.

It may enlighten, even if it does not reform *The Advocate*, to learn, as we now explicitly state, that our special articles on Mormondom and Mormonism are written by a present day resident in Salt Lake City. This correspondent enjoys in Utah a high reputation for veracity and shrewdness. No one possesses better opportunities for observation. *The Advocate* once boasted that it had inside information from Zion. Will it not permit others to enjoy their own similar privilege? In more than a page, *The Advocate* makes inferential and even direct defense of Prophet Grant's political perfidy; but also it seeks to cloud the issue by introducing extraneous matters.

Here is the whole issue as our correspondent presented it:

Prophet Grant announced last summer that the church and its ruling authorities would not interfere in politics during the campaign which then was coming on. He broke his word. He did interfere. And many American citizens in Utah are resenting his interference. In such an issue there is no room for outside venality or peevishness.

The Advocate would better get on the right side of the Mormon question. Its continuous straddling must be as painful to itself as surprising to members of the mighty Methodist church. For one thing, *The Advocate* says that President Heber J. Grant has been a friend of prohibition for years. Now the fact is that Heber J. Grant, as one of the ruling heirarchs of the Mormon church which controls the great Zion store in Mormondom, was himself a director of that mercantile corporation; and the Zion co-operative mercantile institution, whose sign bears the "all-seeing eye," was for nearly forty years a wholesale and retail dealer in whiskey. It supplied the individual bottle and it supplied the saloons of surrounding territory. *The Advocate* may exhaust itself in wordy argument but it will never make anyone believe that a man who sold whiskey and took the profit of that trade in sin and death, was a friend of prohibition.

The Advocate declares that it desires to introduce *The Christian Statesman* to the truth about Mormonism. Before officiating as introducer, *The Advocate* itself would better get acquainted with both parties. The introduction of people who know each other well, by a total stranger to both, is insolence and ignorance combined.

EUROPEAN PROTESTANTISM AT A CRISIS

Church Federation Bulletin

Dr. Adolph Keller, general secretary of the European Central Bureau for Relief Work of the Evangelical Churches, spoke on the present condition of European Protestantism at a recent meeting of the Commission on World Friendship, in part as follows:

"European Protestantism is passing through one of its most critical hours. There is a saying that, from the military standpoint, France has won the war; from the political, England; from the economic, America; from the cultural, the Jews; and from the religious standpoint, the Roman Catholic church. That means, at the same time, that Protestantism, considering its general situation, is severely menaced in spite of many hopeful signs of life in certain Protestant countries of Europe. Many churches and church buildings in France, Galicia, Letvia, Alsace-Lorraine, and a great part of the home missionary work and benefit organizations are menaced with ruin.

"There is also alarming news about the condition of many pastors and their families. In some countries the middle class is vanishing—a social fact of far reaching importance. Suicide is becoming frequent among these poor people. The lot of the children is heartrending, especially in the larger cities; 10 per cent of them have no under-clothing, and nearly as many are under-nourished or menaced with tuberculosis.

"In certain countries, evangelistic minorities are hit, not by persecution, but by land loss and language loss. The religious press is disappearing. In a single country about 300 church periodicals have ceased to appear in the last four months.

"The churches in neutral countries have organized a general Protestant religious work, decided upon at the first Protestant Assembly gathered last year in Copenhagen. But these five neutral countries—Denmark, Holland, Norway, Sweden and Switzerland, with their fifteen millions of Protestant souls, are confronted with the need in fourteen European countries with more than fifty millions of souls. These small countries, which are themselves under economic pressure, have collected in the last four months about $200,000 for their suffering sister churches, but they cannot do more.

"They look, therefore, to America, and hope that American Protestants will not follow the same policy of isolation which is followed by the nation. The task for the next years will be to save, in co-operation with the helping churches of Europe, European Protestantism as a whole."

THE SOLID ROCK

Globe-Democrat (St. Louis)

It has been a long time since the Christian churches were so torn with doctrinal dissensions as now, and there are many who fear that they will bring disaster to the church. But the records of history prove that conflicts of opinion have but served, as a rule, to spread and increase the influence of the church, to put it upon firmer ground; and in no case have they retarded but momentarily the progress of the church. Religion being founded upon faith, which is the outcome of belief, must be, and has always been, affected by differences of opinion. Almost from the beginning the church was the arena of fierce discussions of theological questions that were considered fundamental. The heresies of Gnosticism, Ebionitism and Manichaeism successively filled the church with controversies for several centuries, and every succeeding age has developed its own battles of opinion, precipitated by men who, whether right or wrong, had the courage to think for themselves and to give voice to their convictions.

Yet Christianity has not checked its progress, nor has truth suffered from the conflict. On the contrary, the inevitable effect of such discussions is to arouse increased interest in religion, to awaken passive faith into the activity of contest. Division has but created competition in the spread of Christianity, under whatever subordinate names assumed by separatists, and, although the passions aroused and the deeds done have often been far from Christian, the net result in almost every case has been not only an advance of Christianity in the physical sense, but an advance of Christian thought and conviction to a higher plane. Not infrequently the heresies of today have become the orthodoxy of tomorrow, because in the end they have appealed with overwhelming force to the reason and the hearts of men. We smile now at many of the questions over which furious battles were waged in the past, but it was only by struggle that truth in such instances could conquer error.

And truth, whether orthodox or heterodox, has seldom failed to emerge from such struggles in clearer, stronger light. Even when temporarily obscured it has ultimately shown the stronger for the cloud that covered its face for a brief time. For truth, whatever its form, its nature, its trend or its influence, is indestructible. If God is truth, as we must believe, it may be assumed as an invariable postulate that all truth is from Him, and accepting this we may

feel confident that no truth can harm His cause. That science can in any way weaken His foundations is a notion that in itself implies a doubt of his strength. All science has ever done has been but to reveal the greater heights and depths of His glory. And it is no less true of so-called scientific research that whatever it discloses that is indubitable truth can be no manner of menace to Him, whether revealed by His lovers or His enemies; for however it may necessitate changes of human opinion it is, in fact, but a further revelation of Him, if it be truth, indeed.

There is no danger to Christianity in interrogation or investigation. It is not founded upon sands, but on a rock.

MODERNISM ON MISSION FIELDS DOOMED

Bulletin of the Bible Union of China

During a discussion on Christian fellowship at the International Christian Conference in Shanghai recently, Rev. Walter Lowrie, D.D., a very distinguished Presbyterian missionary, said, among other things:

"The supreme condition of all leadership in the planting of a living church of Christ among the Chinese people is implicit faith in the whole Bible, and obedience to it as God's inviolable record of His deeds among men, penned by men who spoke as they were moved by the Holy Ghost.

"Men who juggle with its statement of fact, men who would strip it of its supernatural character, who lend a friendlier ear to current winds of teaching than to its clear, consistent, changeless witness to the salvation that is through the death and resurrection of the Lord Jesus Christ, are *ipso facto*, precluded from lasting leadership of the real church of Christ in this land.

"On October 23, 1921, in the 'Old First' (Presbyterian) Church, New York City, there was preached a sermon by a well-known theological teacher, in which he held up to mirth and scorn the Bible records of God's wondrous doings amongst His chosen people in ancient days, laughed at the pre-scientific view of the world in the Hebrew Scriptures, at 'fishes swallowing men,' at 'the left-overs of medieval theology' and our 'belated hymns,' and gave the impression that the preaching of a gospel in China based upon the trustworthiness of the whole Bible as history was 'backward-looking obscurantism impossible of acceptance by an educated mind.'

"I declare with all the energy of my being that such teaching as that, such giving the lie to God's great Book, such contemptuous rejection of that simple faith in God's Word which intelligent people who are supporting the missionary enterprise at the base in the West, and we who are pushing it here, are presenting from the pages of that Book, such teaching is a doomed thing.

"Let no one dream that men or women, however brilliant or disciplined in mind, can hold any permanent leadership in the missionary movement or in the living church in China, who proffer negations of the Sadducean sort, a mutilated Bible, and the denial of the central teaching,—Christ crucified (and risen again) in the place of you and me and for the sins of the world."

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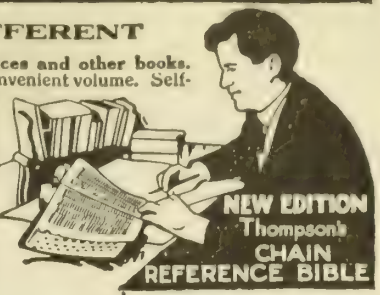

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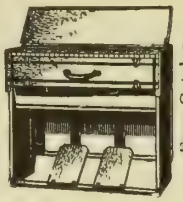

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Young People's Society Topics

John C. Page

August 12

What Can Be Done Toward Abolishing Poverty

Luke 16:19-30.

As an aim and objective the abolishing of poverty is good, the amelioration of suffering is better, the elimination of sin is best. Underneath the problem of poverty and suffering is the bigger problem of sin, or if the word be preferred—selfishness. Sin and selfishness are practically synonymous. When man fell from God he fell into himself, self became the center around which all his interests moved and do move, others are considered only to the point of convenience. That great moral quality, love, which seeks the good of another, is so rare as to cause comment when it shows itself.

The supremacy of selfishness indicates the sovereignity of Satan. For this purpose was the Son of God manifested, that He might destroy the works of Satan (1 John 3:8). This He does by dethroning self and enthroning Himself. He is God, and God is love. There is great significance in the words, "Ye must be born again." The old nature is selfish and self-centered. It can never be changed. Nothing availeth but a new creature. See 2 Corinthians 5:17 and Galatians 6:15, 16. To ignore this is to invite disaster. Who can bring a clean thing out of an unclean? (Job 14:4).

Underneath all plans for right relationships in commerce and in industry, there must be right principles. A structure of righteousness can never be reared upon a foundation of unrighteousness, and no foundation of righteousness can be laid apart from Jesus Christ and His saving grace, whether it be for personal salvation or the establishment of right relation in civic and social life. Mr. Rockefeller's industrial creed recognized this—"I believe that the application of right principles never fails to effect right relations, that the letter killeth, but the Spirit giveth life. Forms are wholly secondary, attitude and spirit are all important." To this may be added the words of Dr. Howard Agnew Johnston, who appeals to human beings everywhere to realize that the way of Christ is the way of the only adequate light of life for man. He goes on to say that "Christ's philosophy of life is the only one that compasses the whole range of facts involved in the right relations of men to God, and to their fellows. The salvation of God through Jesus Christ is proving in every land, in every class and condition of men to be the transforming, uplifting, inspiring dynamic which is changing the outlook on life here and hereafter for all who give Christ a place as Lord and Saviour." Surely this is the only way by which one can triumph over poverty, adverse conditions, suffering and sin.

August 19

How To Get On In Life
Deuteronomy 8:1-18

In this Scripture, Moses interprets to Israel the significance of their wilderness journeys. The second and third verses are especially applicable in this explanation. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." In such words, there is defined the meaning of the circumstances through which they were permitted to pass.

To get on in life, one must understand oneself. This understanding can be reached only by acquaintance with the Word of God. This Word imparts the knowledge of the ways of God with men. It explains the nature and reason of things. It begins with God and it declares that "of him and through him and to him are all things," which means that God is the source, channel, and end of all things. There are no unforeseen emergencies with Him.

All the circumstances of life have one end in view, namely, to bring out the real attitude of man towards God. This explains the underlying reason of the ways of God with men. To yield to Him in the various circumstances of life as they arise is the evidence of a right attitude of heart. It spells submission. For all such it is written, "the meek will he guide in judgment and the meek will he teach his way"—His way of forgiveness, of cleansing; His way of justifying and saving; His way of fellowship and service; and His way of grace and glory in Christ Jesus.

As one is taught of God in the understanding of these things, he learns in the best sense of the words, "how to get on in life."

August 26

Lessons in the School of Prayer
Matthew 18: 19, 20; 21:18-22; John 14:12

There are grades in the school of prayer, but no graduates. There is always more to follow and never complete attainment. Satisfaction and joy in answered prayer is a matter of endless growth.

The one essential lesson taught in these Scripture verses concerning prayer is that of faith, "If ye have faith." Let these words be pondered, and also the other words, "Whatsoever ye shall ask in prayer believing, ye shall receive."

All through the synoptic Gospels, this essential quality of faith is the outstanding one. In the Gospel according to John, another condition is added which expresses the truth of the believer's union with Christ—"If ye shall ask anything in my name."

Concerning the words of John 14:12, some one has well said, "If this message stood alone, we might well question its possibility of fulfilment and wonder as to the relationship between these 'greater works' and the presence of Christ in heaven with the Father; but, happily

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the passage continues with an unfolding of another reason why the 'greater works' are possible, throwing a flood of light on the secret of their accomplishment. 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son' (14:13).

"After all, then, He it is who proposes, and who alone is able to do these 'greater works'; but He so relates the man of prayer to Himself that He is able to speak as though all this would be accomplished by the man of prayer. O wonderful union with the living Christ! O marvelous possibility! Who other than the man Christ Jesus ever passed beyond the shallow waters of this fathomless, boundless sea of divine possibilities?"

September 2
Lessons from the Psalms—A Singing Psalm
Psalm 96:1-13

The word "sing" occurs three times in the first two verses of this psalm. The word "give" occurs three times in verses 7 and 8. All that we can "give" to God directly is praise. Other gifts may be offered indirectly, but praise can be addressed direct to God. "Who so offereth me praise glorifieth me."

The theme of the psalm is found in verse 10, "The Lord reigneth." When this is realized in personal experience, it is natural and easy to "sing unto the Lord a new song," and to show forth His salvation from day to day. The reign of God in the human heart leads to joy and praise. The same truth appears in another form in Ephesians 5:18, 19. First there is the command to "be filled with the Spirit." This corresponds to the reign of God in the heart. Then follow the words, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." God's full salvation evokes joy and praise. It includes forgiveness of sins, peace of mind, victory in conflict, and power for witnessing. It makes available to faith all that Christ died and rose again to secure.

This psalm carries us beyond a present and individual salvation to the time when the earth shall be filled with the glory of God. In reading verses 3 and 10 of this psalm, substitute the word "nations" for the word "heathen." This will give more clearly the future aspect of God's salvation, that time when the prayer which we often pray will be answered, "Thy kingdom come, thy will be done, as in heaven so on earth." Read verses 11-13 with this in mind; then turn to Revelation 22:20 and repeat with new interest and longing the closing prayer of the Bible, "Even so, come, Lord Jesus."

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International Sunday-school Lessons

P. B. Fitzwater

August 12

Martha and Mary
Luke 10:38-42; John 11:1-46; John 12:1-9

Golden Text:—"Mary hath chosen that good part which shall not be taken away from her."—Luke 10:42.

In order to properly understand these two characters, it will be necessary to look at the several narratives in which they are brought to our view. These are three in number. We should see them as several scenes dissolving into one majestic portrait. The first picture gives us a view of Mary and Martha as they appeared in the days of sunshine. The second scene depicts them in the day of great sorrow, and the third scene depicts Mary rendering the highest and most intelligent service to her Lord.

I. The Behavior of Martha and Mary in the Days of Sunshine (Luke 10:38-42).

In this picture we see Martha engaged in preparing a meal for Jesus. In her effort to make the best preparation for her honored guest, she became distracted. She not only was cumbered with much serving but she found fault with Mary for not helping her. She not only found fault with her sister, but even censured the Lord for permitting such neglect. Martha has had her followers in all ages; every church knows them. The busy, troubled and fussy women who are engaged in service for the Lord with little patience for those who sit at the feet of Jesus. Mary sat at Jesus' feet and heard His word. She had taken her turn in the service as the word "also" would imply. She did not neglect service but had the keenness of perception to discern that communion with the Lord was more prized by Him than the unusual care about the many things connected with the serving of a meal. Both of these women loved the Lord and it is impossible to say which loved Him more, but Martha received His rebuke and Mary His commendation. In the days of sunshine in this home, Mary made the good choice of communion with her Lord.

II. Martha and Mary in the Day of Great Sorrow (John 11:1-46).

The next scene which occupies our attention is on the occasion of the resurrection of Lazarus. In the time of the sickness of Lazarus, these sisters had sent for Jesus. Jesus loved the members of this household and yet, strange to say, He delayed His going to them until after the death of Lazarus. Martha met Him with rebuke saying that if He had been there her brother had not died. This carried with it the censure for His delay under such trying circumstances. This act of Martha called forth some marvelous teachings on the resurrection. After this interview with Martha, she came to Mary with the message of a call from Jesus. Mary was composed and remained in the house until called for. She immediately responded to this call but used the identical words of Martha, but instead of receiving a rebuke, He mingled His tears of sympathy with hers. It seems that the reason she had such composure in this dark hour was that she had patiently sat at His feet and listened to His Word so that she understood the meaning of the tragedy. The difference then in the behavior of these two women in this dark hour was doubtless due to the fact that in the days of sunshine Mary had entered so fully into fellowship with the Lord, and that Martha had lost this grace through her fretfulness. May we so enter into fellowship with the Lord in the days of prosperity that in the hour of the dark shadow we may with calmness of soul behave ourselves.

III. Jesus Entertained at Bethany (John 12:1-9).

At this supper appeared Mary and Martha, and Lazarus who was raised from the dead. Doubtless this service was in grateful appreciation of His help and sympathy in the days of their trial. At this supper Martha was back at her old business of serving, but it would seem with an unruffled disposition. The Lord's rebuke had its desired effect. While engaged in the same service it would seem that she now was able to serve a larger group because the twelve were doubtless with Him, so instead of having to prepare for one guest, she now was to prepare for thirteen. Mary took a pound of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair. This was a token of her great love and devotion. She was back to her accustomed place at the feet of Jesus. Because in the days of sunshine, she sat at the Master's feet listening to His teaching, she was able to pass through the dark shadow of her brother's death, and now when the cross was casting its cruel shadow across Christ's pathway, she with the keen intuition of true love, reads his sorrow and brings her costliest gift as an evidence of her love which withholds nothing from Him. She thus anticipated His death and burial and knowing that she could not minister unto Him then, she renders this service beforehand.

The Lord received this act of love at its full value. It is much better, then, that we show our love to our friends while they live than after they can no longer appreciate it. Against the foul criticism of Judas, Jesus defends Mary. He declared that it was no more of a waste than the ointment placed on the bodies of the dead in embalming. In fact it was doing that very act before-

hand unto Him. We should learn from this to so relate ourselves to Jesus in the days when we are well and prosperous and have our friends and relatives with us that in the hour when death and disappointment crosses our pathway, we may be intelligent and composed, and in the hour when intelligent service is to be rendered we may even anticipate as did Mary the opportunities of thus honoring our Lord. Only Mary, of all His disciples, had really understood Jesus when He said He must be crucified and raised again the third day. The announcement of His crucifixion brought unto them dismay and they refused to believe in the resurrection, but Mary came to anoint His body for the burying.

August 19
Stephen the Martyr
Acts 6:1-7:60

Golden Text:—"Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?"—Romans 8:35.

I. Stephen, the Deacon (6:1-8).

The early church was threatened with dissension over suspected partiality in the distribution of alms. Thus we see that as soon as the church had relief from external troubles, difficulties arose from within. Up to this time it would seem that the apostles did all the work. In view of such burdens, perhaps some things had been neglected. However, the church proved itself capable of meeting the emergency. A congregational meeting was called, the case placed before the church, and the church instructed to select seven men of good reputation and spirit-filled to administer the temporalities of the church giving the apostles the necessary time for prayer and the ministry of God's word. Thus we see how that the Spirit-guided church was able to solve its own problems, and how church government developed. Just as the deacon's office sprang out of this dissension, so new needs called forth new officers. Among the seven deacons, Stephen had first place. While engaged in his duties as deacon, he sprang into the light as an eloquent and powerful preacher. So mighty was his ministry that the number of disciples greatly increased, even many of the priests believing.

II. Stephen before the Council (6:9-15).

The success of this movement soon came to be noted by the enemies of Christ.

1. Disputing with Stephen (vv. 9, 10).

Certain foreign speaking Jews took the lead in this controversy. Perhaps the fact that Stephen was a Grecian Jew provoked them to act. He was more than a match for them while the debate was carried along the lines of reason and Scripture. Beaten in this line, they had him arrested and brought before the Council.

2. Charged with Blasphemy (vv. 11-14).

They trumped up this charge and endeavored to support it by secretly finding and inducing men to perjure themselves in their testimony. Stephen showed in his preaching that God's purpose was progressive and that the policy instituted by Moses should be superseded by the new faith since this was the culmination of what Moses began. He showed that the old dispensation would be superseded by the new and that the church would come out into the liberty of Christ. Christianity did not destroy Judaism but caused it to blossom forth into the glory of the new order. The Mosaic dispensation was the root, and the Christian dispensation the fruit.

3. Stephen's Face Transfigured (v. 15).

He was so completely filled with Christ that as he saw the angry mob and realized how soon he would be violently dealt with and pass into the presence of the Lord, his face shone as the face of an angel. It was Christ shining through him.

III. Stephen's Defense (7:1-53).

In refuting their charge he shows by the history of God's dealing with the Jews that they had always resisted Him. Therefore their present attitude was because they were unwilling to move forward with the divine purpose. As pointed out by Stifler four points stand out in his defense:

1. God's dealings with the Jews showed progress. The end was not reached by a single leap but by gradual stage.

2. The Temple was not the only holy place. God appeared at different places and at different times.

3. Israel invariably opposed God as He tried to lead them on.

4. He showed his loyalty to Moses by constantly referring to him.

IV. Stephen Stoned (7:54-60).

His words were too much for them so they gnashed upon him with their teeth.

1. Looked Steadfastly into Heaven (v. 55).

Instead of looking about upon his murderers in their raging fury, he looked up to heaven. This was the secret of his calm. If he had looked about him he might have been afraid.

2. He Saw the Glory of God.

A vision of God's glory can only be seen by those who are loyal unto Him, even unto death.

3. He Saw Jesus Standing on the Right Hand of God. The fact that Jesus was standing shows that He was actively interested in the suffering of His faithful witness.

4. Cast Him Out of the City and Stoned Him.

5. His Prayer (v. 60). How like that of Jesus on the cross. Christ so completely filled him that he could thus act.

6. He Fell Asleep (v. 60). The Christian's death is only a sleep. This sublime scene must have vitally affected Saul who was consenting unto his death.

August 26
Barnabas the Great-hearted
Acts 4:36-37; 11:19-30

Golden Text:—"He was a good man and full of the Holy Ghost and of faith."—Acts 11:24.

I. Barnabas the Man (Acts 4:36).

His original name was Joseph. When he became a Christian, he was renamed Barnabas signifying the change from the old life to the new. This was a common custom, for example, Simon to Peter and Saul to Paul. The name means

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"son of prophecy" or "son of exhortation and consolation." This shows not only the nature and spirit of Barnabas but that he possessed the gift of hortatory preaching. The exercise of this gift made him a son of consolation.

II. Barnabas the Philanthropist (Acts 4:37).

So fully had the divine love permeated the very being of Barnabas that seeing the need of his fellow-believers, he sold his property and brought the money and laid it at the apostles' feet. His generosity expressed itself in deeds, not in pious words and promises. He counted nothing his own while his brethren were in need. He was in no sense obliged to do this as there was no such thing in the early church as a binding law of a community of goods. Private ownership of property was recognized (Acts 5:4). Such a sharing of goods will take place any time and any place among real Christians under such circumstances.

III. Barnabas the Christian Statesman (Acts 11:19-30).

The violent persecutions of the church sent many disciples into the regions about the Mediterranean Sea. As they went they preached the gospel and churches were established. The most conspicuous of these was at Antioch, the capital of Syria, because it became the most important center in the spread of Christianity. Everything went well as long as the gospel message was preached to the Jews only. The idea held among the disciples at that time was that the Gentiles were excluded. Here certain of these disciples deliberately preached Christ among the Greeks. They announced to them that God had become incarnated in a man and that that man, after a ministry of love and grace, had died a sacrificial death on the cross and that salvation was now offered to all who would accept Him. The seal of the Lord was upon this ministry and great multitudes believed and turned to the Lord. Frequently forward and revival movements originated outside of the centers of ecclesiastical authority, for example, the Reformation and the Wesleyan revival in England. The news of this revolutionary preaching reached the ears of the church at Jerusalem and caused not a little excitement and discussion. The church decided to send a committee to Antioch to look into the matter. Eccelesiastical authorities seldom start revivals but usually seek to regulate them after they are started.

1. Barnabas Sent to Antioch (vv. 22-24). Fortunately in this case they sent the proper man. Barnabas was a good man and full of the Holy Ghost and faith. Therefore, he had spiritual discernment and broad sympathy. Good men are quick to see good. When he came to Antioch he saw the grace of God and was glad. If we have grace in ourselves, we will be able to see grace in others. He exhorted and urged them forward in their work. Men like Barnabas are much needed today in our churches—men of vision and Christian courtesy and sympathy.

2. Barnabas Goes after Saul (vv. 25, 26). The work so prospered that help being needed Barnabas went after Saul. These men had been together before. After Saul's conversion, he came to Jerusalem and tried to join himself to the disciples but they were afraid of him. Barnabas befriended him (Acts 9:26, 27). He saw that Saul was really a converted man. Being a good man he could see there was good in Saul. Barnabas thus introduced Saul to his great work as the apostle to the Gentiles. The gifts of both these men were needed on that field. Different temperaments when brought into harmony by God's grace are needed in the church.

3. Disciples Called Christians (v. 26). After a year of teaching by Paul and Barnabas, the name Christian was given to the disciples. The name was associated with the teaching. Paul taught the vital oneness of the believer with Christ so it was natural that the disciples should be called Christian. The notion that the name Christian was given in derision has no basis in fact. It was not said that they were called Christian by their enemies.

IV. Barnabas and Saul go to Jerusalem with Alms (vv. 26-30).

Because of the oneness of Christians with Christ and with one another, the distress of the brethren at Jerusalem must be relieved by the gifts of the believers at Antioch. These gifts had a powerful effect in removing the suspicions of the brethren at Jerusalem.

September 2

Paul the Apostle

Acts 22:3, 6-10; Philippians 3:4-14

Golden Text:—"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

Paul's name stands second to none in the annals of history. The story of his life is of perennial interest.

I. His Birth (Acts 22:3 cf. Phil. 3:17).

He was born in Tarsus of pure Hebrew stock. He could with legitimate pride boast of godly ancestry. It is highly important that each generation should so live that no handicaps be placed upon their children.

II. His Home Training (Phil. 3:5).

His parents were pious people and carefully cultured him according to Jewish standards. Most religious leaders spring out of such homes, for example, Moses, Samuel, Timothy. Stern principles of integrity were inculcated in him thus giving him strength of character to impress the world. He was strongly attached to the peculiarities of the Jewish religion. The heroes which molded his life were Joseph, Moses, David, Isaiah, instead of Achilles, Hercules, etc. What a blessing today if the boys and girls were brought up under such influence!

III. His Education (Acts 22:3).

1. His Patriotism. He was brought up to love his nation. He proudly affirmed, "I am a Jew." Paul was a nationalist of the true type. Children should be taught to love their nation.

2. A Love for the Bible. The Scriptures were to him the very Word of God. What was found written therein was the final word for him. Loss of love for the Bible and implicit faith therein is a tragedy.

3. Zealous for God. Acts 22:3. The word zealous literally means "to boil."

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5. He Had a Trade. Every Jewish boy, regardless of his father's wealth, was taught a trade. It was a saying among them that, "He who failed to teach his son a trade, taught him to steal." This would be a good plan in our modern days.

IV. His Conversion (Acts 22:6-10).

1. On the Way to Damascus (v. 6). He was the enemy of Christ and was on his way to Damascus with authority to bring bound such Christians as might be found to Jerusalem to be punished. While on this journey he had time for reflection and his conscience now began to work.

2. A Light from Heaven (vv. 6-9). As this light burned through the sky over him, he fell to the ground humiliated. Accompanying the light was a voice saying, "Saul, Saul, why persecutest thou me?" Upon inquiry as to who was speaking, the Lord declared that it was Jesus of Nazareth whom he was persecuting.

3. An Honest Inquiry (v. 10). He was willing to do what the Lord willed, so he was instructed to go to Damascus where fuller light would be given.

V. His Estimate of Christ (Phil. 3:7-9).

When he came to know Christ, he counted all but loss in comparison with Him. He saw Christ as the supplier of righteousness. He who has Christ and His righteousness has everything worth while.

VI. His Transcendent Aim (Phil. 3:10-14).

1. To Know Christ and the Power of His Resurrection. He desired that he might be made conformable to His death and have fellowship in His sufferings.

2. He Desired to Attain unto the Resurrection of the Dead. This refers to the first resurrection in which the believers shall come forth from among the wicked dead.

3. He Pressed Toward the Mark. He did not count that he had yet attained. He depreciated his present attainments, perceived the dignity of his calling and pressed forward with all his strength in order that he might win the prize. The conditions which determine growth are (1) a decided dissatisfaction with present attainments, (2) perception of the height of truth, and (3) a resolute determination to attain at whatever cost.

WM. L. SCHULTZ
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Missionary Department

Robert H. Glover

"I am made all things to all men, that I might by all means save some."—1 Corinthians 9:22.

The apostle to the Gentiles here gives expression to the great principle of adaptation in missions. This principle applies to method of work as well as to personal bearing.

We must ever distinguish between missionary *aim* and missionary *method*. The *aim* is one, and that *spiritual*, namely, to bring men to know Jesus Christ as the only Saviour from sin. The *methods* may be many—evangelistic, educational, literary, medical, industrial, philanthropic.

We need not insist upon uniformity of method; indeed, such uniformity would not be in keeping with the apostle's "by all means," and far from being desirable it would be a misfortune.

But what does need insisting upon is that all methods shall have one and the same ultimate aim, and that first and last they be held faithfully to that aim. As "by all means" defines the methods, so "save some" defines the aim. Not education merely for its intellectual values; not medical work merely for its physical benefits; not social service merely for its material advantages. Great and good as all these results are, they are not sufficient in themselves to justify calling the efforts which produce them *missionary* work. They should be regarded as so many means to the still higher end of evangelization and the salvation of souls.

Alas, far too many instances of the miscarriage and failure of missionary enterprises through their becoming absorbed in the method to the losing sight of the original aim, and their ultimate substitution of the means for the end!

It is all too easy to let the pressure of school curricula, medical clinics and industrial activities crowd out the distinctly spiritual note and touch for which these very lines of work have created a golden opportunity. Thus the highest aim is defeated and the best results are lost. Oftentimes the overworked missionary under these conditions deserves sympathy rather than blame. But it is a matter for constant prayer that the true missionary aim may be kept insistently in view and the highest results achieved.

EVERY CHRISTIAN'S MAIN BUSINESS

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a *missionary* Christian will be a *missing* Christian when the great day comes of bestowing the rewards of service."

—Dr. A. J. Gordon.

A CITY WATERWORKS AND LAUNDRY IN CHINA

The family washing is brought down to the edge of a pond or stream and beaten on flat stones or boards with a short club. The household water supply is carried to all parts of the city in bucket loads.

SPIRITISM OUTSTRIPPING THE GOSPEL

Emil W. Halverson ('21) writing from Bananal, his station in Brazil, tells of a successful trip of several weeks which he had taken to Corumba, a town of 10,000 and the second largest in that great neglected state of Matto Grosso. He found Corumba not only a stronghold of corrupt Romanism, but actually a field for the dissemination of pernicious literature on Spiritism.. He met with full sets of such books in several homes, where their poison had begun its work. Fortunately he was able to sound a warning

in these cases, and to place a corrective in the form of the written Word of God. He sold 20 Bibles, 170 New Testaments and 327 Gospel portions, and gave away over 3,000 gospel tracts, mostly in homes.

He reports blessing and results in the work at Bananal, where quite a few have recently accepted Christ. Mr. Whittington, the senior missionary, has been conducting Bible study classes there for the Indian workers as a means of strengthening their faith and increasing their zeal. Ten of these workers were taking turns in visiting outlying villages in the district, where the gospel had never before been preached. Already two souls had accepted the Saviour in one village.

THE ADVANCE INTO MATTO GROSSO

One objective ever before the I. S. A. M. U. has been to reach the Bororos and other savage Indian tribes in the vast unoccupied portion of the state of Matto Grosso. There have been many hindrances and delays in these plans, including the recent revolution in Paraguay. The cheering word now comes that this pioneer expedition, under the leadership of Alex R. Hay, has already set forth. They arrived at Corumba in May, and decided to open that place as a mission station and base of supplies and communications for the farther interior. This journey involves serious danger and is fraught with important issues for the missionary cause. It should be upheld by many earnest prayers.

"ENLARGEMENT IN DISTRESS"

Such is the impressive title given to the Annual Report of the China Inland Mission for 1922. In spite of widespread trouble and unrest in China, 6,300 were baptized by this mission during the year, bringing the total number baptized since the beginning of the work to 93,131. What a cause for rejoicing and praise is this!

A TRIUMPHANT BAPTISMAL SERVICE

V. D. Roberts, '19, Bolivian Indian Mission, in a letter from San Pedro dated May 8 says: "Saturday afternoon twelve were baptized in a pool. So far as is known this is the largest number ever baptized in one day in Bolivia. It was a blessed sight, and some of the onlookers were deeply moved. One year ago Demetria was baptized, and this year her sister Angelica. Their father, who conducts a saloon, stood by with tears in his eyes. The next night he raised his hand and accepted Jesus as his personal Saviour. If you knew conditions you would indeed magnify the Lord for this miracle of grace. Then last year Dionecia was baptized. Her parents opposed, and it was only after long persuasion that they gave their consent. This year they were both baptized and came out of the water with radiant faces. Eight others are asking for baptism, but it is thought better that they wait a little."

SUDAN INTERIOR MISSION ANNIVERSARY

This mission has just celebrated its twenty-fifth anniversary. During the first decade (1898-1908) 23 missionaries were sent out and there were less than 10 converts. During the second decade (1908-1918) 44 new missionaries were sent out and there were 600 converts. Now the missionaries number 72 and the converts 2000. Thus the last five years have seen much more accomplished than the previous twenty, and the future, under the guidance and blessing of God, is big with promise.

LATEST MOSLEM FIGURES

In a new survey of the Mohammedan population of the world, contributed by Dr. Zwemer in *The Moslem World*

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Missionary Bureau **Chicago, Illinois**

for July, the following figures are given: Moslems in North and South America, 204,429; in Europe, 17,769,957; in Asia and the Islands, 154,678,909; in Africa, 60,948,397—a total of 233,601,692.

A WORTHY MISSIONARY AUXILIARY

From many missionaries in the different republics of Latin America, as well as from workers in Spain, come grateful testimonies to the help and blessing realized from the *Underscored New Testament*, selected portions from the Word of God, and other Spanish literature published and sent forth by the Bible House of Los Angeles. This society, like the other Bible and tract societies, has proved an invaluable auxiliary to the missionaries on the field, by furnishing them with generous grants of gospel "ammunition." Its work is one of faith, carried on by the free-will offerings of God's people. Its headquarters are 702 Knickerbocker Building, Los Angeles, Calif.

CONSOLIDATION OF PRESBYTERIAN MISSION BOARDS

The Board of Foreign Missions of the Northern Presbyterian church has lately been reorganized and made to include the hitherto separate Women's Board and also the Special Committee on work in Europe. It will henceforth consist of 40 members, namely, 25 men and 15 women. The old Board was organized in 1837, so that its missionary history covers 86 years. In 1837 its total missionary force was 38 men and women; in 1923 it is 1543 men and women. The total length of service rendered by all its foreign missionaries during these 86 years is 39,120 years.

This church has now in its 26 foreign missions 1,214 organized churches, 4,412 groups, 1,281 self-supporting churches, 206,043 communicant members and 4,816 Sunday-schools with an enrolment of 345,727. In its many fields it is responsible for the needs of more than 100,000,000 souls.

GROWTH OF FOREIGN MISSIONS

The foreign missionary movement has grown to large proportions. There are now altogether 28,000 Protestant missionaries in non-Christian lands. Of these, 17,000 have gone out from America. The largest church in the world is said to be at Ongole, India, the Baptist, Telugu station where, during the wonderful revival 45 years ago, 2,222 were baptized in a single day. That church today has over 45,000 members. The largest communion service in the world is that of the Presbyterian church at Elat, W. Africa, where 18,000 are wont to surround the Lord's Table.

PERSONAL MENTION

Dr. Samuel M. Zwemer has just sailed for England to attend the meetings of the International Missionary Council. He will then spend some time in Europe and plans to reach Cairo, Egypt, in September. He has recently been honored by being elected president of the General Synod of the Reformed Church of America, a position similar to that of moderator of the Presbyterian General Assembly.

Rev. H. L. Hellyer, associate director of the American Christian Relief Mission for Russia, Ukrainia and Eastern Europe, has again sailed for Europe to investigate and report further upon the distressing conditions there and the progress of the relief work. **Rev. O. R. Palmer,** director of the same mission, expects to follow shortly and to join Mr. Hellyer in the visitation of the afflicted areas. He will also take part in several conferences in Central Europe. These brethren have also in view a survey of the situation in Eastern Europe with the thought of the possible establishing there of a center of Bible training for workers among Jews and Russians. The need for such a center is keenly felt as being a vital factor in reaching the millions of unevangelized.

Rev. M. A. Stone, president of the American Council of the Ceylon and India General Mission, is about to leave for England for an important conference with the London Council of the same mission.

ONE WOMAN'S PARISH

Miss Florence Logan, '21, Presbyterian Mission, Paotingfu, China, writes of the sudden death of her senior fellow-worker, and continuing says: "Overnight I was changed from a language student to a missionary responsible for carrying the gospel to at least a million women and girls. Of course such a burden is too great for human strength, so I have been blessedly cast upon the Lord. The field is divided so that the work of the different missions does not overlap. The portion for which we are solely responsible has that number of women and children, and I am the only woman country evangelist to go out to them."

Miss Florence Logan itinerating by boat, Paotingfu, China

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WINGS OF ANGELS

B. W., Newton, Iowa.

Question: Where do artists get their authority from God's Word for picturing angels with two wings?

Answer: No authority in Bible for angels having wings. The cherubim in connection with the Ark of the Covenant had two wings each, but in Ezekiel's vision each had four (Ezek. 10:21). Each of the seraphim in Isaiah's vision had six wings (6:2).

THE RAPTURE

E. F. R., Mizeria, W. Africa.

Questions: (1) On what Scripture is belief in "the rapture" based? (2) Give Scripture for the belief that the Church will not go through the Tribulation.

Answers: (1) Only one clear passage (1 Thess. 4:14-18), but inferred also from the passages in answer to the second question. (2) Luke 21:36; 1 Thess. 1:10; 3:13; 4:17; 5:1-4, 9; Rev. 3:10; 4:4; 5:8-10.

LOSING ONE'S SALVATION

J. A. E., Columbia, S. C.

Question: Can a person who has been truly saved ever lose his salvation and be eternally lost?

Answer: Such a question implies that salvation is something like a bit of jewelry that may be stolen or carelessly dropped and never found; or like an experience which passes away with the subsiding of the emotions. While eternal life is a gift, it can not be detached from us but becomes an essential part of our being.

NEW TESTAMENT "INTRODUCTION"

E. B., Sioux Falls, S. Dak.

Question: Please recommend a book on the New Testament by as good an authority as Robert Dick Wilson on the Old.

Answer: Prof. J. Gresham Machen, an excellent authority upon the New Testament, recommends the *Introduction to the New Testament*, by Zahn, published by Scribner. To which we would add Sir William Ramsay's work, *The Bearing of Recent Discoveries of the Trustworthiness of the New Testament.*

THE BOOK OF ENOCH

R. O. J., Chico, Cal.

Question: Is there extant a book of Enoch, or is anything known of the writing therein mentioned in the book of Jude?

Answer: See the *International Standard Bible Encyclopedia*, article "Apocalyptic Literature." No original of the book exists, but copies of parts of it are found in the great libraries at Oxford, Paris, and other places. It was never regarded as canonical or part of the sacred text of Scripture. The words in Jude refer not to the book of Enoch, but to Enoch the person, "the seventh from Adam." The reference does not depend for its veracity upon what may be found in the book of Enoch.

JOSEPH AND LEVI

M. W. M., St. Louis, Mo.

Question: Why did Joseph and Levi lose their identity as tribal leaders, being replaced by Ephraim and Manasseh?

Answer: The two sons of Joseph were taken by Jacob to be his own (Gen. 48:5), received the patriarchal blessing (v. 9), and were given their place among the tribes (vv. 17-20). Thus the name of Joseph was dropped as a tribal name and the names of these two sons substituted. This would have made thirteen tribes to whom the land was to be allotted; but the tribe of Levi was chosen as the priestly tribe, receiving no particular section of the land but having forty-eight cities, together with their suburbs, scattered throughout the entire country.

THE BOOK OF DANIEL

R. H. W., Cleeves, Sask.

Question: (1) Is there anything in profane history that warrants the theory that the book of Daniel was written after the events had transpired? (2) That the Old Testament canon was closed and that the writer had to forge Daniel's name? (3) That the book was not written in Babylon but probably in the Holy Land? (4) Why is profane history taken as the standard with which sacred history must coincide?

Answers: We answer "no" to each of the first three questions, which are the positions taken by the rationalistic higher critics. (1) The basis for this theory is that a portion of the eleventh chapter so minutely portrayed the history of Antiochus Epiphanes that they decided this was history instead of prophecy, hence written after the events described, or in the second century B. C. (2) The Old Testament canon was closed about 330 B. C. Upon the supposition that the book of Daniel was written in the second century, it was necessary to assume that the writer forged Daniel's name, and then that he or some other schemer managed to slip it into the canon without being caught. (3) This theory is based upon linguistic assumptions, such as that the Aramaic in the book is western instead of eastern, for which there is no proof. (4) Chiefly because these rationalists want to rule out the supernatural, both in history and in prophecy.

CONCERNING THE KINGDOM

E. B. H., Everett, Mass.

Questions: (1) Is the "gospel of the kingdom" the same as the "gospel of the grace of God?" Is "my gospel" and the "gospel of the grace of God" the same? (2) Have the Jews as yet ever had the opportunity to accept Jesus as earthly king to sit on David's throne? In other words, in Matthew 3:2, does John call the Jews to repent because an earthly kingdom is at hand with Jesus as its king reigning on Mt. Zion, or does John call the Jews to repent because a new creation, the church with a heavenly citizenship and an invisible king is at hand? (3) Are the "kingdom of God" and the "kingdom of heaven" the same? (4) Did Israel reject an earthly kingdom with Christ as king, or life eternal or immortality? For which are the Jews today scattered and blinded? (5) Was it in Christ's power to *offer* Israel the earthly kingdom at His first coming? (6) Is the kingdom of His dear Son both the kingdom of God and the kingdom of heaven (Col. 1:13)? (7) If one of those Jews repented at John's call to repent, would he belong to the church which later came into being? (8) Is the Sermon on the Mount in Matthew's Gospel as much for the church as for the Jewish remnant in the Great Tribulation?

Answers: (1) Paul's "my gospel," and the "gospel of the grace of God" are practically the same; but the "gospel of the kingdom" is in a sense a broader term than the "gospel of the grace of God." (2) The offer of the Messianic kingdom was a *bona fide* offer, but conditional. The Jews could understand no other kind of an offer. Even after the resurrection of Jesus His disciples still anticipated an earthly kingdom. This offer does not preclude God's fore-knowledge that it would be rejected. The rejection made way for His other plans concerning His church. (3) The "kingdom of God," in its external aspect, is all-inclusive. It embraces the "kingdom of heaven" over which Christ now rules invisibly. (4) The Jewish nation, in the person of its representatives, rejected Christ as their king, for which their city was destroyed and the people scattered abroad until they shall be willing to accept Him as their Messiah. It is evident that this judgment upon them was not because they rejected Christ as their Saviour, merely, for that is a purely personal matter and the offer of salvation is always open to them. It was because He was rejected as their King. (5) Answered under two. (6) The "kingdom of his dear Son" is the kingdom of God" in its internal or essential nature, and in this sense is a part of the "kingdom of heaven," (7) Those who repented under the preaching of John the Baptist became true citizens of the "kingdom of God" and as such would have all the privileges of the church which was founded later. (8) We see no good reasons for applying the "Sermon on the Mount" exclusively to the Jews of any particular period in the future.

For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THREE "P'S" FOR SERMONIZERS

1. Prove, *i. e.*, appeal to the *reason.*
2. Paint, *i. e.*, appeal to the *imagination.*
3. Persuade, *i. e.*, appeal to the *affections.*

—Thos. Guthrie.

FOUR SAFE RULES FOR YOUNG PREACHERS

To be listened to is the first thing; therefore be *interesting.*

To be understood is the second thing; so be *clear.*

To be useful is the third thing; so be *practical.*

To be obeyed is the fourth thing; so speak as the *oracles of God.*

—A. W. Thorold.

SEVEN GREAT BIBLE EVENTS OCCURRING ONCE

1. "*Appointed Once*" (Heb. 9).
   The wages of sin.
2. "*Appeared Once*" (Heb. 9:26).
   To put away sin.
3. "*Suffered Once*" (1 Pet. 3:18).
   For sins.
4. "*Offered Once*" (Heb. 9:28).
   To bear our sins.
5. "*Died Once* (Rom. 6:10).
   Unto sin.
6. "*Shaken Once*" (Hag. 2:6; Heb. 12:26).
   Because of sin.
7. "*Delivered Once*" (Jude 3).
   The faith concerning the Saviour and the saints.

—J. M.

SEVEN PRECIOUS POINTS IN ROMANS 8:28, 29

1. *The Knowing.*
   Our blessed privilege.
2. *The Working.*
   God in everything.
3. *The Loving.*
   We love because He first loved us.
4. *The Calling.*
   Effectually called, justified, glorified.
5. *The Foreknowing.*
   Foreknowledge of God the Father.
6. *The Predestinating.*
   According to God's purpose and council.
7. *The Conforming.*
   We shall be like God's Son.

GOD'S GLORIOUS END

"That he might be the first-born among many brethren."

—J. M.

ESTIMATES OF JESUS

A mere man - - - - - - Matt. 13:55
A teacher - - - - - - - - John 3:2 -
A visionary - - - - - - - - Mark 3:21
An impostor - - - - - - - Matt. 12:24
A blasphemer - - - - - - - John 10:33
The Christ - - - - - - - - John 6:69

"Can we not say, My Lord and my God?"—John 20:28.

—Fred S. Shepard.

THE WORD OF GOD

1. The Testimony of the Bible Concerning Itself.—(a) As regards inspiration (2 Tim. 3:16; Acts 1:16; Rom 3:2); (b) As regards veracity (Dan. 10: 12; Jas. 1: 18); (c) As regards power (Ps. 19: 7); (d) As regards permanency (1 Pet. 1: 23).

2. The Testimony of Our Lord to the Bible.—(a)He appealed to it (Matt. 4: 4; Mark 12: 10); (b) He quoted from it (Matt. 15: 7); (c) He taught from it (Luke 4: 21; Luke 24: 27, etc.). (d) He encouraged its study (John 5: 39).

3. The Testimony of the Bible to Our Lord.—(a) His divinity (John 1: 1; Heb. 1: 3; Isa. 9: 6, etc.); (b) His mediation (1 Tim. 2: 5; Eph. 2: 13-18; Heb. 9: 15); (c) His prophetic office (Luke 19: 41-44; Matt. 13: 54); (d) His high-priestly office (Heb. 3: 1, 2; Heb. 7; 23-28); (e) His kingly office (Rev. 1: 5, and 3: 21; Luke 1: 33); (f) His Headship of the Church (Eph. 1: 22; Col. 1: 18).—S. E. Cambie, in *The Christian.*

OUR REDEMPTION

1 Peter 1:18, 19

Negative: How we are not redeemed (v. 18).

Positive: How we are redeemed (v. 19).

1. *The Price of Our Redemption.*
   "The precious blood of Christ" (v. 19, 1st cl.).
2. *The Character of Our Redeemer.*
   "As of a lamb without blemish and without spot" (v. 19, 2d cl.).
3. *The Foreordination of Our Redeemer.*
   "Who verily was foreordained before the foundation of the world" (v. 20, 1st cl.).
4. *The Manifestation of Our Redeemer.*
   "But was manifest in these last times" (v. 20, 2d cl.).
5. *The Participators of the Redemption.*
   "You, who by him do believe in God" (v. 21, 1st cl.).
6. *The Certainty of Our Redemption.*
   "That raised him up from the dead, and gave him glory" (v. 21, 2d cl.).
7. *The Purpose of the Raising of Our Redeemer.*
   "That your faith and hope might be in God" (v. 21, 3d cl.).

—L. J. Derk.

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5. Eucharistic —Demands Deity.
6. Administrative—Demands Humanity.
7. Benediction —Demands a Risen Lord.

His Glorious Achievements

1. Justice Satisfied, Rom. 5:10.
2. Redemption Accomplished, Eph. 3:11-14.
3. Exalted Over All Else, Heb. 2:9, 10.
4. All Promises Secured, 1 Pet. 2:9, 10.
5. Duration of Priesthood, Heb. 5:6-7:24; 13:8.
6. Value of His Sacrifice, Heb. 10:11-14.
7. Glory of Sanctuary, Heb. 9:11-14 and 10:19.

—John Hill.

A BIBLE READING

The Need of Waiting on the Lord

1. *It is commanded*, Ps. 27: 14; 37: 34; Prov. 20: 22.

2. *It has been the purpose and practice of His people*, Ps. 52: 9; 25: 21; 130: 5, 6; Isa. 8: 17.

3. *As a confession of helplessness*, Ps. 59: 9; Mic. 7: 5-7.

4. *As an evidence of faith and trust*, Ps. 25: 1-3; see 38: 15, margin.

5. *We wait upon Him as*—

(a) The Creator of all things, Jer. 14: 22.

(b) The God of judgment, Isa. 30: 18.

(c) The Lord of mercy and grace, Ps. 33: 18-20; Lam. 3: 25.

(d) The God of salvation, Mic. 7: 7; Ps. 25: 5.

The Rewards of Those who Wait

1. *They are blessed*, Isa. 30: 18.
2. *They shall not be ashamed*, Isa. 49: 23; Ps. 25: 3.
3. *They shall inherit the earth*, Ps. 37: 9, 34.
4. *They renew their strength*, Ps. 27: 14; Isa. 40: 31.
5. *They prove the Lord's goodness and saving power*, Lam. 3: 25; Isa. 25; 9.

—*The Bible Call.*

SEVEN THINGS PERTAINING TO THE LORD

In Psalm 19

1. "*The Law of the Lord*" (v. 7). Divine perfection.
2. "*The Testimony of the Lord*" (v. 7). Divine certainty.
3. "*The Statutes of the Lord*" (v. 8). Divine righteousness.
4. "*The Commandment of the Lord*" (v. 8). Divine purity.
5. "*The Fear of the Lord*" (v. 9). Divine holiness.
6. "*The Judgments of the Lord*" (v. 9). Divine truth.
7. "*The Things Acceptable in Thy Sight, O Lord*" (v. 14). Divine approval.

Divine perfection, purity, and power call forth the praises of the hearts of all "His own."

—J. M.

TO MAKE YOU THINK

We never need prayer so much as when we are indisposed for it.

Nothing but the Cross of Christ can set other crosses straight.

Distress is virtue's opportunity; we only live to teach us how to die.—Southerne.

What we have from God, we cannot keep without God.

All our prayers are by cyphers till Christ's intercession be added.—Ambrose.

Pray and *stay* are two blessed monosyllables.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God —Ambrose.

"WE WOULD SEE JESUS"

John 12:21

This is the request of certain Greeks who had come up to Jerusalem to worship on the occasion of the last Passover. They had referred this request to Philip, one of the disciples, who in turn carried it to Andrew, and the two together went and told Jesus.

The effect of their request upon Jesus Himself was markedly strange. But we pass for the moment from the consideration of that effect to dwell on the circumstances under which we feel or ought to feel the same aspiration.

1. "*We would see Jesus*" *when our souls are burdened with a sense of guilt.* What other name can bring us peace? What other voice can charm away our fears? "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

2. "*We would see Jesus*" *when we are engaged in His holy worship.* Frederick Whitfield draws an impressive picture of the blind, halt, and withered that roamed the streets of Jerusalem where Jesus stood comparatively unknown. He contrasts their unhappy and destitute condition with its magnificence, and especially its boasted righteousness, and outward observances of devotion. And He employs this contrast to illustrate the worthlessness of the holiest of religions without Christ. All the grandeur, all the ordinances and ceremonies of that city put together were not able to accomplish for any one of those poor wretches what a single touch or word, or even a look from Jesus did.

3. "*We would see Jesus*" *in the details of our daily life.* In our hearts as the Lord of their affections, purposes, and pleasures. In our social intercourse, for what are the charms of friendship unless sanctified by the thought of Him? In our business relations and domestic responsibilities, to sweeten care, to inspire effort, and to further the principles of purity and brotherly love. In our sorrow and affliction as the One "who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

4. "*We would see Jesus*" *in death.* Severn tells of the last moments of the poet Keats. Shelley and Hunt had deprived him of his belief in Christianity which he wanted in the end, and he endeavored to fight back to it, saying that if Severn would get him a Jeremy Taylor he thought he could believe. But a copy of Jeremy Taylor was not to be found in Rome. Another time, having been betrayed into considerable impatience by bodily and mental anguish, he cried, with an oath, "Oh, Severn, a man ought to have some superstition that he may die decently." What a contrast with this pitiable wail is the triumphant paean of an aged saint of our acquaintance who, falling accidentally upon the floor one day, and supposing the stroke of the sickle had fallen which was to garner her into the eternal storehouse, broke forth in the happy song.

"Hallelujah! 'tis done! I believe on the Son, I am washed in the blood of the crucified One!"

5. "*We would see Jesus*" *in glory.* This is the hope of every awakened soul, and which has its foundation in Holy Writ. "They shall see his face, and his name shall be in their foreheads" (Rev. 22:4). "Father, I will that they also whom thou has given me, be with me where I am, that they may behold my glory which thou hast given me" (John 17:24).—James M. Gray.

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TWELVE REASONS WHY A CHRISTIAN SHOULD BE HAPPY AND ENCOURAGED IN A DAY OF DIFFICULTY

1. **BECAUSE** he has a Father in heaven who loves him, cares for him, and has blessed him with all spiritual blessings in heavenly places in Christ.
(*John* 16:27; *Luke* 12:22-32; *Eph.* 1:3)
2. **BECAUSE** he has a great High Priest in heaven to sympathize with him, succour and support him, and to conduct him into heavenly things.
(*Heb.* 2:17-18; 4:14-15; 8:1-6)
3. **BECAUSE** he has a great and good Shepherd to lead him and to feed him all the way home.
(*Ps.* 23; *Heb.* 13:20-21)
4. **BECAUSE** he has an "Advocate with the Father, Jesus Christ the righteous," who pleads his cause, and always prevails.
(1 *John* 1:8-10; 2:1)
5. **BECAUSE** he has a "Wonderful Counselor" to go to for advice at all times. (*Isa.* 9:6)
(*See Micah* 4:9, *middle of verse*)
6. **BECAUSE** he has an abiding Comforter (the Holy Ghost) to guide him into all truth, to teach him all things, and to take of the things of Christ and show them unto him.
(*John* 14:16, 17, 26; 16:13, 14)
7. **BECAUSE** he has a "throne of grace" to go to, where he can "obtain mercy and find grace to help in every time of need."
(*Heb.* 4:16)
8. **BECAUSE** he has the Holy Scriptures to search and study, which testify of "the sufferings of Christ and the glory that should follow." (1 *Pet.* 1:2)
9. **BECAUSE** angels minister unto him, being an heir of salvation.
(*Heb.* 1:14)
10. **BECAUSE** he is an heir to an inheritance "which is incorruptible, undefiled, and that fadeth not away, reserved in heaven," and is kept by the power of God until he comes into possession.
(1 *Pet.* 1:3-5)
11. **BECAUSE** he has the interests of Christ to engage him "a little while," until the return of his Lord. (*Refer Eph.* 6:18-19, "*All Saints*," *and* 1 *Tim.* 2:1-6—"*All Men.*" *See also Luke* 19:12-19 *and* 1 *Cor.* 11:23-26)
12. **BECAUSE** he has before him the bright and blessed hope of the Lord's appearing in glory, when all His saints will appear with Him, and be like Him, and reign with Him for ever and ever.
(*Tit.* 2:13, 14; 1 *John* 3:2)

—"Quartus."

The *service* of Christ is the *business* of my life.
The *will* of Christ is the *law* of my life.
The *presence* of Christ is the *joy* of my life.
The *glory* of Christ is the *crown* of my life.—Selected.

THE MASTER'S VISITS TO BETHANY

Our Lord appeared at Bethany in a four-fold capacity:

1. As the Faithful Teacher (Luke 10: 38-42).
2. As the Divine Consoler (John 11: 1-45).
3. As the Gracious Interpreter (John 12: 1-8).
4. As the Priestly Blesser (Luke 24: 50-53).

In these four passages we have:

(1) A scene of bustling hospitality—Worry at the hearth (Luke 10: 40);

(2) A scene of sisterly grief—Weeping at the grave (John 11: 33);

(3) A scene of lavish thanksgiving—Waste at the table (John 12: 5; Matt 26: 8);

(4) A scene of tearless farewell—Worship at the last tryst (Luke 24: 52).

In all we see Jesus:

1. Rebuking undue solicitude (Luke 10: 41, 42);
2. Removing domestic friction (Luke 10: 41, 42);
3. Restoring to a bereaved family the dead brother (John 11: 41-44);
4. Revealing to the world the glory of immortality (John 11: 41-44);
(5) Receiving the tribute of costly devotion (John 12: 3);
(6) Rewarding it with eternal memorial (Matt 26: 13);
(7) Renewing His promise of the Holy Spirit (Acts 1: 4, 5);
(8) Returning to His Father in heaven (John 20: 17).—Albert W. Bean.

The influence we exert in the world is created by our relationship to Jesus Christ; and our relationship to Jesus Christ is revealed by our influence.—Selected.

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HOW FAITH OPERATES

The faith of the child of God is like the sail of a boat. The sailboat makes its headway against the steady flowing of the current because the wind, blowing in the contrary direction, fills the sails. The currents are not always controlling factors in life. There is a power that drives men counter to them. *Faith spreads the sails and courageously defies the power of the currents of opposition, unbelief and sin.*

✣ ✣ ✣

THE UNIVERSAL RELIGION

The notable elements of Christianity concerning the inspiration of the Scriptures, the divine nature of Jesus Christ, His virgin birth, His miraculous power, His atonement for sin, His resurrection and ascension, are the distinguishing and peculiar facts that differentiate it from merely human religions and mark it as divinely qualified for man's salvation. To eliminate these were death to men and an insult to God. To hold fellowship with those who discard and disbelieve these truths is to use efforts in leveling downward, and in repudiating the holy elements of God's gracious redemption. *What our race needs is not the religion that is common to all, but the peculiar, essential, distinguishing, vital, elevating, and saving truths of the gospel that have come to us from God, by inspiration of the Holy Spirit, and through the saving grace of Jesus Christ.— Herald and Presbyter.*

✣ ✣ ✣

THE INFIDEL'S BOOMERANG

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes.

A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool.

The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion." "Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied. "Why, I have been writing and lecturing against religion for these twenty years."

The evangelist glanced at his watch and said, "Well I said I could prove an infidel a fool in ten minutes, and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!" There is more than a sharp retort here. *There is the exposure of the infidel's recognition that Christianity represents something that he must fight—for it condemns him.*—C. B. McAfee.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Rev. F. H. Ream, who was pastor of the Immanuel M. E. Church in Dalton, Mo., has again entered the evangelistic field. He may be reached at 3302 Prospect St., Kansas City, Mo.

Loren G. Jones and Evangelist John E. Brown are having fine meetings at Chester, S. C. Mr. Jones has charge of the music and Mrs. Jones has charge of the women's work.

Evangelist Othie Sackett has been engaged by Rev. R. W. McGranaham to give six addresses at three summer conferences, Xenia, New Concord, and Monmouth, Ill. Three of his addresses will be on "Soul Winning" and the other three will be on "Tithing."

Mr. and Mrs. George Preston have had a full season helping pastors in campaigns in Battle Creek, Mich., Sparta, Mich., Lucerne, Ind., Macon, Ill., Cambridge, O., Grand Haven, Mich., Poplar Grove, Ill., Cowden, Ill., and Jackson, O.

The Central Union Mission, of Washington, D. C., has raised more than $185,000 of their $200,000 fund for the building of a Children's Emergency Home. Babies now living and ill, babies yet unborn, are the beneficiaries of these splendid gifts.

Mr. and Mrs. Richard Nyberg, evangelistic singers and children's workers assisted Rev. H. W. White in a two weeks evangelistic meeting at the Mount Zion U. B. Church near Kentland, Ind. The church was quickened and souls were saved.

A successful meeting was held at Irondale, Mo., with 10 conversions. The preaching was done by Evangelist C. W. Bibb, assisted by Rev. Mr. Neely. J. W. Maxwell had charge of the music.

The doors of this church had been closed for several years but as a result of these meetings Rev. George Graham will preach there once a month.

Evangelist Chas. Cullen Smith recently closed a very successful union meeting at Worthington, Minn., which the pastors said was one of the most satisfactory ever held in that city. During August he fills the pulpit of the First Presbyterian church of Poughkeepsie, N. Y. He will begin the fall work with a union campaign at Hawarden, Iowa.

Evangelist E. J. Rollings and party just completed a very successful campaign in Clarendon, Ark. The visible results of the meetings were 263 persons who professed conversion and many who reconsecrated their lives to the service of Christ.

The party, which consists of Rev. and Mrs. E. J. Rollings, George E. Nhare, musical director, and Harry W. Bundy, soloist, will go to Elmira, N. Y., for their next campaign.

Rev. T. DeBoyce Franklin writes: "We have closed a successful meeting at Kiester, Minn. Among the visible results were 22 covenants to establish family altars.

"From there we went to Wrightstown, Minn., where my daughter Elsie R. Franklin joined us as pianist, musical director and children's worker. God's Spirit is moving in power upon the hearts and giving us a blessed time. Will the readers of the MOODY MONTHLY remember us in their prayers?"

Rev. G. C. Fisher of Arpin, Wis., writes: "We have just closed a meeting at Arpin and Sherry, Wis. Mr. and Mrs. Holland Oates, of Chicago, were our helpers in these meetings. We are real happy that we had these days of fellowship together in the Lord's work. There were several conversions among the young people and a number of consecrations made among the older folk. Elders were found at the altar getting right with God. We praise God for the results."

The Rescue Society, Inc., of 5-7 Doyers St., New York, give in their thirtieth annual report that 193,369 persons attended the midnight services, 28,700 requested prayers and 1,352 professed conversion. Positions were obtained for 186; thousands received food, lodging and clothing. Score of families were united. On Christmas eve every man who came into the mission was given as much as he could eat, and a dime as he went out. One hundred fifty-five boys were sent to good homes and 770 girls visited our Settlement House.

Clyde Lee Fife reports as follows: "Three thousand people heard us on the

SAY!! EVANGELIST!!

Would a different SONG BOOK improve your meetings?

Perhaps you might like mine. Write me the size book you use.

CHARLIE D. TILLMAN, Atlanta, Ga.

'Unpardonable Sin' on the opening day of our campaign in Owensboro, Ky. Henry P. Morton, song writer and author of 'The Touch of His Hand on Mine,' is the tenor of our male quartet. Bob Fife is the chorister and slide trombone player. You have our prayers for the Moody Institute that it may send out many more such men as some of the ministers and laymen from your school who are helping us turn this town for Christ."

The Boardwalk Church, at Atlantic City, N. J., is one of the most unique churches of the nation. It is a church without a choir, an officer, a single member, or a collection plate. The whole working force is a preacher, organist, soloist and a church visitor. The congregation is transient, 75 per cent of which is new each Sunday. Yet this church has a record of thousands of people reached with the gospel of Christ.

Rev. Robert Arthur Elwood possesses a delightful personality and preaches the old-time religion in an up-to-date way, which grips his hearers.

The business men of Atlantic City realize that this church is a good thing for the resort and practically support the church.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—August, California.

Harry Beckman—Aug. 5-19, Orrick, Mo.; Aug. 21-24, Winona Lake, Ind.; Aug. 26-Sept. 23, Marmaduke, Mo.; Sept. 30-Oct. 14, Clinton County Ass'n, Mo.; Nov. 11-25, St. Joseph, Mo.

John E. Brown—August, Cleveland, Tenn.; September, Okmulgee, Okla.; October, Mobile, Ala.; November, Johnson City, Tenn.

William S. Dixon—Aug. 19-Sept. 2, Riceville, Tenn.; Sept. 3-16, North Chattanooga, Tenn.

John W. Erskine—Oct. 21-Nov. 4, Beaverton, Mich.; Nov. 11-25, Hartlands, Mich.

Clyde Lee Fife—August, Robinson and Oblong, Ill., (County Campaign); September, Bowling Green, Ky.; October, Chicago, Ill.

M. F. Ham Party—September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.

John S. Hamilton Party—July 25-Aug. 5, Stoutsville, O. (Camp Meeting); Aug. 17-26, Winona Lake, Ind.; Sept. 9-Oct. 7, Cincinnati, O., (Madisonville Section).

C. E. Hillis—July-August, Kohoka, Mo.; Sept. 2-20 Ogden, Iowa.

Wade H. House—Aug. 5, Cowan, Tenn.

The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.

Mathis-Armstrong Party — August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.

Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.

L. J. Mitchell Party—Aug. 1-13, Lena, Ill.

David F. Nygren—June-August, Oakland, Calif. (Bay Districts).

Sara C. Palmer—November, Bethlehem, Pa.

The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.; Oct. 7-21, Lucerne, Ind.; Oct. 28-Nov. 18, Grand Ledge, Mich.

P. S. Rowland—Aug. 12-26, Hillsboro, Mo.; September, Macon, Ga.; Oct. 7-21, Luray, Va.

Charles Cullen Smith—August, Poughkeepsie, N. Y.; September, Hawarden, Ia.; October, Sunnyside, Wash.

The Vinaroffs—July 15-Aug. 6, Justus, O.; Nov. 4-15, Toledo, O.

E. L. Wolslagel—Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2, Lynchburg, Va

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FORTHCOMING CONFERENCES AND IMPORTANT DATES

Cedar Falls (Iowa) Bible Conference, Aug. 5-12, 1923.

Christian and Missionary Alliance Bible Conferences:
- Asbury Park, N. J., July 27-Aug. 5.
- Old Orchard, Me., Aug. 3-12.
- Beulah Beach, Vermillion, O., Aug. 17-26.

East Northfield, Mass.:
- General Conference of Christian Workers, Aug. 1-13.
- Christian Endeavor Institute, Aug. 13-20.

Girls' Camp Pinnacle, Voorheesville, N. Y.:
- Young Women's Bible Conference, Aug. 6-13.
- Missionary Conference, Aug. 18-25.

Grove City (Pa.) Bible School, Aug. 17-26, 1923.

Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.

Mt. Hermon (Calif.) Bible Study and Conferences, Aug. 1-31, 1923.

Mountain Lake Park (Md.):
- Interdenominational Summer School of Missions, July 30-Aug. 6.
- Pittsburgh Area School of Theology, July 30-Aug. 9.
- School of Religious Education, Aug. 13-23.
- School for Town and Country Pastors, Aug. 13-Sept. 1.
- Christian Citizenship Conference, Aug. 26-31.

Montreat (N. C.):
- Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.
- Sunday-school Conference, Aug. 2-8.
- Home Mission Conference, Aug. 9-12.
- Foreign Mission Conference, Aug. 14-19.
- Bible Conference, Aug. 20-26.

Montrose, Pa.:
- Bible Conference, July 27-Aug. 5.
- Prophetic Conference, Aug. 6-12.

Moody Bible Institute Bible Conferences:
- Cedar Lake, Ind., July 29-Aug. 12.
- Ocean City, N. J., Aug. 9-19.
- Madison, Wis., Aug. 5-12.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3.

Presbyterian Assembly of the Southwest, Hollister, Mo.:
- Bible Conference, July 31-Aug. 6.
- Young People's Conference, Aug. 8-14.

Stony Brook (N. Y.) Assembly for 1923:
- Ministers School, Aug. 1-10.
- Prophetic Conference, Aug. 19-25.
- Bible Conference, Aug. 26-Sept. 2.

Victorious Life Conferences:
- Knowlton, Que., July 23-30.
- Linwood Park, O., Aug. 13-19.

Winona Lake, Ind.:
- Chautauqua Program, July 1-Aug. 16.
- Bible Conference, Aug. 17-26.
- Evangelistic Conference, Aug. 21-23.
- Bethany Girls' Work, Entire Season.
- Summer Normal School.
- Practical Training School for Gospel Singers and Workers, Aug. 13-25.
- Brethren Church Conference, Aug. 27-Sept. 3.
- St. Joseph Conference of the United Brethren Church, Sept. 4-9.
- Eel River Conference of the Christian Church, Aug. 27-Sept. 3.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

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The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

August 1 (Wednesday). Luke 23:50-56.

"They . . . rested the sabbath day according to the commandment." This was true not only of the women, but also of the Lord. For in the new tomb, upon a bed of aromatic spices and fragrant flowers, the gifts of those who loved Him, He stretched out His weary body. Linen vestments enfolded Him and a white napkin hid the wounds made by the crown of thorns. It must have been very silent there because the great stone which formed the door excluded the world's noises. Had He not worked hard at man's salvation while it was called day? But now it was night. Sacrifice and suffering, hatred and reviling, heat and thirst and agony were all over.

August 2 (Thursday). Mark 16:1-9.

"Be not affrighted . . . he is risen." A famous psychologist once wrote, "In civilized life . . . it has at last become possible for large numbers of people to pass from the cradle to the grave without ever having had a pang of genuine fear." This may probably be true of physical fears; it is not true of the spiritual fears that arise from the presence of sin and the expectation of death. Hence the peculiar comfort of the Easter message which we have taken as our text, a message that was so often repeated both by the angels and by the Redeemer. "Fear not . . . He is risen." There is only one who can deliver from the fear that brings us into bondage and that one is the risen and glorified Jesus.

August 3 (Friday). John 20:11-18.

"She . . . knew not that it was Jesus." Had the resurrection made Jesus difficult to recognize? Was that the reason why Mary, and the two on the road to Emmaus, and the eleven on the mountain, and the seven by the lake, failed to know the Lord? Some have thought so and the suggestion is perhaps not unplausible. There is, however, an alternative explanation. Men recognize only that which they have the inward power of seeing. The disciples of the forty days were so pre-occupied with their own reflections that they did not quickly recognize their Saviour. Is not the same too often true of us? He who turns his gaze inward to concentrate on his own feelings and troubles and anxieties will not see Jesus so quickly as he who looks out of himself and up to Him.

August 4 (Saturday). Psalm 42:6-11.

"His song . . . my prayer . . ." Trouble after trouble had come on the Psalmist until it seemed as if a veritable flood of affliction was about to overwhelm him. Yet he was able to say that through all the evil times he had had two sources of strength: "His song" and "my prayer." The former is Jehovah's song, a song, that is to say, not merely about Him, but by Him, a song that musically expresses His love and grace and power. The latter is the Psalmist's own prayer, or as it might also be put, the privilege and power of communion with God. These two great resources are ours in every time of peace or time of trouble. Our fault is that we do not heed God's song as we should, nor do we pray as we ought. Let us make use of each privilege; His song in Scripture—our prayer in the Spirit.

August 5 (Sunday). Psalm 45:1-8.

"A song of loves." So the title describes the psalm set for our reading today. All commentators seem to agree that in form certainly and in occasion probably, this psalm was a nuptial ode. But this does not mean that it was either irreligious or uninspired, for all recognize that it is typical of Christ, the Messiah, and His Bride, the Church. For Scripture regards the ordinary relations of human life as part of the divine order of the world, and makes them the vehicle of lofty thoughts and the type of spiritual mysteries. Two results follow: these relationships are ennobled and consecrated, and we understand divine mysteries in language that appeals to us. The word "loves" here used is a high and noble word employed of the Lord's love for His people.

August 6 (Monday). Luke 10:38-42.

"Martha, Martha, thou art careful." The "carefulness" that our Lord attributes here to Martha is not a virtue but a fault. A better translation would be "anxious," "disturbed," "uneasy," "troubled at the thought of what may happen." Such "carefulness" is forbidden in Scripture. Our Lord forbids it in the oft-repeated exhortation, "Take no (anxious) thought for life and food and clothing" or what may happen on the morrow; and Paul tells us that we must not be anxious about anything. But it is said that anxiety is an emotion caused by bodily states that we cannot control. That is not quite true, however. Think on yourself and what may happen, and anxiety will surely come; look away to Jesus and it will just as surely depart.

August 7 (Tuesday). John 11:1-16.

"Lord, behold, he whom thou lovest is sick." Most people do not act unless some appeal is made to their emotion, or some argument is addressed to their reason to show that the desired action is expedient, or for their interest. But this was not true of the Lord Jesus. To get Him to act it is only necessary to state the fact. Appeal to emotion or self-interest is all out of order. Mary and Martha called His attention to

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what had happened, and at once He sets out to visit them with His help. Is not this a blessed truth? That "He knows" should fill our lives with strength and joy. There is therefore no need to persuade, to argue, to explain. Simply cause Him to know your need, and He will act to prove His love and increase your joy.

August 8 (Wednesday). John 11:17-30.

"I am the resurrection . . ." If our Lord had said, "I promise the resurrection," or "I shall work the resurrection," or, "I shall in some way or other procure for you a resurrection," it might have been what one should have expected and perhaps one would not have been surprised. But Jesus says, "*I am* the resurrection." Must this not mean that the resurrection is not merely a doctrine—something taught for men to believe—nor merely an event that will happen in some mysterious future, but it is a present fact. How present, do you ask? In *Him*, is the reply. Grasp Him, therefore, by faith, and at once you shall have as a present experience a spiritual resurrection, a guerdon of the future bodily resurrection.

August 9 (Thursday). John 11:31-46.

"He that was dead came forth . . . ." This stupendous miracle could not have been for the benefit of Lazarus—for what benefit can it be to him who has once safely passed through the valley of the shadow, to be recalled only to pass through that vale once more?—but for the church. So it has come down through the ages as a revelation of Christ's power over death, and it has brought joy and comfort to all believers.

"O heart I made, a heart beats here.
Face, my hands fashioned, see it in myself.
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who hast died for thee."

August 10 (Friday). John 12:1-8.

"The poor always ye have with you . . ." From this reminder we are to learn not that it is useless to attempt to eliminate poverty, but how to treat the poor. On that festal night in Bethany the poor were represented by the Lord, and the gift of Mary was taken as the type of help for the poor as the Lord would have it. One outstanding feature of His ideal is that mere present and practical utility should never be the measure of what we do for the benefit of those whose circumstances are not good. From the merely practical viewpoint Mary's act was extravagant, daring, original, and yet Christ valued it as an act of high-hearted devotion. Judas paid no attention to this and concentrated on the utility. Whose opinion seems to you more worthy and truthful?

August 11 (Saturday). Proverbs 31:10-31.

"In her tongue is the law of kindness." Today's reading has been called the "Golden ABC" of the perfect wife, because for ease of memorizing it is arranged in the original in twenty-two couplets each beginning with one of the letters of the Hebrew alphabet. All that is here written is worthy of careful attention, but our text is especially notable. Kindness is friendly good feeling, and is a character of God to be imitated by men. The ideal wife has it. As becomes a business woman she is a most efficient manager, but she is neither harsh nor domineering, but friendly and kindly. All her advice and exhortation to children, servants, and friends are dictated by the "law" of kindness.

August 12 (Sunday). Psalm 116:1-8.

"I love the Lord." After all has been said and done this remains the fundamental witness of the church in general and of each individual member. Witness must be borne of course to many things: to the power and guilt of sin, to the need of righteousness, to the grace of God manifest in Jesus Christ and His atoning sacrifice, but unless these are united with a personal "I love the Lord," they will affect the listeners little, because witness to truth, even divine truth, unaccompanied by sincere personal love of truth's source, is but a hollow form lacking the persuasion that will win men and women to God. Think then on Christ and all He has done for you; remain in His fellowship; you will soon find "I love the Lord" coming to your lips.

August 13 (Monday). Acts 6:8-15.

"His face as it had been the face of an angel." Some years after the Civil War an ex-confederate general was sent to make some investigations among the freemen. He returned with the remark that "these people are beginning to have a read-and-write expression." Our associations, our thoughts, our work, all affect our facial expression. Who can tell the exact nature of the angel face that Stephen had when he appeared before the council? All seem to agree that it was some sort of wonderful brightness, but they do not venture an explanation. May we not say that it was the reflection of the glory of the risen and ascended Redeemer brought out by Stephen's daily communion with Him and daily work for Him? May we not also say that all who live with Christ in daily fellowship will catch the Christlike face?

August 14 (Tuesday). Acts 7:1-16.

Stephen's defense was in the form of an elaborate historical argument. He tells the story of the chosen people with the impassioned eloquence of one not only himself an ardent patriot, but also a trained orator and scholar. He dwells on the famous national heroes, bringing out with rare skill particular events in their lives, and showing how notwithstanding the fact that they had been sent by God they had been again and again rejected by the chosen people. Of the Old Testament characters two are mentioned especially, Joseph and Moses. The former had been rejected by his brethren and the latter the people had again and again refused to obey.

August 15 (Wednesday). Acts 7:17-34.

Yesterday we pointed out the general course of Stephen's argument. Today let us notice another feature: his ready command of Scripture by which he was able to give a reason for the faith that was in him. All the facts he brought forward were from Scripture, and these facts were presented largely in the very language of the Scripture. No apologetic is so effective as that which comes direct from the Bible. No propaganda in aid of the kingdom is so persuasive as that which uses the ideas and the words of Scripture. Skill in this matter is not gained in a week nor a year, but is the result of much time spent in prayerful, attentive, sensible, study of the word of God.

August 16 (Thursday). Acts 7:35-53.

Like all effective speakers Stephen understood what is called the principle

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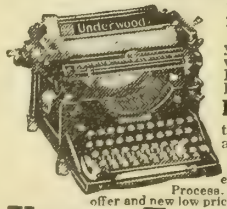

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of climax. As we have remarked he reviewed the history of the chosen people to show how again and again divinely sent messengers had been rejected. He then refuted the accusation that he lightly esteemed the Temple, and after mentioning the treatment his forefathers had showed to the prophets, he comes to the climax, and in a blaze of righteous anger he charges his accusers with following their example by being themselves the murderers of Jesus. Here he was interrupted and violently hurled to the last scene outside the walls. We do not have the end of his speech, but there can be no doubt that it would have contained an offer of pardon and a plea for reconciliation with God.

August 17 (Friday). Acts 7:54-60.

"He fell asleep." Stephen's martyrdom in the full flower and beauty of youth shows what a change the cross and the resurrection of the Lord had made in the Christian's thought of death. For the believer in Christ, death was no longer death; the loss of life, but sleep, the recovery of life. The grave became a cemetery or sleeping place where bodies lay awaiting the resurrection. The close of earthly life is not an end-all, but a portal to a fuller and more glorious state of being. Martyrdom was therefore not considered a defeat, but a stupendous victory. If we can share these Christian ways of thinking, we shall forget the fears and the troubles that attach to the notion of death. We shall look up to heaven and cease to be distracted by the passions of earth.

August 18 (Saturday). Revelation 7: 9-17.

"A great multitude, which no man could number, of all nations . . ." It would do us all a world of good if we would think for fifteen minutes on the theme suggested by our text: the innumerable multitude before the Lamb clothed in the white robe of righteousness and with the palms of victory in their hands. Think of it as a vision whose reality will be future indeed for us, but in idea present already and in part fulfilled in the view of our Lord. If we get the vision, we must surely abandon our egoism as if we and ours were the only ones before the Lamb. We must surely get away from our narrow sectionalism and restricted nationalism, our pride in our race as the superior race, and we shall think of the future heavenly kingdom and of the present earthly kingdom as made up of all to whom the same great promises were given.

August 19 (Sunday). Romans 8:31-39.

"Who shall separate us from the love of Christ?" Paul expects the answer, "Nothing," and this makes the question one of the most comforting in all Scripture. Like all of us Paul had grown up in a hard world and the world's hardness was in his heart. He was a ruthlessly energetic persecutor of the church; he was relentless, cruel, fanatical, implacable. But even these things could not separate him from the love of Christ, because that love followed him, and changed him and converted him. It has done the same for many of us. Now, this love does not hesitate to let us pass through tribulation, nor does it always will softness and sweetness for us. It exposes us to danger and to death. But these things do not separate us from it.

August 20 (Monday). Acts 13:1-12.

"The Holy Ghost said, Separate me Barnabas . . ." A special call has always been considered necessary for the preacher of the gospel, and our reading shows us very clearly what this call is. There must be a divine summons, but this has no uniform way of reaching the person. There must also be a sincere longing to lead men to Christ, the possession of the natural gifts needed in the work, the willingness to go wherever there is work to be done, and the spiritual experience that comes with the new birth and the gifts of the Holy Ghost. There must also be in all ordinary cases the commission of the church by which human warrant is given to that which the Holy Spirit has first ordained. Three voices thus unite in the calling, each according to its rank and function, all present in the call of Barnabas.

August 21 (Tuesday). Acts 9:26-31.

"But Barnabas took him . . ." The name Barnabas signifies according to the Revised Version "son of exhortation," and according to the King James Version "son of consolation," two meanings that are not necessarily different if we recall that gospel exhortations are in most cases also gospel consolations. A proof of the accuracy of this designation of Barnabas may be seen in the fact that twice over he saved Paul for the work of Christianity. The first time was when, as told in our reading, he commended Paul, the young convert, to the apostles at Jerusalem. The second was when he sought out Paul at Tarsus and brought him to Antioch to work with him in the preaching of the gospel.

August 22 (Wednesday). Acts 4:32-37.

"Barnabas . . . having land, sold it, and brought the money, and laid it at the apostles' feet." The communism of the Jerusalem church, if indeed it deserves to be so called, differs in one important respect at least from modern communism as advocated by many enthusiasts today. The latter aims to be a compulsory political system binding the practice of everyone, whereas the former was an entirely voluntary and spontaneous sharing of goods. For example Barnabas was not forced to sell his field and add the proceeds to the common fund, but he did it as a free will offering to the common cause. This voluntary service is one of the delightful things in Christian life. Christian giving is cheerful, not of necessity; Christian service is that of freewill in the day of the Lord's power.

August 23 (Thursday). Acts 11:19-30.

"Who, when he was come, and had seen the grace of God, was glad." To attribute every blessing to the free grace of God, and to rejoice because of it, is a mark of a genuine Christian heart. Contrast it with the many non-Christian

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reactions to the blessings that accompany revivals. These may take the form of surprise that such things can happen; or ridicule because they are so uncouth and extraordinary; or disbelief that they are from God; or enmity because they forbid what the worldly conscience allows; or grudging admission that after all they may have some good in them. Every great outpouring of the showers of blessing calls out such reactions.

August 24 (Friday). Acts 13:44-52.

"And the disciples were filled with joy and with the Holy Ghost." Of the New Testament writers, Luke emphasizes the "joy" of the Christian experience, just as John emphasizes its "love." Christian joy as Luke describes it is present even in the face of adverse circumstances as when in our reading the preaching of the word resulted in opposition and momentary defeat. Such joy does not depend so much on present circumstances as on future hopes and the assurance of the triumph of the kingdom of Christ. It does not arise like earthly joy from the gratification of our emotions and passions, but its author is the Holy Spirit who bears witness with our spirits that we are very dear to God. Jesus Christ radiates this joy; therefore keep always in His company.

August 25 (Saturday). Acts 14:8-18.

"We also are men of like passions with you." This passage (and others) is a proof that God's Word gives no countenance to the worship of saints. Barnabas and Paul assert here that they are men of like passions with other men, subject to suffering and death, sinful and in need of the cleansing blood of Jesus Christ, and as such they refuse to allow themselves to be considered objects of worship. The situation is not relieved by making the distinction of grades and kinds of worship; one to be paid to God only, and one to be paid to the saints. The Scripture does not support this distinction, but its constant command is, "Worship God" and Him alone.

August 26 (Sunday). Psalm 96:1-10.

"O worship the Lord in the beauty of holiness." This is a striking phrase. Interpreted of things external, it doubtless refers to the clothing appropriate to the times of worship in the Temple, for, as you may remember, the divine command was that Moses should make holy garments for Aaron "for glory and for beauty." Therefore it is fitting that God's people on God's day should put on their best when they come to His house. But holiness is rather an internal thing. As such it means separateness for God, and the divine exhortation is that on the Lord's Day we should consider ourselves set apart in a peculiar way for worship and for service.

August 27 (Monday). Acts 26:1-11.

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus . . ." This statement shows that conscience when unenlightened by the gospel of Jesus Christ is not an unerring and infallible guide. It also implies that something more than sincere belief is necessary to make an action right. For every moral act has two main elements, intention, or the will from which it proceeds, and content, or the matter of fact that it embodies. In other words, a person *intends* it, and it is something *definite* done. Both of these must conform to the standard set by Jesus Christ if the action is to be righteous in the Christian sense. Paul's acts before conversion were righteous in neither intent nor content.

August 28 (Tuesday). Acts 26:12-20.

"I was not disobedient unto the heavenly vision." If you want to know the meaning of genuine conversion, look at what happened in the case of Paul. He made a break with his evil past; he came into close and constant touch with the risen and glorified Jesus; he at once began preparation for some real and necessary gospel work. Genuine conversion implies all these features. Unlike the new birth which happens to all the people of God once and for all, conversion is to be a daily and hourly repeated act. This may seem strange on first thought, but reflection will surely show how true it is to say so. Why not break away from sin every time it assails us? Why not strive moment by moment for closer contact with Christ?

August 29 (Wednesday). Acts 26:21-32.

"I continue unto this day witnessing both to small and great." It is magnificient if one makes it the aim of life to bear witness before men for Jesus Christ. To witness means to tell what one has seen or heard or experienced. It excludes imagining, romancing, falsifying, inventing, theorizing. Under these conditions it may readily be understood that good witnesses are not easy to find, but when found they do a splendid work for the Master. The witnessing may be carried on by word and deed, and therefore is an activity in which all Christians should engage. It demands no specially fitted surroundings, nor is it limited to any set occasion. It can be carried on wherever people meet together and at all times. Witness bearing was the ideal of the apostle.

August 30 (Thursday). Acts 16:1-13.

"Come over into Macedonia and help us." The cry that came in those early days from Europe to Paul comes to the Christian church today. We might very easily every night if our minds were not otherwise engaged hear a similar cry from some one in our own cities, or from the place in which we live, entreating us with exceeding urgency, "Come over and help us." In every place on this broad earth of ours can be found the wretched, the broken, the miserable, the needy. We have the very thing that they are dying for the need of, the gospel of Christ. To be sure while they are conscious of their need, they are most frequently unconscious of the remedy, and very often when the remedy is offered them, they refuse it. But that does not change our responsibility to view the world from the standpoint of the Macedonian call and to hasten to help it.

August 31 (Friday). 2 Corinthians 11: 16-33.

"I will glory also . . ." As the Apostle explains he is not boasting for the sake of boasting, but because of his regard for the Corinthians. The false seducing teachers had impressed the Corinthians by their inflated claims to be far superior to the apostle, and therefore Paul says that if they glory, he is going to glory also in order to win back the Corinthian church to its first affection. One must not forget the irony in this assertion, and at the same time notice the outcome in that it leads Paul to write an autobiography the like of which is nowhere else in the New Testament, and that a new subject for glorying is introduced; services and sufferings, heavy work and hardships.

MORMONISM INCREASES IN THE UNITED STATES

According to the following information furnished by Rev. John D. Nutting, the present numerical status of Mormonism in the United States is shown. From the same source we find that Mormonism has had some loss in foreign countries.

Last year 7,118 converts were made to it outside Utah, with 15,666 additions by birth, making the net increase to Utah Mormonism alone of 22,779 in one year; while eastern or "Reorganized" Mormonism shows a larger rate of increase, though recent figures are confused by revision of rolls—the total gains of both being perhaps 28,000. In Great Britain, with double or triple the missionary work done by them (143 workers), they report net gain of 123 converts, and membership, Dec. 31, 1921, 849 less than a year before. Some of this loss is doubtless due to emigration, which is likely included in the gains in U. S.

RADIO CAN'T SAVE SINNERS

Sermons broadcast by radio can never convert sinners, Cardinal Dubois, archbishop of Paris, believes. The cardinal is himself a radio enthusiast and has a receiving station in the archiepiscopal palace.

"I find wireless most interesting," he said, "but broadcast sermons cannot be expected to convert any one. Wireless is too dry and cold to have an effect. I have listened to wireless speeches by famous orators and admired their fine phraseology and style, but they left me unmoved."

The Realities

H. S. HUGHES' latest booklet (32 pages) deals with the realities of this present life in a "once born" man and woman, living in sin, and the realities of Life Eternal after their second birth. Sent postpaid and free to anyone. Also Latest Tract "Evolutionary Darkness" and eight additional tracts and booklets of the "Cantonment Series" sent free to anyone for reading and free distribution who will write the

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Religious Juvenile Books.

These books are beautifully illustrated in color, and embrace stories of David, Daniel, Joseph, Moses, Ruth and Naomi, Jesus, and parables of our Lord.

Paper, 10x8½ inches. Stiff paper, 10¾x8½ inches. Samuel Gabriel Sons & Company, 74-76 Fifth Ave., New York.

J. H. R.

New Testament Sociology, by Rev. Philip Vollmer, Ph.D., D.D.

The name of this book indicates its contents. It is well written, but it is so thoroughly cast into the mold of modernistic thought that we cannot recommend it.

319 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. $2.25 net.

P. B. F.

One Hundred Best Sermons, compiled and edited by Rev. C. B. F. Hallock, D.D.

These sermons are carefully classified and all bear upon special days and occasions. A few appropriate and excellent illustrations follow each of the sermons and addresses.

552 pages. 9x6 inches. George H. Doran Company, New York. $2.50.

G. S.

Old Memories, by Sir Henry Jones, C. H.

This autobiography is full of encouragement and inspiration for the boy that must work his way and obtain an education in the face of great obstacles. Besides being helpful in this respect it is most admirably written.

227 pages. 7⅜x5 inches. George H. Doran Company, New York.

G. S.

Men, Women and God, by Rev. A. Herbert Gray, D.D.

This is a discussion of sex questions from the Christian point of view. The subjects treated are all vital and practical and are treated in a wholesome, Christian way. It is the best book we know upon these subjects. The high spiritual tone is especially commendable.

200 pages. 7¼x5¼ inches. George H. Doran Company, New York. $1.50, net.

G. S.

Henry Martyn, Confessor of the Faith, by Constance E. Padwick.

This is the first of a series of modern missionary biographies which aim to give a fresh interpretation of the life and work of great missionaries. The author is distinguished for her previous literary and educational work, and has been connected with the work of missions most of her life. This first volume of the series sets a high standard.

304 pages. 7⅛x5⅛ inches. George H. Doran Company, New York. $1.50.

G. S.

A Moneyless Magnate, by Rev. Frederick F. Shannon, D.D.

This is a series of eight essays by the pastor of the Central Church, Chicago. They display his usual charming style, but the book is marred by his essay on "Bryanism." He accuses Bryan of being afflicted with a form of myopia, but Dr. Shannon's attack on Bryan most surely shows that he is badly afflicted by the same disease.

189 pages. 7½ x 5½ inches. George H. Doran Company, New York. $1.50, net.

P. B. F.

Life of Christ, by Giovanni Papini.

This is a remarkable and interesting book, especially in the light of the fact that for years the author was an avowed atheist. He writes as a man who really believes in Christ. In commending this book, it by no means implies that all the author says is to be accepted as true for two reasons: we must be careful in our reading since his thoughts are cast into the poetic mold, and he is not a theologian. His interpretation of many of Christ's sayings cannot be accepted.

416 pages. 8½ x 6 inches. Harcourt, Brace & Company, New York. $3.50.

P. B. F.

Being A Preacher, by Rev. James I. Vance, D. D.

Few men are as well able to speak upon this subject as the well-known pastor of the First Presbyterian Church of Nashville. The work is a collection of seven addresses constituting the James Sprunt lectures of 1923, and in a word provides the unsurpassed opportunity to live the life offered by the minister and the worth to God and man of a preacher of the gospel.

171 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.25.

C. H. B.

Under Twenty, by Rev. Charles E. Jefferson, D. D.

The talented New York clergyman has prepared some messages well worthwhile for our younger generation, based on the "Sin of Untruthfulness," "The Tongue," "Discipline," and "Five Wrong Ideas of God," which will prove of unquestionable profit to our young readers, and topics discussed in other chapters will provide instruction and food for young and old.

192 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50.

C. H. B.

The Life of Andrew Murray of South Africa, by Prof. John Du Plessis.

This comprehensive biography of one of the foremost spiritual writers and teachers of the last generation was reviewed at some length in the February issue of the MONTHLY, and the present further notice is inserted, at the request of a relative of Andrew Murray, only to give the added information that the book is on sale in America, by The Westminster Press, 125 No. Wabash Ave., Chicago, at $3.75. It is a large volume of 553 pages, and contains twenty-one illustrations and a full list of Dr. Murray's many books.

R. H. G.

The Men's Class in Action, by F. Harvey Morse.

In this day, when the adult Bible class and men's organizations are such an important factor in the Sunday-school, this book will be especially valuable in helping to solve the problems as well as to develop the greatest efficiency of older classes. In addition to the chapters upon the organization, the teacher, and the curriculum, there are some excellent suggestions regarding class promotion, class finances and class socials. It should prove an excellent textbook for every teacher and officer of a men's class.

247 pages. 7½x5 inches. George H. Doran Company, New York. $1.50.

C. H. B.

The Authenticity of the Holy Scriptures, by Prof. H. E. Dana.

We commend this book for its great simplicity and lucidity. The author shows his complete knowledge and grasp of the great problems which the church has to face in dealing with the modern assaults against the Bible by those who profess to be its friends, and also shows how they are to be fearlessly met. Under four main heads he outlines and deals with the deplorable situation: "The Problem Stated," "The Bible and History," "The Bible and Science," "The Bible and Experience."

93 pages. 7½x5 inches. George H. Doran, New York. $1.00, net.

G. S.

Scriptural Inspiration Versus Scientific Imagination.

These are the printed addresses delivered at the great Christian Fundamentals Conference at Los Angeles, last summer. Dr. W. B. Riley and Sidney T. Smith each contribute two messages, while other speakers represented are Dr. Frederick W. Farr, Dr. W. M. P. White, Dr. J. W. Lawrence, Dr. L. S. Chafer, Dr. R. A. Torrey, Dr. A. C. Dixon, Dr. L. W. Munhall, and Prof. Robert D. Wilson.

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The lectures provide some of the latest material for the refutation of modernism and will be a valuable asset to all who are not privileged to hear them in person.

145 pages. 7¼x5 inches. The Biola Book Room, Los Angeles, Calif. Paper, 75 cents.

C. H. B.

What About Evolution, by Rev. W. H. Griffith Thomas, D. D.

This is one of the shortest and simplest expositions of evolution that has yet appeared in print. In addition to the general statement, the writer sets forth seven unanswerable questions, and also the testimony of scientists as to the utter absence of supporting evidence. A second chapter is given over to a discussion of evolution and Genesis, in which the science, anthropology and catastrophe set forth by the initial book of the Bible, are plainly at variance with the doctrine of uniformity. A bibliography also adds to the value of the pamphlet.

24 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 10 cents.

C. H. B.

The Community Daily Vacation Bible School, by E. C. Knapp.

The general secretary of the Inland Empire Sunday School Association has enrolled more than 1,600 boys and girls the last four summers in his Community Daily Vacation Bible School. Few men have probably improved this great movement of Bible training in vacation time as successfully, and the results of his plans and program will be read with interest. This book will be especially helpful to those who may have any hesitancy in attempting the vacation Bible school in their church and city. The excellent bibliography with which the author concludes, suggests a mass of material and information for carrying on this work.

120 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.00.

C. H. B.

Christianity, the Flower and Fruit of Judaism, by a Son of Levi (Rev. Mark John Levy).

The appearance of this book is very timely. Everywhere the church of God is awakening to her responsibility towards the Jews in her midst. This little book contains the heart-cry of an aged servant of God, himself a son of Levi, who for forty years had worked and prayed for such an awakening.

It treats the subject from the standpoint of the Jewish believer who with all his love towards his Master considers himself nationally to be one with, as yet, unbelieving Israel. We cannot agree with all the conclusions of the author, nor is it our opinion that the English speaking peoples are the descendants of the lost ten tribes of Israel. But on the whole it is certainly a very striking contribution to the subject of Jewish evangelism and well worth reading.

124 pages. 8x5½ inches. Christian League of Jewish Friendship, 1824 H. St., N. W., Washington, D. C. Paper, 75 cents; cloth, $1.50.

S. B.

Japan in Transition, by Loretta L. Shaw, B. A.

This book is heartily commended as being thoughtfully conceived and ably written, and as giving to its readers a clear and impressive picture of present day conditions in Japan, and of the struggle between old and new ideals and forces through which that nation is passing. It is written distinctively from the Christian standpoint, and sets forth both the need and opportunity which this transitional stage in Japan presents to Christianity as the only solution to the problems of the Mikado's kingdom. Chapters IV and V, on "Woman," and the final chapter, giving four striking illustrations of the power of the gospel in the lives of Japanese converts, are particularly fine.

128 pages. 7⅛x5¼ inches. Illustrated. George H. Doran Company, New York. $1.25.

R. H. G.

The Story of Grenfell of the Labrador, a Boy's Life of Wilfred T. Grenfell, by Dillon Wallace.

The story of the beloved physician of the Labrador is here finely retold by one who has himself lived in those parts and can therefore speak as an eyewitness of much that he describes. While designated especially for boys, the book is equally well adapted to adults. It gives a vivid picture of the many-sided labors and thrilling adventures of that unique man who for more than thirty years has made himself "all things to all men" in those bleak, inhospitable lands of the far north, and whose name is the best known and loved by the whole diverse population of that vast region—deep sea fishermen, trappers, traders, "liveyeres" and Eskimos—not only for his skillful ministry of healing, but almost more for his unnumbered acts of unselfish kindness and practical help of every conceivable kind. Incidentally the book furnishes no little useful information about a part of the world that, although comparatively near, is very little known to the great majority.

237 pages. 7x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50.

R. H. G.

Evolution a Witness to God, by Rev. George Craig Stewart, D. D.

This little booklet is sent forth with the apparent expectation that it will "lay" the opponents of Darwinian evolution, but if that is its purpose, the opponents of evolution need have few fears. It is brightly written, full of sneering at conservative Christianity, and would please some with its wit.

But as to argument, there is none. For instance, in speaking of the Christians who believe the Bible to be inerrant, the author asks what version of the Bible is inerrant. No intelligent person has ever claimed any version of the Bible to be inerrant, but they have claimed that if we had the original manuscripts we would have an inerrant Bible.

The author says that the Bible does not claim to be a book of science. Certainly not, but whenever the Bible refers to geology, biology, cosmography, or anything else that belongs to the sphere of science, it speaks correctly. The author insists that the Bible is itself conspicuous evidence of the law of evolution, and quotes from a friend who calls attention to the testimony of the Old Testament to God as jealous, envious and vengeful. He goes on to say that Isaiah is the bridge to the God of Jesus, in all this denying that God is unchangeable.

He says that he knows the book of Genesis was not written by one man. How does he know? He says that it was probably written four or five centuries before Christ. In this statement he is lining up with the destructive critics. The author's reference to astronomy is a boomerang, for it must be the same God that now controls the universe who established the star from which it takes light 3000 years to reach the earth. He says that light travels at the rate of 186,000 miles per second, and that this speed is static. If God is not static, certainly none of the laws of nature could be so considered.

Is the author right in saying that no one claims that man is descended from a species of monkeys that are on the face of the earth? Monkeys now are just what they were since history has any record. Mr. Bryan is not astray when he asks whether if you keep a monkey long enough it will turn into a man. The author says that the monkey is not his ancestor. Where then is the doctrine of evolution as far as the appearance of man is concerned? The author's claim that the difference of species is the survival of the fittest, has no basis in fact nor in the teaching of true science.

The author's reference to Walt Whitman is a clear witness against evolution: "Animals do not lie awake in the dark and weep for their sins. They do not discuss their duty to God. Not one of them is respectable or unhappy in the whole world." He claims also that there is no antithesis between creation and evolution. He insists upon creative evolution, and presents the second Adam as the climax of this evolutionary process. What blasphemy to so designate God Himself incarnate as a process of evolution! But no less was the first Adam a new species; not the result of inherent forces in nature, but something created by a transcendent God in His own likeness and image.

Paper, 53 pages. 6x4 inches. The Witness Publishing Company, Chicago, 35 cents.

J. H. R.

Moody Bible Institute of Chicago

Clarence H. Benson

RECENT SPECIAL SPEAKERS

Rev. Lewis Sperry Chafer, Central American Mission; Rev. Johannes Ehmann, missionary, Armenia; Rev. C. P. Meeker, superintendent, Chicago Hebrew Mission; Miss Eunice Wells, missionary, India; Rev. R. M. Wilson, Kwanju, Korea; Dr. W. H. Griffith Thomas, Philadelphia, Pa.; Dr. Arthur H. Carter, editor of *The Bible Witness*, London, Eng.; Mrs. Charles M. Alexander, Birmingham, Eng.; Rev. Robert Graham, Litchfield, Neb.; Dr. H. C. Whiting, formerly missionary to Korea; Miss McQueen Weir, Bible teacher, Women's State College, Denton, Tex.; Miss Edith Sloan, principal of Presbyterian school, Cabaiguan, Cuba; G. H. Meinardi, of the Institute Extension Department; Miss M. C. Weltzin, China Inland Mission.

MISS EDNA GRAY JOHNSON

The Executive Committee of the Board of Trustees have elected Miss Johnson to succeed Mrs. Ragsdale as Superintendent of Women, and she has now entered upon that office.

A LIBRARY GIFT

The Jewish Missions Course of the Institute has been enriched by a gift of 150 volumes from Dr. A. C. Gaebelein, who at one time was actively engaged in giving the gospel to the Jews in the city of New York.

DR. GRIFFITH THOMAS

Dr. W. H. Griffith Thomas, D. D., Philadelphia, who delivered the commencement address to the graduating class of Wheaton College, conducted the classes in Bible Synthesis and Pastoral Theology during a two weeks visit to the Institute and was a lecturer in the Special Summer Course for the week of July 10-14.

REV. A. H. CARTER

Rev. A. H. Carter was special lecturer at the Institute the second week in June. Mr. Carter is the pastor of the Hounslow Undenominational Church, London, England. He is also editor of *The Bible Witness*, and lecturer on Christian evidences in Wycliffe Preacher's College.

Speaking of his impressions of the Institute, Mr. Carter said: "It has been a great joy to see the magnificent work which The Moody Bible Institute is doing on behalf of the truth in these solemn days. As these great bodies of young people go forth from time to time, they ought to, and will, exercise a mighty influence by the power of the Holy Spirit against the onrush of Modernism."

BIBLE CONFERENCE IN WASHINGTON, D. C.

Former students of the Moody Bible Institute of Chicago gathered at the Central Presbyterian Church Wednesday evening for their regular alumni meeting. The president of the local association, Capt. Harold R. Smith, presided.

After a devotional service and business session, Mr. Burkett, field representative of the Moody Bible Institute, presented plans for a Bible conference to be held in this city in the fall. The aim is to make this the biggest Bible conference ever held in Washington.

Rev. Dr. James H. Taylor, pastor of the Central Presbyterian Church, spoke to the gathering on "The Power of the Cross," emphasizing the cross as the symbol of reconciliation between God and a sin-cursed world.

The next meeting of the association will be the annual meeting in October.
—*Evening Star*, Washington, D. C.

EXTENSION DEPARTMENT

Following his vacation, Dr. J. E. Conant supplied the pulpit of Moody Church for two Sundays, and then went to Alderson, W. Va., where he is conducting a Bible conference in the Baptist church. He is also to be one of the speakers at the Cedar Lake Conference.

Rev. George E. Guille taught the Bible at the Summer Bible Conference conducted by the Institute at Eagles Mere, Pa., July 6-15, after which he was on the program of the Erieside Bible Conference. On July 28 he commenced his work with the Central Pennsylvania Bible Conference at Lakemont Park, Pa., and beginning Aug. 8, he gives a series of addresses at Cedar Lake, Ind.

Her many friends will be glad to learn of the safe arrival in Australia of Miss Elinor Stafford Millar.

Dr. Henry Ostrom supplied the pulpit of the First Presbyterian Church of Duluth, Minn., during most of July.

Following the close of a Bible teaching engagement in Marion, Ind., June 25-30, Mr. C. E. Putnam went to Kenosha, Wis., for similar work.

Rev. J. A. Sutherland has been representing the Institute in an evangelistic tour of Union, Inman and Rock Hill, S. C., following which he will come north to speak at the Bible conference at Green Lake, Wis., July 25-Aug. 5.

Following her two weeks engagement under the auspices of the ministerial association of Willard, O., Miss Virginia C. Williams taught the Bible at the Women and Girls' Institute at Erieside, O.

REUNION AT INDIANAPOLIS

The Institute invited as its guests for the evening of May 18, at Indianapolis, in connection with the meeting of the Presbyterian General Assembly, twenty-six of the commissioners who were former Institute students, twenty-one of them being ministers.

Among those who were able to be present were Rev. P. V. Jenness, D.D., Denver, Colo.; Rev. Cornelius M. Steffens, D. D., Dubuque, Iowa; Rev. J. C. Leonard, Ph.D., Petersburg, Ill., and Rev. Richard T. Ferrell, Spokane, Wash. Those representing the present life of the Institute were Professor Grant Stroh, Mr. A. F. Gaylord and Dr. J. H. Ralston, the latter presiding at the dinner. Among other guests were Rev. Otis T. Dale, D.D., and Mrs. Dale, Pittsburgh, Pa.; Rev. Joseph T. Britan, D.D., Columbus, O.; Rev. David S. Kennedy, D.D., editor of the *Presbyterian*, Philadelphia; Rev. H. M. Hildebrandt, Springfield, Ill.; Rev. J. T. Hartman, superintendent of Presbyterian Synodical Sunday-school Missions, Kansas City, Mo.; Rev. J. C. Ferguson, superintendent of Presbyterian Synodical Sunday-school Missions in Iowa, and Mr. R. F. Sulzer, superintendent of Presbyterian Synodical Sunday-school Missions, Minneapolis, Minn.

Dr. Jenness, Dr. Britan and Rev. Mr. Hildebrandt made brief addresses, and referred to the long and most honorable history of the Institute founded by Dwight L. Moody, its present great work, not only in furnishing a large number of Christian workers, but as a bulwark for the fundamentals of the Christian religion.

Resolutions of greeting were sent to reunions of Moody Institute students held at Baptists gatherings at Kansas City and Atlantic City.

EVENING CLASS GRADUATION

The Spring Term graduation exercises of the Evening Classes were held in the auditorium on the evening of June 29. Fourteen women and ten men were awarded diplomas, having completed a four year course corresponding to the two year course of the Day Classes. Rev. Lewis Sperry Chafer, pastor of the Scofield Memorial Church, Dallas, Tex., delivered the address.

Rev. Mr. Chafer stressed the danger of depending upon human teachers and human writings. He said in part: "The divine plan is that every individual Christian shall be taught of the Spirit. My theme particularly tonight is that theme from the Scripture that treats of the teaching of the Spirit. I think you understand exactly why I bring this message, that through it I may turn you over more completely now, if possible, by these words of exhortation and explanation from the Scripture—turn you over more completely and consciously on your part to this great ministry of the Spirit of God, that He may truly occupy the place in your thought and in your experience as your teacher.

"It seems to me most important to say at this time that the difficulty with the church of God is that we have been willing to listen to men who because of great intellectual attainments have been permitted to tell us what we can believe and what we cannot believe in this Book. It makes no difference what degrees or high honors a man has attained in the learning of this world, if he is not born again he is as ignorant as an unborn child concerning spiritual things. He is not even a babe in Christ. He could not even receive

the milk of the Word. You can see very readily what happens when perhaps through some strange combination permitted these days an unregenerate young man is ordained to the ministry and sent out to preach. Preach what? Preach the best he knows. He will be sincere. Perhaps his zeal and humanitarian heart will be a rebuke to some of us, but the difficulty is that not being born again he has no spiritual message whatever."

Dr. Gray announced that the graduating class had contributed $4,000 in pledges.

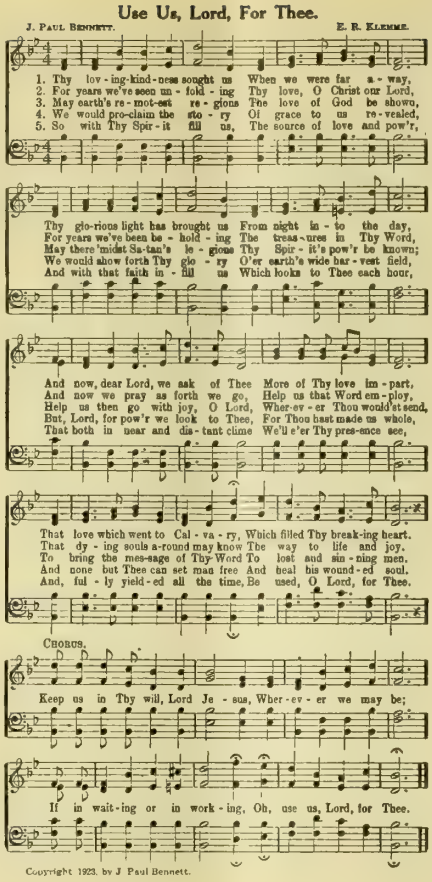
The list of graduates follows: Ruby Bartlett, Mrs. Laura M. Bradshaw, Rose F. Gemeinhardt, Nellie V. Haynie, Mrs. Ruth F. Hoover, Edith L. Johnson, Esther R. Klemme, Elva J. Pierce, Phebe A. Rogers, Anna P. M. Stahr, Hazel E. Weber, Carrie E. Wilcox, Lettie E. Woolley, Anna Wulf, James P. Bennett, Oliver E. Ekstrom, Alfred R. Hanson, Herbert W. Johnson, T. Clarence Lightfoot, Robert J. Little, Milton H. Moberg, George A. Petersen, John P. Pierce, and Roy W. Schaumburg.

On the previous Tuesday evening, June 26, the graduating class held their class exercises in Keith Hall. The Faculty, graduates, friends of the graduates, and Evening Class students were present. A splendid program was given, followed by a social hour. Mrs. Laura M. Bradshaw and George Petersen were the class speakers. Elva J. Pierce sang as a solo the class song, "Use Us Lord for Thee," words by James Bennett and music by Esther R. Klemme.

This is the last class to graduate under the leadership of Rev. J. R. Schaffer who has so efficiently served as director of the Evening Classes for the past three years. Dr. P. B. Fitzwater, the new director, is actively engaged in promoting this department before the churches of Chicago. The outlook for the fall term is promising.

Use Us, Lord, For Thee.

J. PAUL BENNETT. E. R. KLEMME.


1. Thy lov-ing-kind-ness sought us When we were far a-way,
2. For years we've seen un-fold-ing Thy love, O Christ our Lord,
3. May earth's re-mot-est re-gions The love of God be shown,
4. We would pro-claim the sto-ry Of grace to us re-vealed,
5. So with Thy Spir-it fill us, The source of love and pow'r,
Thy glo-rious light has brought us From night in-to the day,
For years we've been be-hold-ing The treas-ures in Thy Word,
May there 'midst Sa-tan's be-guiling Thy Spir-it's pow'r be known;
We would show forth Thy glo-ry O'er earth's wide bar-rest field,
And with that faith in-fill us Which looks to Thee each hour,
And now, dear Lord, we ask of Thee More of Thy love im-part,
And now we pray as forth we go, Help us that Word em-ploy,
Help us then go with joy, O Lord, Wher-ev-er Thou would'st send,
But, Lord, for pow'r we look to Thee, For Thou hast made us whole,
That both in near and dis-tant clime We'll e'er Thy pres-ence see,
That love which went to Cal-va-ry, Which filled Thy break-ing heart.
That dy-ing souls a-round may know The way to life and joy.
To bring the mes-sage of Thy Word To lost and sin-ning men.
And none but Thee can set man free And heal his wound-ed soul.
And, ful-ly yield-ed all the time, Be used, O Lord, for Thee.
CHORUS.
Keep us in Thy will, Lord Je-sus, Wher-ev-er we may be;
If in wait-ing or in work-ing, Oh, use us, Lord, for Thee.

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MRS. GRANT STROH, MISSIONARY HEAD

Mrs. Grant Stroh, the wife of Rev. Grant Stroh of the Institute Faculty, has been elected first vice-president of the Women's Synodical Society of Illinois under the new regime of the Presbyterian church, which combines the home and foreign missionary work of the women of this state.

THE CENTRAL AMERICAN MISSION

Rev. Lewis Sperry Chafer is the director of the Central American Mission, and in connection with his visit to the Institute to deliver the address to the graduates of the Evening Classes, an additional hour was given for the students to hear him speak upon this important work of the Scofield Memorial Church.

This missionary society began its work thirty-three years ago, under the leadership of the late Dr. C. I. Scofield, and there are now fifty-one working missionaries on the field. The society has relied entirely upon God to meet its financial obligations. According to Mr. Chafer's statement: "We have no pledges, we have no guarantees. The first day of July is coming on very rapidly. I shall reach my office and have the responsibility of sending out funds for the support of the work on July 1. One would get just a little worried and anxious if it were not for faith. But we wait quietly for God and we have never yet, in thirty-three years, failed to have the funds to send out on the first of the month."

As Mr. Chafer has but recently returned from a visit to the different stations of the Central American Mission, he was able to set forth the present conditions and needs with unusual vividness, and his address made a strong impression upon the student body.

DONALD SCHAFFER HONORED

Donald Schaffer, the twenty year old son of Rev. J. R. Schaffer of the Institute Family, recently was graduated from Northwestern University *cum summa laude*, having been elected to Phi Beta Kappa honors.

Miss Ruth Schaffer, has been elected to the National Honor Society, the Phi Beta Kappa of the high school. This honor is conferred upon the four-fold basis of scholarship, service, leadership and character.

A second daughter of Mr. Schaffer, the youngest in a class of three hundred and thirty-one members, has been on the honor roll ever since her entrance to the high school and has likewise been elected to the National Honor Society.

A SUCCESSFUL CORRESPONDENCE STUDENT

Rev. Harvey Lee Bryant, 119 Clopton St., Richmond, Va., June 6, 1923; writes: "I have been pastor of a Baptist church for sixteen months, and without training save only what I have received through your school. I took a church that had died, and preached first to ten people, but after using the instruction I received from you, our membership has grown to 400, fifty-two having been baptized

during the last three weeks. We have put in three new furnaces, bought a new organ, put in a new basement, 250 new chairs, and haven't room for all the people. We are now figuring on a new church. The Sunday-school has doubled or more; the collections have gone from $38 a month to $686 last month."

MT. CARMEL BIBLE SCHOOL

The Mt. Carmel Bible School, Haifa, Palestine, is of special interest to the readers of THE MOODY MONTHLY, because of the relation it sustains to Rev. S. B. Rohold, the superintendent. Mr. Rohold has become a familiar figure at the Special Summer Course of the Institute, through his interesting addresses upon the present Jewish situation in Palestine.

In the accompanying photograph Mr. Rohold is seen to the right of the archbishop of the Greek Orthodox church, who has just paid an official visit to the Mt. Carmel Bible School. This visit

is said to be a new departure for such a dignitary, who has the reputation of being evangelical in many of his views.

Mr. Rohold will be heard at the summer conferences at Cedar Lake, Ind., Madison, Wis., and Ocean City, N. J.

ALUMNI BANQUET AT MINNEAPOLIS, JAN. 29

Dr. P. B. Fitzwater and Miss Charlotte A. Cary have been visiting different parts of the country during the past year with the purpose of organizing the alumni of the Institute into auxiliary associations. In various cities former Moody students living within a radius of forty or fifty miles were assembled for fellowship banquets ending in formal organization and election of officers. Twenty-eight such auxiliaries have already been formed.

The organization of the Minneapolis unit took place in the Y. M. C. A. building, Monday evening, January 29. Mr. Reuben Larson had charge of the preparations for the dinner. This was followed by an address by Dr. Fitzwater, in which he presented the object of the association. After the election of officers, the students had an old-fashioned fellowship meeting; in which each contributed reminiscences and items of interest regarding his present work. The officers elected were: President, Rev. W. L. Porter, '94; vice president, John O. Ferris, '01; secretary, Miss Sarah Seaborn, '14; treasurer, Harold E. Ingersoll, '20.

Minneapolis Alumni Banquet

PERSONALIA

R. I. Humberd, '21, is pastor of the First Brethren Church, Roann, Ind.

Mary Eleanor Allen, '20, was graduated from Alexander College, May 30.

The address of Andrew Telford, '21, is Ingenio La Esperanza, San Pedro de Jujuy, Argentine, S. A.

Henry W. Uffeln, '11, is now located in a Brooklyn pastorate. His address is 1554 Putnam Ave., Brooklyn, N. Y.

David Rees-Jones, '16, is pastor of the First Presbyterian Church, Chelsea, Okla. He edits the church paper *The Monthly Messenger.*

Members of December class, 1917 are requested to write their annual letter immediately and send it to their secretary, Kathryn MacKenzie, 642 N. 56th St., Philadelphia, Pa.

Mr. and Mrs. Stanley M. Armstrong, '14, evangelistic singers, sailed for Europe June 29, on the steamer "Montcalm." They will sing at the Baptist World Alliance in Stockholm, Sweden, after which they plan to study music in Paris.

F. Bertram Miller, '18, pastor of the Christian and Missionary Alliance Gospel Tabernacle, Mattoon, Ill., is the editor and publisher of the *Tabernacle Tidings* and a contributor to the *Beacon Light* published in Chicago.

Annie Ludwig, '20, sailed for Africa July 2 under the direction of the Africa Inland Mission board. After she was graduated from the Institute she completed her college preparatory course at Albright College, Myerstown, Pa.

George E. Griffith, '10, pastor of the Presbyterian church, Stanley, Wis., is chairman of the evangelistic committee of the Winnebago Presbytery which is planning an extensive soul-winning campaign in northern Wisconsin.

W. B. Williston, '09, China Inland Mission missionary, is opening up new work among the Tibetans and aboriginal tribes of Tibet Kansu Szechuan. He asks that the Institute family remember him in prayer.

John B. Grimshaw, '19, Sudan, Africa, writes: "Mrs. Grinshaw and I are happy in our work here for the Lord. We have been permitted to see some results from our labors which encourage us to continue sowing the seed and to wait upon Him for the increase."

Hester E. Field, Lois Henderson, Olga Johnson, and Ranier McKenzie, all of the class of August, 1920, represent the Institute at Tarku, Korea. Miss Henderson teaches foreign children at Seoul. Miss Johnson and Miss McKenzie are evangelistic workers.

Winfred Altvater, '10, pastor of the First Presbyterian Church, Huron, O., reports an excellent increase in the attendance at both the church services and Sunday-school during the past year.

A. E. Danly, '02, has an Indian church with some forty members on the Shoshone Reservation, Wyo.

The degree of Bachelor of Arts was conferred upon Helen Sinclair, '20, Marian Downey, '17, Sara Lackey, '20, and Lillian Boehmlander, '16, members of the graduating class of 1923 of Wheaton College. Miss Sinclair expects to teach near Oak Park next winter. Miss Downey has accepted a position as head of the French department in a Junior College in Mars Hill, N. C. Miss Boehmlander will teach science, biology and hygiene near Poughkeepsie, N. Y. Miss Lackey has an opening in the public schools of Harrisburg, Pa.

Left to right, Miss Sinclair, Miss Downey, Miss Lackey, Miss Boehmlander.

Mr. and Mrs. Talmadge W. Wilson, '18, are residing in Portland, Ore., where Mr. Wilson is engaged in Y. M. C. A. work. They are members of the church of Bernard B. Sutcliffe, '04.

John H. Hunter, '96, sailed on May 31 for China to speak at the summer conferences held under the auspices of the Milton Stewart Evangelistic Fund. Mr. Hunter was for many years secretary of the Faculty of the Moody Bible Institute, and at present is holding the same position at the Bible Institute of Los Angeles.

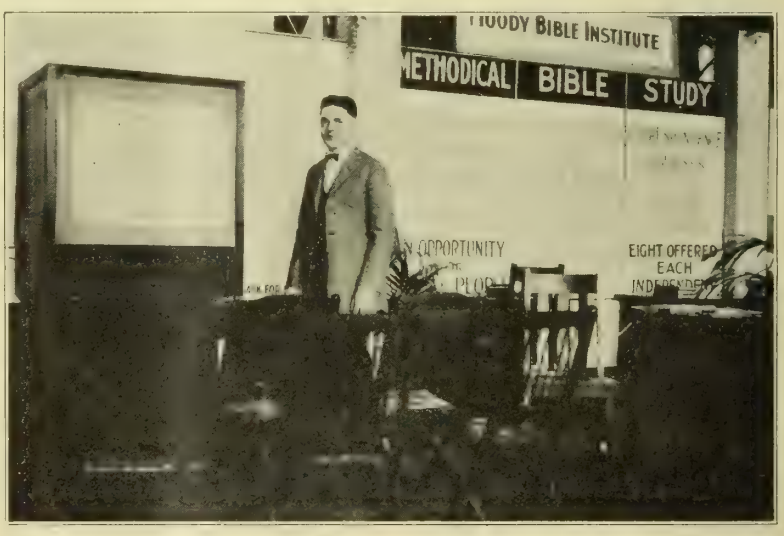
The blessing of the Lord has attended George R. Bernhard, '08, in his work as pastor of the First Presbyterian Church, Nunda, N. Y., according to a letter received from him. The people show great interest in the prayer meetings. The Bible class which meets on Monday evenings is well attended by young people.

R. S. Nickerson, '95, asks an interest in the prayers of the Institute family. He is beginning work among the Eskimos at Wales, Alaska, located at the extremity of the American continent nearest Siberia. It is a cold, desolate, isolated place, but several hundred souls without Christ live there. Mr. Nickerson formerly worked at Cordova, Alaska.

In a recent letter, Mrs. Ward Hartman, '11, of Yungsin-Hunan, China, writes: "We are beginning work here among the Mias, supposed to be the aborigines of China. Nothing has hitherto been done for this tribe in Hunan. They seem responsive to the gospel, although we do not have much fruit as yet, the work being only in its beginning."

Reports made at the recent annual meeting of the First Presbyterian Church, Wausau, Wis., of which F. W. Eastwood, '14, is pastor, indicated growth and success. The work of the church extended all over the city, through its several chapels and Sunday-schools. Evangelistic services conducted during the winter by R. H. Cantwell and A. F. Perkins, former Institute students, were reported very successful.

Through the courtesy of the Chicago Vocational and Trade Schools, the Institute was given generous space and a splendid location at the Exposition held at the Coliseum, May 30-June 10. The exhibit was one of the most attractive shown and received much favorable comment and quite a number manifested interest in some phase of the Institute's work.



The automatic stereopticon machine, seen at the left of the picture, presented a continuous run of slides showing the various activities of the Institute and was a unique feature of the exhibit.

After being graduated from the Institute in August, 1919, Carel Hamel finished his studies at the McCormick and Drew Seminaries. He is now working at Buitenzorg, Java, under the direction of the Board of Foreign Missions of the Methodist Episcopal church. The Dutch language, his mother tongue, is proving very useful to him, as Java is a Dutch colony. He does circuit work, teaching, and translating from the English into Dutch. Any one interested in the work can correspond with Mr. Hamel. His address is Gang Kebon Djae Ila, Buitenzorg, Java.

FORMER MOODY STUDENT TAKES HONORS

Elizabeth Miller, '19, was graduated from Northwestern University, June 18, with Phi Beta Kappa honors. She was

awarded the degree of Bachelor of Arts. At present Miss Miller is engaged in promotional work for the Evening Classes of the Institute.

BORN

To Carl C., '18, and Mrs. Steward, '19, a son, Robert Franklin, June 2, at Springboro, Pa.

To Howard C., '15, and Mrs. Fulton, a daughter, Martha Elizabeth, June 23, Grand Rapids, Mich.

MARRIED

Luther M. Harwood, '23, and Ruby Heath, '23, April 19, Chicago, Ill.

Cornelius R. Wierenga and Ella Kieft, graduate of Evening Classes, '21, June 2, Cicero, Ill.

J. J. Hine, Jr., and Viola Belle Kachel, '18, June 12, Mohn's Hill, Pa.

Gerald Melick and Ayliffe Doris Litzenberg, '22, June 16, Centerbury, O.

Matthew T. Sorrell, '20, and Ruth H. Murray, June 27, Apex, N. C.

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SPURGEON'S SERMONS

Speaking at a luncheon in London, given on behalf of an effort made to raise funds for the new home of the Pastors' College founded by the late C. H. Spurgeon, Mr. Lloyd George said some things in praise of "the greatest preacher of his age."

There had been no man in English literature, since John Bunyan, he remarked, who had equalled Spurgeon, and that was why Bunyan and Spurgeon are going to be part of the literature of our land as long as its tongue is spoken.

Spurgeon's sermons, added the ex-Prime Minister, throbbed with tenderness. He had a great love for his fellowmen, and he had a faith indomitable, inexhaustible and pervading.

All this is true, and the fact that Spurgeon's sermons are still in such great demand is a tribute to his sanctified genius. In fact, although he has been dead for thirty years, Spurgeon's sermons are probably more widely read today than any living man's. That, of course, is due to a combination of rare qualities. Not only did Spurgeon possess in a wonderful degree the art of simple and direct expression, but his keen spiritual perception enabled him to get to the very heart of great truths and to present them in language which even the uneducated and unlettered could easily understand.—*The Life of Faith.*

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* * *

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* * *

Learning, indeed, is one of the principal uses of books. We are all learning all the time, and we should see to it that our books, from which we derive much of our information, are of the highest type. You are careful to feed your body with the best you can procure. Be no less careful of your mental food, for it is, if anything, even more important than the physical nourishment that you absorb daily. Books are all educational, rightly used, but certain books are exclusively so.

* * *

In conclusion, let me say to you that in books, perhaps more than in any other single product of man's intelligence, lies the hope of the race. Teach your children to love books and to read them carefully and understandingly and you will be making friends for them that shall stand by them through life, companions that shall help to pass many lonely hours, consolers in grief, and aids in adversity. The man or woman who loves and uses books need never fear a rival or a lack of return for his or her affection.

* * *

A good book is an investment that will repay its cost a thousandfold. As a treat for yourself or a gift for those you love, there is nothing that adequately takes its place.—David J. O'Connell.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 1 to 30, 1923, inclusive:

African Book Fund: 2 Contributions $15.00; **Alaska Book Fund:** 5 Contributions, $10.50; **Army and Navy Book Fund:** 3 Contributions, $16.00; **Hospital Book Fund:** 13 Contributions, $89.50; **India Book Fund:** 5 Contributions, $31.00; **Latin-America Book Fund:** 16 Contributions, $107.24; **Lodging House Book Fund:** 1 Contribution, $2.24; **Lumber Camp Book Fund:** 9 Contributions, $39.00; **Missionaries' Fundamentals Book Fund:** 1 Contribution, $1.00; **Mountain Book Fund:** 10 Contributions, $62.00; **Pioneer Book Fund:** 36 Contributions, $204.19; **Prison Book Fund:** 143 Contributions, $753.30; **Railroad Men's Book Fund:** 1 Contribution, $1.00; **Seamen's Book Fund:** 14 Contributions, $115.67.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from June 1 to 30, 1923, inclusive:

Africa Book Fund: To one point in South Africa: 2 Colportage Library books, 1 Emphasized Gospel.

Alaska Book Fund: To three points in Alaska: 180 Pocket Treasurys.

Army and Navy Book Fund: To one point on the Great Lakes: 20 Colportage Library books, 14 Evangel Booklets.

Hospital Book Fund: To eighteen points in seventeen states: 780 Colportage Library books, 771 Emphasized Gospels, 744 Evangel Booklets, 1040 Pocket Treasurys, 20 Testaments, 10 Tracts.

India Book Fund: To one point in India: 50 Colportage Library books, 30 Evangel Booklets, 50 Pocket Treasurys.

Latin-America Book Fund: To fifteen points in five countries: 656 "All of Grace," and "The Way to God," in Spanish.

Lumber Camp Book Fund: To two points in one state: 119 Colportage Library Books, 80 Emphasized Gospels, 74 Evangel Booklets, 100 Pocket Treasurys.

Miners' Book Fund: To two points in two states: 66 Colportage Library books, 64 Evangel Booklets, 100 tracts.

Mountain Book Fund: To eleven points in six states: 687 Colportage Library books, 280 Emphasized Gospels, 487 Evangel Booklets, 200 Pocket Treasurys, 150 Tracts.

Pioneer Book Fund: To seventeen points in eleven states, and two points in Canada: 617 Colportage Library books, 326 Emphasized Gospels, 818 Evangel Booklets, 378 Pocket Treasurys, 280 Tracts.

Prison Book Fund: To forty-nine points in twenty-five states: 1347 Colportage Library books, 1545 Emphasized Gospels, 1032 Evangel Booklets, 1336 Pocket Treasurys, 33 Testaments, 715 Tracts.

Seamen's Book Fund: To two points in two states: 405 Colportage Library books, 200 Emphasized Gospels, 405 Evangel Booklets, 100 Pocket Treasurys, 50 Tracts.

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And Today, by Mabel Johnston Camp. This was reviewed in the July number and the publishers were given as the Gospel Tidings Publishing Company. This was a mistake; the publishers are the Glad Tidings Publishing Company.

BOOKS RECEIVED

George H. Doran Company, New York.

"The Story of the Hymns and Tunes," by Theron Brown and Hezekiah Butterworth. Cloth, 564 pages, $2.25, net.

"Alexander Duff," by Willima Paton. Cloth 240 pages, $1.50, net.

"Fifty Short Sermons," by T. DeWitt Talmage, compiled by May Talmage. Cloth, 294 pages, $1.50, net.

"David Livingstone," by Grace Arthur. New Missionary Series. 64 pages. cardboard cover, 60 cents.

"God's Call to America, and Other Addresses," by Rev. George W. Truett, D. D. Cloth, 208 pages, $1.50, net.

"Heaven, Hell and Other Sermons," by T. T. Martin. Cloth, 253 pages, $1.50, net.

"The Prayer Life of Jesus," by Rev. M. E. Dodd. D. D. Cloth, 173 pages, $1.50, net.

"Studies in Mark's Gospel," by Rev. Prof. A. T. Robertson. M. A., D. D., LL.D. Cloth, 146 pages, $1, net.

"The Authenticity of the Holy Scriptures," by H. E. Dana. Cloth, 93 pages, $1, net.

"Men, Women and God," by Rev. A. Herbert Gray, D. D. Cloth, 200 pages, $1.50, net.

"Problems that Perplex," by Rev. J. W. G. Ward. Cloth, 213 pages, $1.50, net.

"Places of Quiet Strength, and Other Sermons," by Rev. John Timothy Stone, D. D., S. T. D., LL.D. Cloth, 250 pages, $2, net.

Fleming H. Revel Company, Chicago and New York.

"Prayers of John Wanamaker," with an introduction by A. Gordon MacLennan. Cloth, 159 pages, $1.25, net.

"The Golden Rule in Business," by Arthur Nash. Cloth, 160 pages, $1.25, net.

MacMillan Company, New York.

"The Jesus of Our Fathers," by John Walter Good, Ph. D. Cloth, 842 pages, $6.

Bible Institute Colportage Association, Chicago.

"Principles of Interpretation," by James H. Todd. Paper, 62 pages, 30 cents.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS' MAGAZINE THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. *Published on the first of each month by The Moody Bible Institute of Chicago.*

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SPIRITUAL AWAKENING

(*Continued from page 570*)

the entire city seemed to be there for the tabernacle was crowded to the doors. And on that morning the meeting broke with mighty power. When a song had been sung and Mr. Stephens got up to preach he only got as far as the pulpit when a woman arose and said, "Mr. Stephens, I am not a Christian, but these meetings have been a blessing to me. I said I was not going to attend the circles of prayer, but I got started and now I surrender my life and take Jesus to be my personal Saviour."

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The Pocket Testament League work, "Carry the Bible with You," took on deep interest, and the Word of God was thus being read by hundreds who never had opened their Bibles except a few days during the year. The circles of prayer were carried on in many of the districts after the campaign was over. The Y. W. C. A. organized a Bible study class. The men organized into a Men's Christian Workers League for gospel team work until many sections around about were touched by their services. The men of the city called for a mass meeting of all the men and boys and began preparation for a Y. M. C. A.

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Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic, contending for the faith delivered once for all to the saints.

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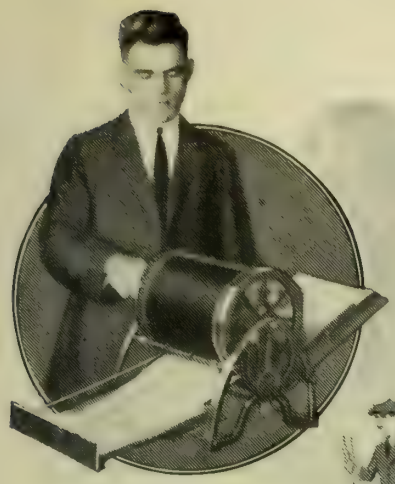

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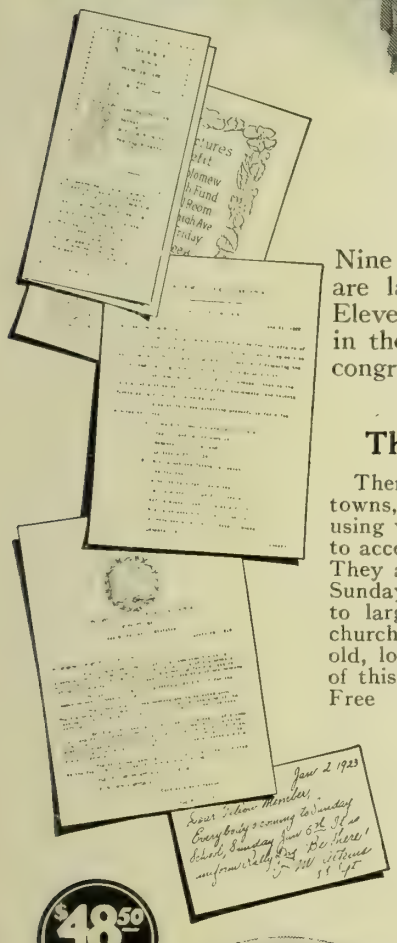

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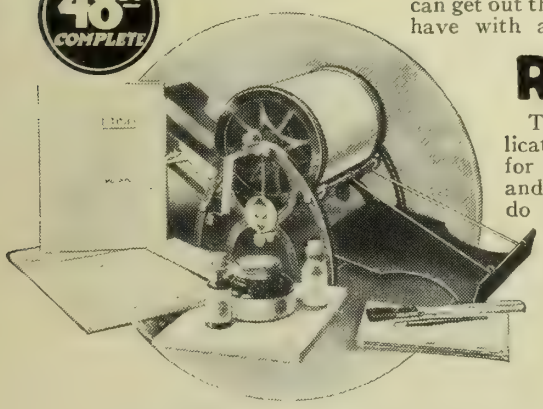

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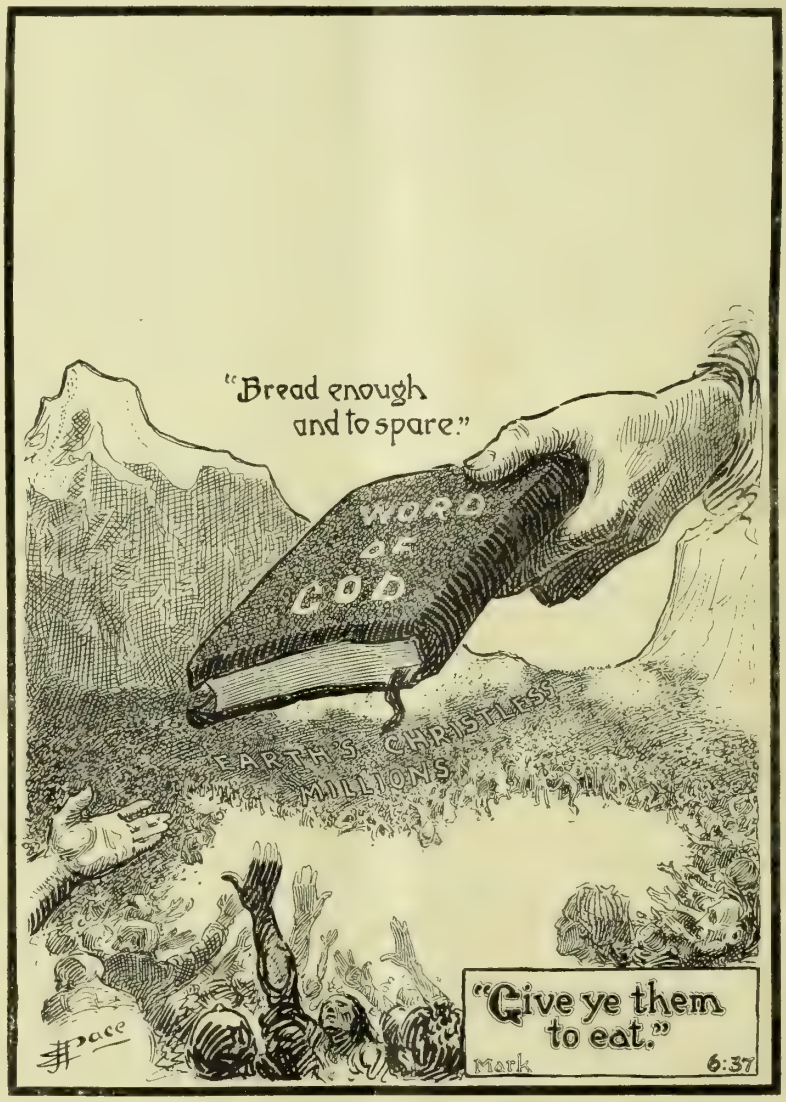
"I wish you could send us about 500 more of your choicest workers. None but the very best are really worth sending.

"Nearly every worker should be able to conduct a Bible school under difficulties - - - greater than at home. Every worker should be a leader capable of leading people who do not see fully his motive or understand how great is its object. Every worker should have an enthusiasm which can not be dampened by endless difficulties and that rises superior to all adversity."



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